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November 12, 2014

Colleen McFarland,
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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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Tuesday mar 3	4:30	5:30
Friday mar 6	3:30	4:30
Saturday mar 7	4:00	5:00
" "	9:00	11:30
Sunday mar 8	4:20	5:20
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monday mar 9	2:00	5:00


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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 2, 1914 (Gospel Witness Established 1905) No. 1

EDITORIAL

Worship God.—Last week, in discussing this subject, we presented three points: (1) All men are worshipers. (2) All worshipers become like the Being, or beings or objects whom they worship. (3) True worshipers have but one God, while idolaters may have many gods. Near the close of the first column a serious blunder occurred. The omission of one letter made us say, "Thus the devotee of God becomes more and more avaricious," etc. Put the letter "l" in that word "God" just before "d" and read again. Then read the entire paragraph relating to this subject, and then reflect—sometimes the addition or subtraction of something so small as a letter changes the character of our worship.

America, though called a "Christian nation," is pre-eminently idolatrous in her practices. This is not saying that there are not many true Christians in America, but that the prevailing customs of the masses are idolatrous in their tendencies. God is displaced as God in business, in society, in most homes, in Sabbath keeping. Mammon is god in the business affairs of most people. Fashion sways the hearts of the people in most congregations, Foolishness is the god that absorbs the affections of the average pleasure-seeker, Appetite holds many people in slavery, the Goddess of Liberty is enshrined upon temples of justice, and pleasure resorts and business enterprises attract many more people on Sunday than do the churches.

We call attention to these much to be deplored facts, not to discourage any one in faithful Christian service, not to sound a pessimistic ring to fill the eyes of the people with blue; but to encourage people to look at facts as they are, and from this standpoint to wage an intelligent warfare for the salvation and spiritual uplift of man. The drift of the times is away from God, dragging thousands of those who ought to be faithful followers of Jesus Christ into channels of idolatry. The result is that the glory of God is not manifest among the children of men as it ought to be, and many who would like to be on the side of the Lord are not there because their vision of salvation is dimmed by the dust of worldliness in their own eyes. What the world needs is more true-hearted, consecrated, Spirit-filled worshipers, who know from experience what it is to worship the Father in spirit and in truth, whose lives shine as beacon-lights to guide their fellowmen to the higher Light above.

But what is it to worship God? It is to give Him first place in the heart. It is to have an inward feeling and attitude toward Him which is in part described by the use of such words as adoration, respect, reverence, love, obedience, honor, veneration, devotion. This kind of an attitude insures the cleansing power of the blood, the comforting and abiding presence of the Spirit, and the glory of God fills the soul. It is manifest to the world by the expression of praises on the lips, by a life of obedience to God in all things, by the living of the Christ-life noted for purity, chastity, integrity, and holiness. A heart filled with worship means not only a blessed inward experience, but a clean, noble life outwardly, exerting an influence which leads others to God.

No one can compute the value and importance of true worship. It means that our affections are set upon God and all that He represents; that our admiration for and devotion to Him fixes our attention upon the very highest ideals in life; that His Word is accepted as law, His Son as our Savior, His Spirit as our Comforter and Guide, His love our delight, His arm our strength and our stay. To worship God means devotion to His cause, loyalty to His Word, love for Him and His people, joy in His service, usefulness in inspiring others with courage and cheer, fortitude in trial, and triumph in the end.

They whose souls are filled with the spirit of worship are the lighthouses of earth, showing others the way to God. The love of God being shed abroad in their hearts, the light of heaven is reflected in their lives. The peace of God reigning within, they are living witnesses for God, contributing to peace and good will without. Though at times beset with the temptations and trials of life, the true worshiper recognizes that "all things work together for good to them that love God;" and pressing on in the strength of the Most High, his life is a benediction to others and his end everlasting life and glory.

How bright this worship compared with the worship of the gods of this world which drags men down to a level with the lowest beasts. Then lift your eyes heavenward, "set your affections on things above," let God have full possession of your hearts, and the Master's "Well done" at the end of your heavenly journey will be evidence that your life has not been in vain.

Worship God.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

With this number we begin Volume VII of the Gospel Herald. That this may be the best year in the history of the paper we need your prayers, your counsel, and your best thoughts for publication.

On another page Bro. Shetler offers some timely thoughts on the

subject of church letters. If there were no cases like the ones he mentions, church letters would be unnecessary. Recognizing things as they are, we see fully as much use in granting church letters today as the disciples had when they granted Apollos a letter assuring all among whom he labored that he was worthy of their confidence.

A young brother, writing about the death of his father, has this to say by way of experience: "I am glad that I had a **very** good father, and I am also glad that we enjoyed a few years of Christian service together." That is indeed a comforting reflection. The thought of father and son, mother and daughter, working together to the glory of God and the salvation and uplift of man, looking forward with a blessed hope that the associations and fellowship will be renewed and continued forever in the blissful world beyond, is one of the bright spots in the memory of many faithful soldiers of the cross. May our brother enjoy a long life of useful service and hand down a like heritage to the generations to follow.

Two Amendments Pending.—Two amendments to the United States Constitution relating to the marriage question are now before the American Congress. The first would forever prohibit polygamy in the United States. The second would make marriage of divorced persons unlawful while the former companion lives. The first of these proposed amendments is very popular, except among Mormons and politicians, and these two classes have succeeded in staving off a vote on the question for many years. The second is not liable to pass either house of Congress because there are too many voters guilty. Nevertheless it strikes at an abuse that is fully as vital and more vital and more far-reaching than polygamy. In fact, divorce and remarriage is little short of legalized polygamy. It would be a fine thing if there could be such a pronounced sentiment and conviction in favor of the sanctity of the marriage vow and the sacredness of the home that both of these measures could be made part of the organic laws of the land.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE LOVING FATHER

I wandered by the brookside,
My heart was full of wrong,
But heedless of my heartache
The brooklet sang its song.
And as I paused to listen,
Methought the brooklet said,
"Thou hast a loving Father,
Why dost thou hang thy head?"

The birdlings in the treetops
Sang in a joyful strain,
And ever in their warbling
I heard those words again.
My heart began to soften
As the birdlings chirped away,
"Thou hast a loving Father,
Why art thou sad today?"

All nature seemed a-singing
That lovely Sunday morn,
Till in my heart so care-worn
A glad, new joy was born,
And soon my voice I raised,
To join the glad refrain,
"Since I have a loving Father
I'll never fret again."

—L. E. A. H., in Evangelical.

THE SECOND COMING OF CHRIST

By Jacob Woolner, Sr.

For the Gospel Herald.

The Word of God teaches us of the second coming of Christ, and admonishes us to be ready, "for the Son of man will come in such an hour as ye think not." When He was taken up and His disciples stood gazing up into heaven, His second coming was promised unto them: "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It is evident that the apostles taught their converts to be ready for the coming of their Lord. "For they of themselves shew us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come" (I Thes. 1:9, 10). "For we through the Spirit wait for the hope of righteousness by faith" (Gal. 5:5). "So Christ was once offered to bear the sins of many; and unto them that looked for him shall he appear the second time without sin unto salvation" (Heb. 9:28). It is evident that the early Christians not only looked back to a Savior who had died for them, but also forward to a Savior who was to come. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and in the future in the assured hope of His return. In I Thes. 5:23 we read: "And the very God of peace sanctify you wholly; and I pray God your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." John (I Jno. 2:28) also speaks of His coming. Paul in his instructions to Timothy (I Tim. 6:14) and Peter in his admonition to the elders (I Pet. 5:2-5) speak of the same event. James exhorts to patience unto "the coming of the Lord" (Jas. 5:7, 8). Their life of fellowship and love reaches its holy consummation at the Lord's return. Their acts of worship, as for example their observance of the Lord's Supper, have the same end in view. Thus, in eating of the bread and drinking of the cup, "ye do shew the Lord's death till he come." Paul sums up the true Christian attitude in these words: "The grace of God that bringeth salvation hath appeared to all men teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:11-13). John (I Jno. 3:2) points out the practical value of this Christian grace in its essential relation to the coming of the Lord, saying, "We shall be like him, for we shall see him as he is."

What a glorious hope for them that are purified, ready, watching and waiting for His return.

"Blessed is that servant, whom his lord, when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But, and if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he looketh not, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

Berlin, Ont.

"For the accomplishment of the evangelization of the world the supremely important thing is not a great number of missionaries, nor an unlimited amount of financial support, but spiritual power in the Church."

DID JESUS MAKE INTOXICATING WINE?

(This article appeared in the Sept. 1, 1894, number of the "Herald of Truth," and is now republished by request.)

Christian preachers, teachers and laymen generally answer this question in the affirmative, although there is abundant argument and eminent scholarship in favor of the negative. The affirmative view is the strongest possible weapon in the hands of liquor dealers and drinking men. It is also a potent argument on the part of infidels and scoffers against the perfect character of our Lord.

The question seems to me so important and so susceptible of a satisfactory solution, that although an unlearned layman, I venture to give the result of my study concerning it, in the hope that we may not continue blindly to accept the popular theory, but may be led to investigate the subject.

The affirmative arguments, so far as I have gathered them, are three:

1. All wine is intoxicating. Therefore, the wine which Jesus made was intoxicating.

Our modern dictionaries define wine as the **fermented** juice of the grape. Cider, on the other hand, is defined to be merely the juice of the apple.

It is undoubtedly true that the juice of the grape, as now used, is generally fermented, and that this is what is ordinarily meant now by the word "wine." But the **modern** meaning of the word is not material in this discussion. It is material, however, to know what was the meaning at the time they were written, of the words in the original Scriptures, translated "wine," and what was the meaning, when John wrote the narrative of this miracle, of the word used by him?

Wine is sometimes mentioned in the Bible as something good, as in Deut. 11:14 (R. V.), "I will give the rain . . . . that thou mayest gather in thy corn and thy wine and thine oil." And in Psalms 104:15: "Wine that maketh glad the heart of man." And in Isa. 55:1: "Yea, come, buy wine and milk." And in I Tim. 5:23: "Use a little wine for thy stomach's sake."

On the other hand it is frequently mentioned as an evil thing, a thing to be shunned. Thus in Prov. 20:1: "Wine is a mocker." And in Isa. 5:22: "Woe unto them that are mighty to drink wine." And in Isa. 28:7: "They also have erred through wine." And in I Tim. 3:2, 3: "A bishop then must be blameless. . . . not given to wine." And in Eph. 5:18: "Be not drunken with wine wherein is riot" (R. V.).

I know nothing of Hebrew, and very little of Greek, but I have been able to discover that the same Greek word is used in all the above passages from the New Testament, as also in the narrative of the miracle in question.

How shall we reconcile all the texts above quoted? The prevailing teaching is, that intoxicating wine is meant in every instance, and the apparently conflicting texts are said to be harmonized by the theory that the Holy Spirit enjoins moderation, but not total abstinence. This teaching is acceptable to the natural man. It is plausible. And it seems to have some support in Titus 2:3: "Not given to **much** wine."

But it hardly accords with our conception of an all-wise Being that He should commend even the moderate use of that which He describes as "a mocker," and as that which leads men to err.

There is another explanation which seems to me far more logical, and which dispels all difficulty in harmonizing the various texts in which the word "wine" occurs. It is this. Wine in Scripture means the juice of the grape, whether fermented or unfermented. Where its use is commended, unfermented wine is meant. Where it is condemned, fermented wine is referred to.

This view seems to me to be established beyond all question by the words of Solomon: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright," Prov. 23:31. This plainly refers to fermented wine and just as plainly teaches that there is a stage in the wine's existence when it is not red (i. e., bright, sparkling red), when it does not give its color in the cup, when it does not move itself aright; in short, when it is not fermented.

2. Another affirmative argument is based upon the expression, "well drunk," in John 2:10. It is said that the fair inference from this expression is, that some of the guests were drunk before Christ performed His miracle, and had therefore taken intoxicating wine, and that Jesus made the same kind of wine, but better. There are two answers to this argument.

First. It is a pure assumption that any of the guests were drunk. John does not say so. He quotes the governor of the feast as saying: "Every man at the beginning doth set forth good wine; and when men have well drunk (R. V. 'drunk freely') then that which is worse: but thou hast kept the good wine until now." If they had drunk freely of fermented wine, they were no doubt intoxicated: if they had drunk freely of unfermented wine, they were no doubt sober. But the narrative does not state which kind they had used.

Second. If it be admitted that the wine already taken was intoxicating, it does not follow that the Master made the same kind to intoxicate the guests still further. That conclusion seems revolting. It seemed so to Philip Doddridge, who does not discuss our question in his "Family Expositor," but says this much: "It would be very unjust and absurd to suppose that it implies here that these guests had already transgressed the rules of temperance. None can seriously imagine the evangelist so destitute of common sense as to represent Christ as displaying His glory by miraculously furnishing the company with wine to prolong a drunken revel."

3. The third affirmative argument rests upon the phrase "good wine" in the verse above quoted, John 2:10.

By good wine, people now generally mean wine that is old and strong. And it is said that the same criterion was applied when this miracle was performed. But I venture to affirm that it was not.

The grape was one of the principal products of Palestine, and wine was a common article of food. That the Hebrews used fermented wine is not to be denied, but it is also certain that they used the unfermented juice of the grape. In Smith's Bible Dict. it is said: "Sometimes it was preserved in its unfermented state, and drunk as must." "It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth." It required special care to preserve the wine in its unfermented state. It must therefore have been of more value than the fermented wine.

Moreover, it was purer. Fermentation is a corrupting process. Alcohol is a poison. Leaven produces fermentation in bread. In all offerings made to the Lord by fire, and at the feast of the Passover, the use of leaven was forbidden. Wherever the word "leaven" is used in Scripture in a figurative sense, it is the symbol of evil. The Hebrews being thus taught that fermentation was symbolic of evil, it seems logically to follow that good wine for them was unfermented wine.

And it seems that among the ancients generally, the same idea prevailed, contrary though it be to our modern notion. Albert Barnes, in his notes on the Gospels says: "Pliny, Plutarch and Horace describe wine as good or mention that as the best wine which was harmless or innocent. The most useful wine was that

(Continued on page 14)

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BIBLE DICTIONARY
Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Scorn

By scorn, we mean "extreme contempt, or that disdain which springs from a person's opinion of the meanness of an object or act, and a belief or feeling of one's own superiority or worth."

It is quite a common sin for people to scorn each other. It has always been, and I presume it always will be, man's nature to justify himself in his sins and condemn others in theirs. For this reason we are much too apt to scorn people, or hold them in derision or contempt for what we consider mean, hateful acts. Jesus said, "First cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Here is our trouble. We see the faults of others through eyes too often clouded with sin, and look at our own with self-justified permission. Of course this is wrong. We have no right to scorn others for doing the things we ourselves are guilty of. We should, at least, be honest; and if we find others engaging in hateful sins, let us, by God's grace, help them out.

Redeem

To redeem means, practically, to purchase back, or to ransom; to liberate from the bondage of sin or any other bondage.

No one can be redeemed who has never been in bondage. Nothing can be redeemed until it has first been lost. Through the fall of Adam and Eve, mankind became alienated from God and lost in sin. Unless God had redeemed us from the curse of the law, we would be without hope in the world.

Oh, the redeeming grace of God! How thankful we should be, and how anxious to do His will. And still thousands are daily rejecting His proffered mercy and spurning His grace. Even those who profess to be His children live as though the blood of Christ was nothing, or had no special significance. Standing on the brink of eternity, with not a ray of hope, men will scoff at the idea of forsaking sin and accepting the free, unmerited, redemption of God through the blood of Jesus. Poor, deluded, deceived, souls. Where, oh where will they spend eternity!

Belleville, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE FINANCIAL SUPPORT OF MISSIONS

By J. S. Shoemaker.

For the Gospel Herald.

The purpose of this article is to suggest plans by which the Church may be enabled to more systematically and generously support (with her means) the Lord's work in home and foreign lands. The financing of the mission and charitable interests of the Church is no small matter. It is rather embarrassing to those who have been appointed by the Church to look after the receiving and disbursing of the mission funds, when the monthly expenses are to be met and certain of the funds are exhausted, as is true of the India Mission Fund at this time.

To carry on mission and charitable work successfully without sufficient funds is as difficult as to keep up a full head of steam in an engine without sufficient fuel, and one would succeed as well in conducting a banking business without system as to carry on the mission interests of the Church without system and regularity. The success of almost any kind of business or profession depends upon the system used.

Days and nights followed each other successively, the seasons come and go regularly according to a most perfect system. We have no occasion to worry as to whether our physical wants shall be supplied, because of God's perfect system in governing the planets and seasons. God's systematic method of governing the universe should be an object lesson to us as workers together with Him, inspiring us to adopt more perfect plans and methods of securing workers, assigning work, raising funds, giving mission information, extending the work, etc., enabling us to carry on the mission and charitable interests of the Church more systematically.

The financial support of the mission cause should be considered as sacred a privilege as to meet together to pray, sing songs of praise, and hear the Gospel preached.

The expense of supporting our mission interests in the past has been borne by the minority rather than the majority of the brotherhood. The Church as a whole should have a part in this all important work.

We herewith give a number of suggestive plans for raising mission funds. If either one of the following plans were adopted in each congregation the mission treasury would be abundantly supplied with funds.

First.—The holding of monthly collections for mission and charitable purposes. The offerings to be taken in each congregation on the first Sunday of the month. This plan is working splendidly in a number of congregations, the ministers in charge using their influence to create a mission interest by giving mission information and general encouragement to the work.

Second.—Each member of the Church obeying Paul's admonition, and "upon the first day of the week . . . . lay by him in store, as God hath prospered him;" turning the same over into the mission treasury at the end of each month, informing the treasurer for what purpose the offering is to be used.

Third.—In adopting the tithing plan as was required under the Jewish Economy, and encouraged in the Christian Economy, by giving "as God hath prospered." If the tithing system were generally adopted there would be no lack of funds. No devoted Christian should think of giving less than the tenth. The offerings of those who are under grace should far exceed the offerings of those who were under the law.

Fourth.—By individuals, or a group of individuals pledging themselves to support a certain missionary or native worker in the foreign field. Thus their work for the Master will be constantly carried on, twenty-four hours each day. It is not possible for each one who is interested in foreign mission work to go to the field, but many can avail themselves of the privilege of having a representative on the field.

Fifth.—By congregations, young people's societies, and Sunday schools making themselves responsible for the support of certain missionaries who are engaged in foreign work. This plan should greatly appeal to such congregations as have one or more of their number on the field, in whose work they are especially interested.

Sixth.—By the primary department of a Sunday school, or a group of primary departments making themselves responsible for the support of one or more of the missionaries' children which are on the field. We are confident that if this plan is presented clearly to the children in our Sunday schools, there will be a ready and hearty response. Their liberality in the past proves their intense interest in mission work.

Seventh.—By turning over to the Mission Board certain amounts of

money as annuities. This is a very desirable way of helping the mission and charitable work of the Church. The parties turning over such certain amounts will be paid a certain rate of interest semi-annually, as long as the annuitant lives, thus receiving interest upon money that is not subject to taxation. This is an excellent way to endow the mission work of the Church.

Eighth.—By individuals who are more than ordinarily blessed with this world's goods giving liberal amounts either as free-will offerings or upon solicitation for the support of such lines of work which may especially appeal to them, such as opening up of new work, erecting new buildings, providing special equipment, etc., etc. There are those who would cheerfully give liberal amounts if they knew where their money could be used to the best interest of Christ's cause.

Ninth.—By adopting what is called the "Apportionment Plan." To carry out this plan it would be necessary to ascertain approximately how much would be needed to support the various phases of mission and charitable work of the Church, one-twelfth of which would be needed each month. A certain proportion of the amount of money required could be assigned to each congregation or district conference that would be willing to give on the apportionment plan. The assets of each congregation or group of congregations could be secured and sent in to the proper officials of the Board and they in turn could make an estimate as to how much each congregation should contribute each month. If this plan were adopted by the Church in general the question would be satisfactorily settled as to whether the funds were forthcoming to meet the general expenses of carrying on our mission and charitable interests. By this method each congregation would have an equal share in helping to extend Christ's kingdom, and each would share in the blessings which accompany the giving as God hath prospered.

Those individuals or congregations that would prefer to support a certain work, or special mission either home or foreign, could do so instead of contributing to the general fund.

Tenth.—By giving as the Lord hath prospered. If all gave according to this standard the home and foreign work would be abundantly supported, and funds would be forthcoming to open up work in other cities and countries.

Those who are desirous to know to what extent the Lord hath prospered them can readily find out by making a note of all their assets, and looking carefully over their tax receipts. To give less to support the Lord's work than for the support of the government would indicate a lack of mission interest.

The foregoing suggestive plans are given for our prayerful consideration. May the consideration of the same arouse us all to a sense of our highest duty in supporting the mission and charitable interests of our beloved Church, and may we all pray, give, and labor as if the success of the work depended upon our individual efforts.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Freeport, Ill.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 7th St.)

Greeting to all Herald Readers:—These beautiful spring mornings find us exultant with nature, because of our bright hope of some day being freed from the limitations of earth, and our present state of humiliation, into His glorious likeness. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The work here is progressing steadily. Oftimes we long to see greater results. How can we tell though, perhaps the seed sown is germinating in some hearts. Our prayer is, "may we be faithful, constant in service and earnest in all that we do."

We were favored with a visit by Bro. C. Z. Yoder and wife over Sunday, March 15. Bro. Yoder's visits are welcomed by old and young. Again we were richly admonished from God's Word. Our hearts were made lighter because of the counsel and encouragement given us.

The Argentine workers are at this time somewhat discommoded because of putting in a few partitions in their living apartments. The hall was repaired last fall. Now when this work is completed they will have one more bed room and a store room, rooms they needed very much.

On Sunday, March 22, our regular services were interrupted by the sad occasion of Sister Patrick's funeral. Sister Patrick had been poorly for about three months. She realized her stay here was short and had made every preparation for her funeral. One quiet evening as we enjoyed a sweet service with her in her home, she told us very calmly her wishes when we would be called upon to lay her body away. Her chosen songs were, "Some Sweet Day," "Does Jesus Care," and "Tell Mother I'll be There." How precious to know, they that die in the Lord are only as they that sleep, and sometime we shall meet again.

May we all be watching for our Lord's appearing.

Martha Buckwalter.

March 27, 1914.

"Oh, how love I thy law! It is my meditation all the day."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right for us as lay-members to pray the Lord's prayer when we pray? L. S. K.

This question comes in somewhat different form from what we are used to hearing it. Usually the question is asked, Is it right to omit this when we pray? Of course, it is right—for preachers, lay-members, or any other kind of members. This prayer was given us as a model prayer. It bears the impress of the wisdom and authority of the Son of God. Pray it in spirit and in truth, and you will be blessed for it.

Explain Matt. 27:3-5 and Acts 1:18. Did God accept Judas' repentance? Was it Judas' or the priest's bowels that gushed out? W. H. M.

Reading these two references together we get the idea that Judas hung so long that when he was taken down decomposition had set in to an extent that the jar caused his bowels to gush out. Did God accept his penitence? There are several reasons for answering this question in the negative. In the first place our Savior's declaration that it would have been good for him if he had never been born makes it certain that the end of Judas was terrible—more terrible than a horrible, natural death could possibly be. Judas dying by his own hand made him a murderer. Notice the difference between the penitent action of Peter and the remorseful but not penitent action of Judas. Peter "wept bitterly," and came back to his Savior. Judas doubtless wept, but instead of coming back to his Savior he went out and died a murderer. We may be ever so sorry for our sins, but unless we come to the fountain for cleansing our guilt of sin will not be taken away, and the pardoning grace of God will never be experienced in the soul.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor t h fyteanrhYYa.... ....

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

HONOR YOUR PARENTS

By Lizzie L. Freed.

For the Gospel Herald.

Honoring parents is a very important duty. God commanded the children of Israel to honor their father and their mother that their days may be long on the land which the Lord their God gave them. A promise goes with it that so many people desire. Christ rehearsed this commandment in Matt. 19:19. Paul (Col. 3:20) says, "Children, obey your parents in all things: for this is well pleasing unto the Lord." God through Moses pronounced a curse on them that made light of their father and mother. Solomon said "My son, hear the instruction of thy father; and despise not the law of thy mother." So we see all through the Bible that God wants children to obey their parents. We cannot honor and obey our parents enough when we think how helpless we were in infancy and what they did for us.

If we have Christian parents and are brought up in the nurture and admonition of the Lord, and, as Solomon says, trained up in the way we should go, we owe a good deal to our parents. Abraham Lincoln once said, "All that I am or hope to be I owe to my mother."

Let us be careful and live that we will not have to say as a young man who disobeyed his mother: "O mother, mother, what your life did not do, your death shall effect." We too often do not prize our parents as we should. We do not realize what we have when we have them with us, until they may be gone. There is always more hope for children when they admire their parents than when they do not. If we want to make a true success of our life we must honor our parents.

If we love our parents let us show them we love them; we can often save them many weary steps. Can we begrudge a few extra steps we take for our mother, when she never stopped to number those we demanded of her in our early childhood? Let us never slight her request or treat her remarks with indifference, since she granted our many desires when we were small.

May we live so that we may be a staff for our parents to lean upon in their declining years. Let us love and obey them while we have the privilege to do so, that when once we are denied of that opportunity we will not need to think back and regret the many times we disobeyed them, although we may do much for them, yet there is always place for improvement. May we never get too old or too wise to obey our parents.

There is an old hymn entitled, "My Mother" that is very good, I think, for this subject:

"I ought to love my mother,
She loved me long ago,
There is on earth no other,
That ever loved me so,
When a weak babe, much trial
I caused her, and much care,
For me no self denial,
Nor labor did she spare.

"When in my cradle lying,
Or on her loving breast,
She gently hushed my crying,
And rocked her babe to rest.
When anything has ailed me
To her I told my grief;
Her fond love never failed me
In finding some relief.

"What sight is this which near me
Makes home a happy place,
And has such power to cheer me?—
It is my mother's face.
What sound is that which ever,
Makes my young heart rejoice,
With tones that tire me never?
It is my mother's voice.

"When she is ill to tend her
My daily care shall be,
Such help as I can render,
Will all be joy to me.
Though I can ne'er repay her,
For all her tender care,
I'll honor and obey her,
While God our lives shall spare."

Telford, Pa.

THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Points thus far Considered:

I. Introductory
II. Prenatal Influence
III. The First Epoch in Life
IV. The Second Epoch in Life

V. Choosing Companions

This question has to do with the life of the child from the time it comes in contact with others outside the home until almost the time when as a white-headed grandfather or grandmother it lays its head down for the final sleep. Some people consider this a vital question only during the period of youth. While it is a most vital question at this period in life, since as a rule our life companions are chosen from among our associaties in the social circle, the question is of importance long before and long after this period. I know of a man who escaped ruin on the dangerous rocks and shoals of life during the period of youth and early manhood; he led to the matrimonial altar a pure and beautiful bride; they lived happily together, gave their hearts to the Lord, became active workers in the Church and his wife is still in Church, active, zealous, devoted, with the love of God shed abroad in her heart, her daughters likewise being in the Church; but in middle life this man fell in with the wrong kind of business associates and his life was ruined. He is but one among many of that class that might be named. Well may he say, "My name is Legion, for we are many." I know of others who kept straight until past middle life, and were afterwards led wrong through the influence of ungodly associates. On the other hand, I know of people who were otherwise well raised but in the tender years of childhood they received the stamp of vice which tainted their lives ever afterward. They learned it from others, perhaps a little older than themselves.

This is a subject, therefore, that should be considered as a very important one all through life.

But it is in connection with tender youth that we wish to consider it in connection with our theme. Keep the minds and characters of your children pure, and they have so much better chance when they get to an age when you no longer have such direct control and power over them. And don't make the mistake of imagining that you can make angels of your chaldren by keeping them entirely away from other children. It is one of the worst things you can do for them. God made man a sociable being. It is in contact with fellow men that we accomplish anything for God. Children should early be taught to mingle with others, that they may be of practical use when they get older. But as they come in contact with others do your best that they become stronger in virtues rather than tainted by vice in such contact. In other words, exercise a vigilant oversight in the choice of companions and in their play that the associations will prove to strengthen them in their purity and influence over others. One of the greatest duties which you owe to your children is to make it possible for them to have the right kind of associations, and to direct them in such a way that when they are old enough to choose associates for themselves they will be prompted to choose the right kind. This question is of more importance than DOLLARS.

In the choice of companions let us not forget to give some attention to those silent but very influential com-

(Continued on page 14)

Sunday School

For the Gospel Herald.

Lesson for April 12, 1914—Luke 24: 13-35

THE JOURNEY TO EMMAUS—EASTER LESSON

Golden Text.—It is Christ that died, yea rather, that is risen again. —Rom. 8:34.

Introductory.—This being Easter time, our lesson is taken out of its ordinary course. The resurrection of Jesus was the topic of the hour. The Jews thought that they had completely disposed of the man from Nazareth when, behold, He rose from the tomb and gave them more trouble than ever. Since His enemies had understood the prophecy that He should rise again the third day, one must wonder at the misgivings of His friends after the prophecy was fulfilled. But Christ "shewed himself alive after his passion by many infallible proofs." The conversation on the way to Emmaus develops one of them.

The Earnest Conversation.—Two disciples were on their way to Emmaus. Their conversation was about the startling event which was upon everybody's mind and tongue. The Savior, who had been buried in disgrace, though in the midst of the manifestations of power and glory from heaven, had again risen from the dead. It was no mere idle hearsay; He had actually appeared a number of times and there was no mistake about it. Naturally the hearts of the disciples were enraptured at the glorious news, their hopes revived, their joys enkindled, though the events were still wrapped in mystery. It was this that engrossed the attention of the two disciples on the road to Emmaus as our Savior joined Himself to them. Christ always comes near to the earnest seeker after light.

Christ Joins in the Conversation.—As the conversation proceeds, behold a stranger approaches and asks a question. They did not recognize Him because "their eyes were holden." "What manner of communications are these that ye have one to another, as ye walk, and are sad," said He. Cleopas answered: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" "What things?" "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel."

They went on with their story. They told Him how that their hopes had been blasted, but that morning the strange story of the great Prophet's resurrection had entirely changed things. The fact of His resurrection was proven to be true, still they hesitated to accept a story so strange.

Christ Opens to Them the Scripture.—Their story concluded, Christ begins to talk. He reminds them of the teaching of the prophets concerning Himself. "Beginning with Moses and all the prophets, he expounded unto them in all the Scriptures concerning himself." Why should they think such a thing as His resurrection strange when it was so clearly set forth that even the enemies of Christ accepted it as true? But they were human. Seekers after truth, they had the Giver of all truth by their side. Though fools for being so slow to believe, their sincerity was rewarded by the light being brought to them. "If any man will do his will, he shall know of the doctrine."

The Heavenly Guest.—They come to the end of their journey. Christ was in the act of going on, but they would not have it so. He does not force Himself on any one, but is willing to abide as a gracious and comforting guest wherever He is invited. They had a blessed time together and Christ having filled His mission, vanished out of their sight. "Did not our hearts burn within us!" they said to themselves. Yes, Jesus the heavenly Guest always leaves a blessed impress wherever He goes. Let the experience of these two disciples be meditated upon with all seriousness. It is a picture of the Christian experiences of today.

Tell the News.—The spirit of that day had taken hold of these disciples. They were not content to keep the blessed news to themselves, they must tell it to others. That "same hour" they returned to Jerusalem, found the eleven and others together, and told them what they knew of a certainty concerning the news that a few hours before had seemed so strange. Again we have an example for us to follow. Have you found Christ precious to your soul? Did your heart burn within you as the Scriptures were opened up to you and you beheld your Lord and Master and received Him into your soul as an abiding Guest? Tell it to others. "They that loved the Lord spake oft one to another." Strengthen your fellow disciples by speaking freely of your observations and your experiences. Tell to the lost and dying world the story of the Christ who was crucified and rose again; who is even today the very best Friend that man can possibly have, and whose pleasure it is to make the hearts of the people burn within them as He did the heaven-blest disciples who walked to Emmaus.—K.

Our Young People

SPRING'S REVIVAL — HEART TO HEART TALKS ABOUT OUR CHRISTIAN EXPERIENCES

Isa. 55:6-13

Topic for April 19

MOTTO

"If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

SPRING'S REVIVAL

A fitting time to have some **"heart to heart talks about our Christian experiences."**

I. **What Voice Has the Spring for Our Failure and Discouragement?**
   1. Time to awake.—Song of Sol. 2:10-13.
   2. A witness of God's providence.—Acts 4:17; Gen. 8:22.

II. **What Reflection from the Inner Joy in Our Souls May it Bring?**
   1. Joy by nature personified for the Lord's glory.—Psa. 96:12.
   2. Nature expresses joy for us because of salvation.—Isa. 55:12; Isa. 44:23.

SUGGESTIVE ASSIGNMENTS

The topic this week is of such a nature that the experiences of our young people will largely determine the nature of the meeting. The aim of each one who has charge of the meeting should be to remove as much as possible everything that will hinder a free open-hearted meeting. To do this it may be needful to clear away rubbish of formality by some needful confessions, or to awaken a response by live questions affecting the heart-life of the community. Encourage any to present problems that they may need help in solving. Don't forget that the Giver of Spring Time is also the Giver of spiritual life. Let His Word water the hearts of all freely and, as the grass springs after the rain, a blessing must follow.

For Children.—

1. Text word, **Life.**
2. Sunshine and Rain and the Flowers.

For Young People.—

1. Springtime for Our Hearts.
2. Conditions that Produce Springtime.
3. Opportunities of the Season.
4. Getting Things in Order for a Fruitful Year.
5. Dead Things that are Out of Season.

For Older People.—

1. Relation of Repentance to Life.
2. Faithful Watering.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 2, 1914

Field Notes

Arrangements are being made made for an all-day Sunday school meeting at Gingerich's Church, Lebanon Co., Pa. B.

Bro. J. J. Moser, a faithful deacon in the Sonnenberg congregation near Dalton, Ohio, is reported sick with pleurisy. May God speedily raise him to his former health.

Quarterly Mission Meeting.—The 74th quarterly meeting of the Mennonite Sunday School Mission is announced to be held at the Paradise Mennonite Church, Lancaster Co., Pa., on Wednesday, April 22. The program in our possession gives us the impression that an unusually interesting and profitable meeting is in prospect.

Bro. I. J. Buchwalter of Dalton, Ohio, whose serious illness has been reported in these columns, is still in Lakeside Hospital, Cleveland, Ohio, to which place letters may be addressed. Latest reports, we are glad to state, point to his complete recovery. He is recovering slowly, and the prayers of God's people in his behalf are requested. May God speedily raise him up.

A change is about to be made in the superintendency of the Canton Ohio, Mission. Bro. George M. Hostetler, who has rendered faithful service there for over a year, has decided to locate elsewhere and Bro. C. K. Brnneman of Chicago has been selected to fill his place. May God bless the work at Canton, and also direct Bro. Hostetler to where he may be of greatest service to his Master.

A card from West Liberty, Ohio, dated March 25, says: "The meetings in progress since March 17 at Bethel Church, conducted by Bro. S. E. Allgyer, are intensely interesting, and the house is frequently filled to its utmost seating capacity. Twenty-three young souls have already confessed Christ. No date has been set for the close of the meetings. Pray for the work." We praise God for results. May many others come.

Bro. Peter Unzicker of Tuleta Tex., writes cheeringly of the work in his community, and reminds us again that while he bids God speed to the work among the heathen in foreign lands they have the heathens right around them and that their congregation would be a convenient place from which to do effective work among the same classes of people as are found in Mexico and South America, at a comparatively small outlay of money. If this falls under the notice of some young brother or sister, or both, who feels burdened to do this kind of work, learn the Spanish language and spend his or her life in rescuing that class of people, you would do well to correspond with Bro. Unzicker.

Called Home.—Bro. Daniel Hunsberger passed away quietly at his home near Jordan Station, Ont., March 25. He had been ordained to the ministry about thirty-five years ago. Funeral services were announced for Saturday, March 28. May God comfort the bereaved. Obituary notice later. C.

Children's Earnings.—Since the publication of the children's contributions to India Mission, reported by Bro. David Garber of Alexandria, Va., the following contributions have been reported from the East Holbrook congregation near La Junta, Colo., making a total contribution of $100.98 by the children of that congregation.

Adam Plank's three children	$3.00
William Snyder's three children	3.00
Elmer Headings' two children	2.00
Mamie Newschwanger	1.00
Amos Kulp	1.00
Esther Kulp	1.00

Brethren J. N. Kaufman and P. A. Friesen with their families are now well on their way to the home land, if previous arrangements were carried out. We are sorry that we did not know the exact timing of their trip sooner so that we might have met them with mail on their way home, but we would suggest that it would be a kind act for a number of us to write to them at New York when they arrive there. Letters should reach New York not later than April 9, and should be addressed, "——— ———, c-o S. S. Utonia, Cunard Line, Due at New York, April 10th, New York City."

Correspondence

Tuleta, Tex.

Dear Herald Readers, Greeting in the Master's Name:—Truly we can say, "Praise God from whom all blessings flow." Our small band of workers have been strengthened during the few last months. On Jan. 31 baptismal services were held at which time 5 precious souls were received into the Church. Our prayer is that they have been recorded in the church triumphant. May they prove faithful. Communion services were also held in which nearly all the members partook of the sacred emblems, Bro. Andrew Shenk officiating.

On Feb. 7 Bro. C. Z. Yoder and wife came into our midst. Bro. Yoder gave us instruction along Bible lines. We had meetings every evening for over a week. He also gave instruction to the children which was very much appreciated by all.

On March 1 there were 3 more

souls received into the Church, two by letter and one by confession.

Health in general is good. Sister Ruth Unzicker is again able to be around on crutches, having an abscess on her right ankle since the first of last October. She was confined to bed most of the time. An operation some weeks ago proved satisfactory, and now appears on a fair way to recovery. We are glad to see her smiling face again in the Sunday school.

We are again reminded that summer will soon be here, as all nature is showing new life. May we all take renewed life in the spirit and work while it is called today. Pray for the work at Tuleta, Cor.

March 17, 1914.

Elizabethtown, Pa.

(Bossler's congregation.)

Dear Herald Readers, Greeting:—On Thursday, March 19, Bro. Harry M. Erb was chosen and ordained a deacon according to Acts 1:20-26. May God richly bless our brother with the needed grace that he may faithfully fulfill his calling.

We praise God for seven souls who have yielded themselves to Christ and who want to join in with His children at this place; also two more who want to be reclaimed.

Yours in His service,
Suie E. Garber.

March 22, 1924.

Zurich, Ont.

Dear Herald Readers, Greeting in the Master's Name:—We feel to praise God for His mercy He has shown toward us at this place. The Bible conference held at the Mennonite Church at Zurich was a great success. A goodly number of young souls have accepted Christ as their Savior, as the results of the meetings. They are now under instruction at both places. May God help them to be faithful to the end.

S. Baechler.

March 23, 1914.

Port Trevorton, Pa.

On March 21 we met at the Susquehanna M. H. to reorganize our Sunday school. After reading the 12th chapter of Romans and prayer we proceeded with the election of officers with the following results: Supts., E. A. Shafer, A. B. Ramer; Sec.-treas., E. S. Herrold, B. S. Herrold; Chor., J. A. Swineford; Lib., R. H. Shafer. School to reopen April 5 at 9 a. m.

Cor.

March 23, 1914.

Minot, N. Dak.

Dear Herald Readers, Greeting:—On Sunday, March 8, Bro. I. S. Mast handed out the bread of life to brethren and sisters at Woolford, N. Dak., while Bro. L. A. Kauffman of Kenmare filled the reguar appointment for Bro. Mast at the same time. We are glad for the plain truths handed out to us from time to time by our home ministers. We also look forward with pleasure when we shall have our annual Sunday school conference, evangelistic meetings, and in connection with it a Bible conference about July 1. Bro. S. G. Shetler is expected to be with us, the Lord willing.

Moreover we are glad for those who have come to make their home with us for some time, namely, S. P. Miller and family from Fairview, Mich., and Chancey Kropf and family from Oregon. There is still room for more.

Our Y. P. B. meeting was reorganized on the evening of March 22. We ask an interest in the prayers of God's interested for the work at this place.

Our aged Sister Salome Yoder (Grandma) died today. Obituary later.

In His name,
L. S. Glick.

March 23, 1914.

Protection, Kans.

Dear Herald Readers, Greeting:—On Feb. 28 Bro. J. M. Nunemaker came into our midst and held a series of meetings which closed on March 15. The seed was sown in its purity, and we trust it may bring forth much fruit to the glory of God. The visible result was two confessions. We have now six applicants for baptism. Pray for us that we may be able to hold out faithful to the end

John Schrock.

March 24, 1914.

Mount Joy, Pa.

Greetings to all Herald Readers:—"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely."

Spring is again with us, and the season for opening Sunday school is at hand. The 5th of April (the Lord willing) the school at Kraybill's is expected to open. A meeting was held this week for the purpose of organizing, which resulted in the re-election of the following officers: Supts., Bros. B. Lehman Kraybill, Henry Lutz, Amos F. Eby; Treas., Bro. Israel N. Mumma; Recording Sec., Bro. Henry N. Hostetter; Cor. Sec., Rhoda R. Eby.

We are looking forward to the profitable time we expect to have and trust that the seed which will be sown may fall on "good ground and spring upward and bear fruit."

Sunday afternoon, April 19, is the time set apart for communion services at Mount Joy. The day preceding in the afternoon preparatory and baptismal services will be held at the same place. There are three applicants for membership and one wishes to renew his covenant.

Remember these in your prayers and also the work here.

In Jesus' name,
Rhoda R. Eby.

March 27, 1914.

Versailles, Mo.

Dear Herald Readers, Greeting:—The work of the church at this place is about as usual. One of the brethren fill a regular appointment at Proctor the second Sunday of each month. Also at Post Oak the third Sunday. Sunday school, preaching, and young people's Bible meeting every Sunday here.

March 24, Bro. J. R. Shank of Carver, Mo., preached a very helpful sermon, using I Cor. 10:31 for a basis—urging a life for the glory of God.

Uncle Samuel Ramer who has been housed pretty close all winter on account of rheumatism, at this time is not as well as usual.

Again there are signs of coming spring, reminding us of God's unfailing promises.

Oh, that men would praise the Lord for His goodness, and wonderful works to the children of men. Pray for the work at Mt. Zion.

Maggie Driver.

March 27, 1914.

WHEN IDOLS ARE WORSHIPED

Men are not won away from harmful habits, as a rule, by being told how harmful those habits are. They can best be separated from such habits by being shown something that is sure to be more interesting, when rightly seen: and that something is Christ. Dr. Scofield has reminded us "Paul said, 'Ye turned to God from idols.' Not, 'Ye turned from idols to God.' We preachers, let's get that. We preach entirely too much about idols. Show men **God,** and in turning to Him they will turn away from idols. 'I determined to know nothing in godless, idolatrous Corinth but Jesus Christ and him crucified.'" It is better to hold up Christ than to run down idols.—Sunday School Times.

"True faith is cheerful and courageous."

Miscellaneous

PERFECT THROUGH SUFFERING

By Anna Lapp.

For the Gospel Herald.

Beneath the surface of a field,
A precious gem lay hidden.
Buried away it could not yield,
Glory to God, as bidden.

The Master found the gem at last,
And knew, what its worth would be,
If into the furnace it was cast,
And from all dross set free.

The furnace with its refining flame,
Was ordained at God's command;
He tempered the heat within the same,
To suit the case in hand.

Through sorrow, sickness, grief, and pain,
The valuable gem had passed;
The Master brought it forth again,
From the heated furnace blast.

The fiery trials a blessing proved,
Through those long and weary days;
The useless dross was all removed,
And to God be all the praise.

The precious gem was polished bright,
Through earnest, fervent prayer;
By faith in Him, who is the light,
It grew exceeding fair.

With all upon the altar laid,
And Christ upon the throne,
Then joys of earth did swiftly fade,
And heaven's joys were known.

When love and peace the heart had cheered,
And had cast out every fear,
The glory of the Cross appeared,
And removed the clouds so drear.

Now serving Christ, the hungry we feed,
And clothe the naked, too;
And sinners to His Cross we lead,
To have their hearts made new.

We'll crown our Savior Lord of all,
Who daily doth our strength renew;
And helps His children great and small,
To ever render service true.

"O Lamb of God Thy precious blood,
Will never lose its power;
Till all the ransomed Church of God,
Are saved to sin no more."

Dakota, Ill.

CHURCH LETTERS

By S. G. Shetler.

For the Gospel Herald.

For some time we have been impressed with the way in which some church letters are granted, refused carried, and presented.

We will give a few examples that have come under our observation in the field.

1. One brother was granted a letter stating that he was baptized and received into the Church. What does such a letter tell? It tells only what can be said of any one ever baptized. The thing needed is his present standing with God and the Church.

2. A brother was granted a letter of good standing, but lived in several different localities, and waited about two years, before he presented it anywhere. What all might have taken place in these two years?

3. A brother left in good standing but wandered about for several years leading a careless life. At the end of this time, he settled down in a community of our people. To become a member at this place, he wrote for a letter from his former home. Should they have granted him a letter? How shall the second congregation receive him?

4. A brother was received in a community where he was staying one month. He then started on a trip stopping in localities where we have churches. To make expenses, he stopped a little while at different places and worked awhile. He attended Sunday school, church services, prayer meetings, and young people's meetings. Nothing in his conduct that is out of the way. He has no church letter. In what position will the congregation that baptized him be in granting him a letter? Shall they inquire at all these places where he has been?

5. A brother in good standing left with a church letter. He neglected to present his letter in his new home and finally became indifferent. Something turned up that caused him to think again about his soul. He then presents his old church letter. Shall the congregation accept it? If not, what steps shall they take?

6. A brother in good standing decides to live in another locality for a year or so. He thinks it is not worth while getting a letter to transfer his membership for so short a time. He is active in the congregation in which he now is. Shall he be privileged to give counsel? Should he take part in electing officers? Should he vote on any question? How if his opinions differ with some others in church government?

7. A brother goes in good standing with a good letter into a community where the methods of work the manner of discipline, and other phases of church and Sunday school work are entirely different. The work at both places is carried on in harmony with Gospel principles. This brother presents his letter. Shall he be asked to agree to work according to their method? Shall he try to swing the congregation over to his way? Where our people have settled in colonies, coming from almost the "four corners of the earth," they might be in position to give a little advice or, at least, experience.

8. A brother has a church letter but it contains an insinuation, and sometimes a direct statement, that he was not in exactly the proper standing when it was granted. How shall he be accepted?

9. A brother has become indifferent and the congregation wants to give him help. Instead of accepting good, wholesome advice, he asks for a letter to go where he can have this worldly liberty. Shall a letter be granted?

10. A brother lives in a locality where there is no organized congregation of our people. A union movement strikes the community. Every one is to get a letter from his Church without leaving his Church or belief, and all denominations, including some who make no profession, will band themselves into a Union Association. Shall a letter be granted?

11. A brother leaves in good standing, and takes up a homestead away from our people for a number of years. He tries to live right as best he can, but has not communed for years. Finally he goes where there is a congregation of our people. What shall be required of him, when he presents his letter?

These are some of the actual conditions as we have found them in the field. Wish that some one might give the Church as a whole some help. This should not be some finely conceived theory, but a "tried out" method.

We wish to offer a few suggestions, trusting that some one will write an article on this part of the subject.

There should be more teaching on the subject. The only time we hear church letters mentioned is but a few minutes (generally at the close of the service), when some one asks for a letter or presents a letter.

The importance of church letters, and especially the responsibility of going into another denomination for the sake of worldliness should be clearly held out to applicants for baptism, and in fact to the whole brotherhood.

Church letters should always be granted by the consent of the congregation, and not by just a few officers of the Church.

No letters should be granted, when the applicant means to unite where some of the cardinal principles of the Bible are denounced or even neglected. Some denominations will accept them any how without letters. If they will, let the responsibility be on their own hands.

No letter should be granted, when some one in the congregation knows of a Bible reason why it should not be granted.

Every member changing his loca-

tion, whether it be temporary or permanent should be urged to take a letter with him and present it at once in a congregation of like faith.

The pastor of the congregation from which a member leaves should keep in touch with him by correspondence, and should also inform the ministers in the locality where he now is.

No church letter should be accepted, unless it was honestly gotten and there is evidence of good faith in its presentation.

Hubbard, Oreg.

THE VALUE OF SOULS

By Inez Kuhns.

For the Gospel Herald.

As many souls are being taken into the fold of Christ, perhaps a few words on the value of souls will arouse in us more earnestness in doing our duty towards influencing the unsaved to accept Jesus as their Savior.

First of all let us see what the definition of the word "soul" is. We find it to be, "The spiritual, reasonable, and immortal substance in man which is the origin of our thoughts desires, and reasonings, distinguishes us from the brute creation, and bears some resemblance to its divine Maker."

And now let us see what value God puts on our souls. In the beginning He created man and "breathed in him the breath of life, and he became a living soul;" created the beautiful garden for him and placed all the beautiful things in this garden that heart could wish for all because of the great love He had for the object of His creation.

We find later that the inmates of this garden failed to even return their thanks and love to God for what He had done for them. Instead they disobeyed Him, partook of the forbidden fruit, and therefore were driven from this beautiful place—but God still loved them.

His great love for lost souls caused Him to send His only begotten Son into the world to die for us.

He came in the most humble way. He was despised and rejected, scoffed at and abused, wore the crown of thorns, was crucified and suffered the awful agony on the cross, all because He loved the souls of those who were even His enemies. Hear His prayer, "Father forgive them."

His great love for them caused Him to think them worthy of this great sacrifice.

He prepared mansions above, now intercedes for us, and "whosoever will" may surrender their souls to Him and gain the great reward of a home in this beautiful place where we may dwell with Him forever.

He values them worthy of this reward and stands now pleading for souls to accept His proffered terms and inherit eternal life.

Now let us see how the world in general values these souls of men. We believe that if our government would realize the real value of souls that wars would not be declared against other nations, placing men in the army and causing them to meet an untimely death in an unprepared state, thereby hurling their souls to an eternal doom.

If all the churches and Christian professors would put a greater stress on the value of these **blood-bought** souls there would be a wonderful awakening and many souls would turn to God and accept His salvation. The fact that all these millions of souls were priceless possessions and worth more than the whole world would cause a wave of interest and love to flood the hearts of everyone; the whole universe would be changed if we would all come to the true realization of the value of ours, and our neighbors' souls and their spiritual welfare. We believe that the main cause of the coldness and unconcerned state of Christian professors today is that so many have lost sight of the great value that God puts on the souls of men and of the value that is our duty to place on the salvation of ourselves and of those around us.

We find that the world is bidding for these souls and offers freedom on all lines, pleasures, and riches for a while, but these soon vanish away. Sin is bidding for souls and offers nothing but shame and disgrace.

Satan is alluring and tempting souls and offering his cunning devices to cause them to yield to him, but in the end there is only destruction and eternal torment.

Jesus, the only One who **truly feels** the value of the souls of men, the One who has showered all the blessings of nature on us unworthy creatures, all because He loves us so stands with outstretched hands pleading and yearning for the unsaved lives and hearts of men ready to receive them into His fold, and offers something satisfying and lasting, untold spiritual blessings in this world and eternal happiness in the world beyond. So, "what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Dear Christian professor, let us keep our hearts and thoughts centered first and foremost on the precious, unsaved souls around us and upon the dear young converts that have lately confessed this dear Savior, and let us put more stress on the great importance of giving and surrendering our **all** to Jesus. These souls are more precious than all the riches this world has, and as the value of anything is increased more by its utility each life may become more valuable by allowing themselves to be used in any little way in which they see they can help others to accept Jesus.

Let us young mothers try to realize more fully the priceless little lives that God has given us to teach and have charge over and that each has a soul to save and keep saved.

Let us never fail in teaching them the right way and as they grow older try to instil in their tender hearts the knowledge of the value of their souls and of those around them.

Harper, Kans.

JESUS ASKS FOR ROOM

By Roy C. Fleck.

For the Gospel Herald.

Jesus asks for room; not **a** room, nor **some** room. He does not ask us to fix up a special room in the home, as we would for a guest who just wishes to spend a night with us. Or in a room which is already well filled and another person arrives, the people are requested to move closer together so the last arrival might have some room. In a crowded street-car we often hear the conductor request, "Move up front, please," so there would be some room for another who wishes to travel. The topic does not mean any of these. Jesus asks for **all** the room in our heart and our lives. Not in **a** part which He would be expected to occupy and somebody else the rest; nor in **some** part which He should share with others.

The parents of Jesus asked for room in the inn but were refused. If they would have known that they would entertain the Savior of the the world they might have acted differently; and being brought to task for their conduct would likely make all sorts of excuses, and ask how they were to know they were refusing admittance to the Savior; or to blame it on the landlord who would also offer excuses and wonder how he was to know the Savior was to be born at that time or know whom the servants had turned away. When they, later on, would see the blessings they had missed, they would trouble themselves and say, if they had only accepted Him; if they had only given Him room when they had the chance; but, alas, too late. He had been turned away.

We might compare this to ourselves. The inn is our heart and mind; the servants, our hands and feet; the landlord, ourselves; and in-

stead of in person Christ now comes in the Spirit.

There is a great stir in the town of Bethlehem. Everything seems on the move; many strangers in town; and all seem interested, those who profess religion and those who do not. We might say this is a revival.

There is the inn. Looking within we might see many considered prominent or important and adorned according to the latest style and fashion; those with much possession. The place is decorated with everything, and of the latest requirements of the world. The landlord has it arranged with all that is desired by **the world.** The parents of Jesus come and ask for room. "No! there is no place for them; they look rather common and the inn is filled with more important than they."

We have the inn filled with pleasures and pastimes, fashion and folly, possessions and the many things which are of the world, that when Jesus asks for room there can no room be found, all is occupied; but—with what? We not only refuse Jesus room when in private, but by the acts of our servants (hands, feet) we show to others that Jesus has been crowded out of the inn (heart). When called to task then begin a string of excuses: "I didn't think it would amount to much. I did it just for fun. I didn't mean it that way. I just wanted to see what the other fellow would do. So and So does it," etc.. Later on things of the world lose some of their attraction and we begin to look around us, and we notice, here and there, blessings we might have enjoyed; privileges we might have had. We then turn our thought from the world; but—can we yet find room in the inn? Would we be willing to put all the world out. Who occupies the inn?

There may be lots of vacant room in some of the latest style of hoods, but that is not the room Jesus is asking for. Some may say they give their heart to Jesus, but they would like to have the body awhile yet. The outside is an indication of what is inside. They wish to decorate a little, and be like some others. They say the new hoods are so warm, if they were not the style I doubt if they would be near so warm. Where is the warmth in a big rosette of ribbon at the side, or a puff at the back? If the world is on the inside it will find a weak place and show through sooner or later.

And you men, where is the benefit of your tobacco? If there is no benefit or we can see no actual good, then why do you use it? Can you fulfill I Thes. 5:26, II Cor. 13:12, and I Cor. 16:20, with a mouthful of tobacco? Do you think it would be holy? If the Bible taught the use of tobacco, or the Church thought it would be for our benefit, they would likely furnish spittoons among the pews; and furnish "free chews" to the worthy poor. Would we have a clear conscience if we had a mouthful of tobacco and would happen to meet Jesus on the way? Or what would we think of Jesus if we would meet Him coming up street smoking a big cigar? Brother, think a minute. What would you think if your wife or daughter would come in the house and squirt tobacco juice all around? Or would it be something nice to teach your little boy? Whatsoever ye do, do all to the glory of God. (I Cor. 10:31). Some may say they can not quit, you can if you really want to and sincerely seek God's help. I used to be a hard user of the vile weed and I can talk from experience.

Our life will soon tell if we have granted Jesus' request for room. His absence is evident by the lack of His Spirit in our actions. And if He is residing in the inn it will very soon be manifest without.

Jesus asks for room. The evil spirit also wishes to occupy the room. We cannot have both. Jesus cannot come in when the devil is yet in one corner. He must be put out entirely. We cannot expect to entertain the devil occassionally and have Jesus come in now and then or on Sunday.

Jesus **asks** for room. Remember He does not try to force Himself in when we are not willing. He just **asks** us and then we must decide. The devil tries to force himself in, in many sly, slick ways. He brings trials and then fine promises, hoping we will crowd Jesus out. But we must force against him and ask Jesus to give us more strength from time to time. Remember Jesus cannot come in where the world and the devil are at all entertained; but He is always willing to help us if we do our part in trying to keep the devil out. In times of trial let us just remember these four words: **Jesus asks for room,** and then decide who shall occupy that room. Is Jesus in the inn? What does our conduct indicate?

Hollsopple, Pa.

If you fear God and believe that He is with you, God will prosper your plans and labor; but never make that an excuse for saying in your own hearts, like Jacob, "God intends that I should have these good things: therefore I may take them for myself by unfair means." The birthright is yours. But do not make that an excuse for robbing and cheating Esau. —Charles Kingsley.

SOME STARTLING FACTS

(From a circular issued by the National Reform Association we clip the following, believing that it will be of interest to some who are not fully awake to the menace of Mormonism. There is a movement on foot looking to the adoption of an amendment to the Constitution of the United States forever prohibiting polygamy in this country, but so far the Mormon forces have been strong enough to thwart the effort. It is said that the Mormon Church now holds the balance of power, politically, in eleven states.—Editor.)

The truth about the Mormon church has been suppressed. That truth must be made known.

The Mormon church is a temporal kingdom set up in this republic.

The Mormon kingdom is ruled by a man who lives with five wives—a polygamous sultan in America.

The polygamous Mormon Kingdom keeps an apostolic ambassador in the Senate of the United States.

This is the oath which the United States Senate committee says is administered by the Mormon priests to their followers:

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and your children's children unto the third and fourth generation."

This is the claim and prediction of the Mormon Kingdom:

"The priesthood holds the power and right to give laws and commands to individuals, churches, rulers and nations of the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, and judges."—(Key to Theology, page 70.)

This is the insolent challenge which the polygamous Mormon Kingdom offers to the Christian world:

"If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation." —(Compendium of the Mormon Gospel.)

THE BISHOP'S BOTTLE AND BIBLE

A certain bishop, years ago, was strongly opposed to prohibition, and his sideboard was lined with brandy, wine, etc. On one occasion Mr. Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him. "Can't do it, bishop, 'Wine is a mocker.'"

"Take a glass of brandy, then."

"No, 'Strong drink is raging.'"

By this time the bishop, becoming excited, remarked to Mr. Perkins,

"You'll pass the decanter to the gentleman next to you."

"No, bishop, I can't do that, 'Woe unto him that putteth the bottle to his neighbor's lips.'"—Sel. by W. H. Bener.

THE HONOR DUE GOD IN HIS HOUSE OR CHURCH

Sel. by Isaac L. Kulp.

A duty to God is honor. For as honor is a duty, which in the nature of things owing to those that are in a superior relation to us; and as the very notion it implies its being due to such; by as much therefore as God is infinitely greater than those whom we acknowledge to be our superiors upon earth, by so much ought we to have a profounder regard and veneration for Him. And they honor God, who serve Him in spirit and in truth in all the ways of His appointed worship, and due obedience to His laws; which command us not only to pay this honor immediately to Himself, but to have a due esteem for His house, His ministers, His day, Word, and sacrament, and His name, as things that nearly relate or belong to Him.

First, we must honor God in His house; that is, in the church, so-called, upon the account of its peculiar relation to Him, being solemnly dedicated and set apart for His public worship and service; and upon account of God's peculiar presence, in the administration of His Word and sacraments. The dedication of it to sacred uses makes it properly His own; and the praying to Him, praising Him, and celebrating the holy mysteries, according to His appointment, are demonstrations of His peculiar presence, and consequently we ought to reverence God's house by furnishing it with all decency for the worship of God; by repairing and adorning it; by keeping it from profane and common use, and by applying it wholly to the business of religion; by offering up our prayers in it with fervor and frequency; by hearing God's Word with attention and resolutions to obeying it; by using all such outward testimonies of respect as the Church enjoins, and are established by the customs of the age we live, as marks of honor and reverence.

This bodily worship is recommended by Solomon, when he charges us to look to our feet when we go to the house of God.

This will correct all whispering or talking about worldly affairs, any negligent or light carrage. This will suppress any provocation to laughter, or any critical and nice observation of others; and on the contrary, excite in us sincere intentions of glorifying God, and making His honor and praise known among men; acknowledging hereby our entire dependence upon His bounty, both for what we enjoy and what we farther expect; and promote hearty endeavors of performing His blessed will. If we come to church before service begins (which we should always endeavor to do) after we have performed our private devotion we should in silence collect ourselves and dispose our minds by serious thoughts to a due discharge of the ensuing duties. The discoursing about news and business is improper upon such occasions, God's house being never designed for carrying on worldly concerns. And it is still more unbecoming, while we are at our prayers, to observe those rules of ceremony, which in other places are fit to be practiced toward one another; because when we are offering our request to the great God of heaven and earth our attention should be so fixed that we should have no leisure to regard anything else. To this end, when we put our bodies into a praying posture, with which I think leaning and lolling seem very inconsistent, we should do well to fix our eyes downward, that we may not be diverted by any objects near us, and at the same time resolve not to suffer them to gaze about, whereby they do but fetch in matter for wandering thoughts. This attention will be much improved in silence; therefore we should never pray aloud with the minister, but where it is enjoined, endeavoring to make his prayer our own by a hearty **amen.** Greater care must be taken not to repeat after the minister what peculiarly relates to his office. The best preparation of our mind for joining in the public prayers is to abstract our thoughts as much as we can from our worldly business and concerns, that we may call upon God with attention and application of soul; to keep our passions in order and subjection, that none of them may interrupt us when we approach the throne of grace.

A FEW SHORT COMPARISONS

By R. D. Becker.

For the Gospel Herald.

I will give a few short comparisons which came under my observation, and which may help some one else on the path of life.

1. Compare the healthy body before disease has set in and the innocent children: each one free, no sins to keep them out of heaven. Be they ever so frail and sickly, still no sins to be forgiven.

Compare them in the next step just crossing over upon accountable grounds, to those that are healthy but once and awhile they contract a mild disease that gives them no rest or sleep for their physical bodies; so the convictions of our sins creep upon us, and we have no rest, can't sleep, the Great Physician is needed.

In the bodily diseases (the sudden on-coming kind) we at once make haste for the best earthly physician while in the latter we are so slow to seek Him who is able to heal both body and soul.

2. Then there are people with some disease under which they feel bad, but they have lots of courage refuse the physician's aid and will try and hide it. But still it shows somewhat on the countenance and after awhile there is a great breakdown and must have help at once. So with some sinners; they put on a cloak of self-righteousness and appear undisturbed till some one shows them how and what they are building on, then there is a great breakdown and they see that they must have help from God at once to satisfy the soul. It may be too late in either case to call on a physician.

3. Take the case of a person who is in a critical condition physically, living under great pressure continually, and at last passes away: So the sinner who is under conviction, no peace of the soul or mind, is living but nothing seems a pleasure, everything is dark; but he just lingers along and at last is called away unprepared. In his physical condition he sought all the medical aid possible and in the sin-sick condition would not seek any help from above.

4. If we are sick a few months with some disease and we get strong enough to leave our bed, and after we get out again in the pure air our countenance is lit up with sunshine and everybody is glad to see us. So with the long lingering sinner when he breaks the chains of sin and gets filled with the love of God which shines out through his countenance and everybody notices it and is made glad that he is out on the Lord's side.

* * *

We can escape diseases by taking very good careof our bodies, but we can not escape the convictions of sin except confessing them to God who is able to help us.

We are glad that so many in their tender years discover that they need the GREAT PHYSICIAN to save their souls from all sins.

Lancaster, Pa.

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

"It is Jesus only that makes us fruitful, 'If ye abide in me ye shall bear much fruit.' Cut off from Him we are dead branches."

DOCTRINAL

(Continued from page 3)

which had little strength; and the most wholesome wine was that which had not been adulterated by the addition of anything to the must or juice. Pliny expressly says that a 'good wine' was one that was destitute of spirit, Lib. IV, c. 13." In a little tract on "Bible Wines," by Mary Allen West, Aristotle, Cato, Josephus and others are referred to as authorities for the statement that unfermented wine was in common use in Bible times.

To this latter fact there is Scripture testimony. Pharaoh's chief butler, in relating his dream to Joseph, said: "And I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." If the fresh juice of the grape was acceptable to an Egyptian monarch, it was certainly "good wine" for the guests in Cana of Galilee.

Consider now some arguments for the negative view:

1. In the Annals of Hygiene, for June, 1894 (Vol. 9, p. 334), I find this quotation from Dr. S. McIsaac: "The Jews do not in their feasts for several purposes, including the marriage feast, ever use any fermented drinks. In their ablutions and librations, both public and private, they employ the fruit of the vine—that is, fresh grapes—unfermented grape juice and raisins as the symbol of benediction Fermentation is to them always a symbol of corruption, as in nature and in science it is in itself, decay, rottenness."

2. Whatever comes fresh from the hand of the Creator must be pure The Son of God would not have made a corrupt article. Hence "wine must be good when God makes it, and proves it, for there would surely be no leaven in it, no evil."

3. It is incredible that the Maker made and furnished to the guests at this wedding, an intoxicating wine. He had created man in His own pure image. Is it possible that He created also at a wedding feast, an immense quantity of that which would destroy this image, an article which in all ages has been the means of turning men into brutes? John tells us that in this miracle Jesus "manifested forth his glory." Surely then, He made a pure wine, one that did not tempt the guests to sin.

4. Jesus could not consistently create an intoxicating wine for use at a feast. Had Satan tempted Him to do this, may we not well imagine Him answering: "It is written, Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

He told His disciples: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill."

I understand it to be a law of Scriptural interpretation that where a passage is susceptible of different constructions, that construction must obtain which best accords with other Scripture. It is utterly impossible it seems to me to harmonize with the words of Solomon, dictated by the Holy Spirit, the theory that Jesus made intoxicating wine. But the explanation that the wine was pure, unfermented, harmless; this accords perfectly with all Scripture.—Episcopal Recorder.

FAMILY CIRCLE

(Continued from page 6)

panions—books. Choosing companions from among people, there are two questions to consider: (1) In what respects may we be a help to them? (2) Are they a help or a hindrance to us? Choosing companions from among books there is but one question to consider: Are they a real help or an injury to us? Upon the answer to this question depends the question as to whether a book should be adopted as a companion or not. People are helped or injured, depending upon whether these silent companions exert a good or an evil influence. Parents should choose wisely when it comes to the selection of books. Children should choose wisely in reading those books only which are a real help to them, and which are approved by those who have their highest interests at heart.

Children should not forget that the very best companions they can choose are their parents, for no one is so vitally interested in their welfare as is the parent. Whatever else may be done in the way of choosing companions, let the father and mother be among the first and the last, the ones more fully confided in than any other associates.

Scottdale, Pa.

Topic for next week, **"Choosing the Great Companion."**

As a Christian minister I oppose drink because it opposes me. The work I try to do it undoes. It is an obstacle to the spread of the Gospel; nay, it is an enemy which assails the Gospel, and whose complete success would drive the Gospel from the earth.—Bishop Foss.

"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power."

REPORT

Of the Bible Study Class Held in the A. M. Church, Allensville, Pa., Feb. 2-20, 1914

For the Gospel Herald.

The brotherhood at this place having decided to hold a three weeks' Bible study class, a committee was appointed last summer to arrange for the work. For instructors home talent was used almost exclusively, the purpose being to train workers as well as to study the Word. Meetings were held in the afternoon and evening of each week day except Saturday, with two lessons at each session. The average attendance was thirty-five, which indicated a favorable interest in the work. During the third week of the term snow drifted roads considerably disarranged the program and slightly decreased the attendance.

Five courses of instruction were given. Following are the subjects:

DOCTRINE. Twelve lessons by Bro. Joshua B. Zook. **Inspired Word, Faith, Repentance, Separation from the World, Nonresistance, Prayer and Fasting, Communion, Christian Sabbath, The Church, The Holy Ghost, Second Coming of Christ.**

PROPHECY. Twelve lessons by Bro. Jos. H. Byler. General subject was, **"From Eternity to Eternity." Prophecy, Fulfilled and Unfulfilled.**

BIBLICAL HISTORY AND GEOGRAPHY. Twelve lessons by Bro. Uriel D. Hartzler. Subject, **Life of Christ.**

BIBLICAL INTRODUCTION. Six lessons by Bro. Oliver H. Zook.

MUSIC. Nine lessons by Bro. Oliver H. Zook. Rudiments and hymn studies.

Sermon on the Mount. Six sermons were delivered by Bro. Eli H. Kanagy on this subject.

Bro. John L. Stauffer of Altoona, Pa., was with us during a part of the second week and assisted us in the work which was greatly appreciated.

We feel that these meetings were of real benefit to those who attended, as such meeting cannot help but be an incentive to more and deeper Bible study, to a deeper sense of duty in the line of practical Christian living and to more active service in every phase of the Lord's work. May the Lord's blessing rest upon the efforts put forth to further His cause is our prayer. Committee.

Married

Brenneman—Diller.—On March 18, 1914, Bro. Adam S. Brenneman of Lima, Ohio, to Sister Lessa E. Diller of Elida, Ohio, Bro. John Blosser of Rawson, Ohio, officiating. The Lord bless this brother and sister as they go hand and hand through life.

Lehman—Horst.—Bro. Jacob E. Lehman of Columbiana, Ohio, and Sister Elizabeth Horst were united in marriage at the home of the bride's parents, Bro. and Sister Joseph Horst near Dalton, Ohio, March 19, 1914, Bro. I. W. Royer officiating.

"The only way that the new life can come to others, is to kindle the fires upon our own altars."

Obituary

Miller.—Wayne Marion Abraham, son of Elias and Nettie Miller, was born Jan. 20, 1921; died Mar. 21, 1924; aged 3 y. 2 m. 1 d. Funeral held at the Protection (Kans.) Church, conducted by N. E. Ebersole and —— Brubaker, on Mar. 23, 1914.

"It is hard to have one depart
When bound together in heart,
But God is love, He knows what's best,
So we trust Him in life or death."

Snader.—Bro. Samuel Snader died at the home of his son-in-law, Theodore Felpel, near Bird-in-hand, Pa., March 7, 1914; aged 78 y. 21 d. He was a faithful member of the Mennonite Church for many years. During the last few years of his life his mind gradually failed and he was not able to go to church. He leaves 2 sons, and 3 daughters and a number of grandchildren. Funeral services were held in the Weaverland Church on the 11th, conducted by Bros. Benj. Weaver and John Sauder.

Keener.—Aden J., son of Bro. —— and Sister Anna Keener of Cearfoss, Md., was born May 30, 1913; died March 2, 1914. Funeral services on March 4 by D. L. Lesher (reading Psa. 103) and Denton Martin. Text, Job 1:21. May God's sustaining grace be with the wounded hearts of the young parents.

Little Aden, so loving and dear,
Was only nine months with us here,
But, thank Jesus, the blessing He gives,
In heaven with Jesus Aden now lives.
By his Grandparents.

Erb.—Bro. Jacob Erb died at the home of his son-in-law, John Weaver, at Terre Hill, Pa., March 16, 1914; aged 79 y. 10 m. 24 d. He was for many years a faithful member of the Mennonite Church and attended services at Weaverland on the 8th inst. A few days afterward he took sick with pneumonia, which resulted in his death. He is survived by 2 daughters, a number of grandchildren, and many warm friends that will miss him. We hope our loss will be his eternal gain. Funeral services were conducted by Bros. Benj. Weaver and W. S. Rehrer of Terre Hill.

Nussbaum.—Lizzie, wife of Christian Nussbaum, daughter of John J. and Sarah Lehman, was born in Wayne Co., O., Dec. 12, 1891; died of tuberculosis at the same place March 11, 1914; aged 22 y. 2 m. 29 d. At an early age she joined the Swiss Mennonite Church. On Oct. 3, 1910, she was married to Chr. A. Nussbaum. She leaves her husband, 1 daughter, parents, 4 sisters, 2 brothers, and a host of relatives to mourn her early departure. She expressed a desire to depart and be with Christ, which is far better. Funeral services were conducted by Bro. C. N. Amstutz.

Gerber.—Sarah (nee Sommer), wife of Elias P. Gerber, was born in Wayne Co., O.; died of tuberculosis and appendicitis March 17, 1914; aged 38 y. 7 m. 26 d. She leaves her husband, 5 children (the youngest only 20 months old), father mother, 4 brothers, and 2 sisters, besides many relatives and friends, but they need not mourn without hope, as she was ready to depart. One son preceded her in death. She was a faithful member of the Swiss Mennonite Church, and was a kind and loving mother and will be sadly missed in the home, in the Church, and community. Funeral services were conducted March 20 by the brethren, Jacob Nussbaum and C. N. Amstutz.

Mowrer.—Catharine (Tweed) Mowrer was born Feb. 12, 1830; died at her home 421 E. Clay St., Lancaster, Pa., Mar. 11, 1914; aged 84 y. 29 d. She was married to Hiram Mowrer in 1855. This union was blessed with 6 sons and 2 daughters. Her husband and 5 children preceded her to the spirit world. She leaves to mourn her departure 2 sons, 1 daughter, 31 grandchildren, 10 great-grandchildren. She was a member of the Mennonite Church and lived an exemplary Christian life to the end, and we have reason to console our hearts with the thought that our loss is her eternal gain. Funeral services were held March 15, conducted at the house by Bro. David H. Mosemann and at the Willow Street Mennonite Church by Bros. Frank Herr and John H. Mosemann.

Forry.—Mary Newcomer Forry was born in Lancaster Co., Pa., April 24, 1832; died in the same community March 19, 1914; aged 81 y. 10 m. 24 d. More than 50 years ago she married John Forry, who preceded her to the spirit world 2 years ago. To this union were born 10 children, all of whom survive, 37 grandchildren, and 24 great-grandchildren also survive. She was a kind and loving mother and an affectionate grandmother and will be greatly missed by her family, but we believe that our loss was her eternal gain. May the Lord richly bless and greatly reward those who did so much for her in her declining days, and may her death be the means of bringing those of the family that are out in sin into the ark of safety. Funeral March 22 in the U. B. Church at Silver Spring. Interment in the cemetery adjoining. Funeral services conducted by Bros. Peter Nissley and Isaac Brubaker. Text, Rev. 13:14.

"We miss her, oh we miss her,
When we see the vacant chair,
And the room is sad without her,
For there is no grandma there."
A Granddaughter.

Hooley.—Joseph Edwin Hooley was born near Garden City, Mo., Jan. 8, 1887; died at his home near Hubbard, Oreg., Mar. 17, 1914; aged 27 y. 2 m. 9 d. He was baptized upon confession of his faith at the age of 13 years and was received into the Mennonite Church of which he has been a faithful member until his death. He was united in holy matrimony to Sister Mamie Egli of Hubbard, Oreg., Nov. 22, 1908. To this union were born 3 sons. He leaves to mourn his early departure a beloved wife, 3 sons, father, mother, 5 sisters, 2 brothers, and a host of relatives and friends. One sister preceded him to the spirit world. We are again reminded of Isa. 38:1: "Set thine house in order, for thou shalt die, and not live." We are also reminded that life is uncertain and death is sure. May we all take the warning, as the departed brother was a strong young man and was sick but 7 days, this shows us that we may be called any time, we know not how soon. May God bless the bereaved sister that she may put her full trust in Him who judges all things right, is our prayer. Funeral services were held at the Zion Church Mar. 18, by Bro. S. G. Shetler, E. Z. Yoder, and A. P. Troyer. Text, I Sam. 20:18: "Thou shalt be missed because thy seat will be empty." This certainly is true, in the Sunday school and church, as well as in the home.

King.—David Y., son of John Y. and Nancy King, was born Feb. 17, 1860, in Mifflin Co., Pa.; died at his residence near West Liberty, Ohio, Feb. 1, 1914; aged 53 y. 11 m. 15 d. In the spring of 1871 he moved with his mother from Pennsylvania to Champaign Co., Ohio, where he resided until his death. Both parents preceded him to the great beyond; also 1 sister and 1 brother in infancy.

David was married in 1884 to Mary L. Zook, whom he leaves to mourn his departure; also 1 full sister, a half sister, and a half brother. He also leaves a large circle of friends. He united with the Mennonite Church in early life, where he remained a consistent member until death.

Dearest, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels sweetly whispered,
"Come and live with us at home."

Funeral services at the Bethel Church, Feb. 4, conducted by J. J. Warye assisted by J. Y. King. Buried in Hooley Cemetery.

Nunemaker.—Edger N., son of J. M. and Hannah Nunemaker, was born near Morrison, Ill., Oct. 22, 1872; died in La Junta, Colo., March 16, 1914; aged 42 y. 4 m. 23 d. He was married to Emma N. Rutt of Sterling, Ill., Oct. 17, 1895. His wife died Jan. 29, 1908, leaving her husband and 5 children. He united with the Mennonite Church about 16 years ago and remained a consistent and faithful member until death. His one great concern was to bring his 5 daughters up in the nurture of the Lord and 4 have already accepted Christ.

He moved from Sterling, Ill., to La Junta, Colo., in 1909, and was strong, conservative, much loved by all. As a father, some have said that he came nearer being a mother to his children. He was positive and firm, yet true and loving. A father, and 5 brothers and 2 sisters also mourn the loss. The 5 daughters will be at home with their grandfather, Bro. J. M. Nunemaker of La Junta, Colo. On Jan. 2, Bro. Nunemaker was operated on for a severe case of gall stone and apendicitis. He did well for 3 weeks and was recovering nicely when sciatic rheumatism and other complications set in. He suffered intensely for about 3 weeks more. A few days before his death the rheumatism went to his heart. When he was told he could not get well he said, "The Lord's will be done," and a day or so after quietly passed away. He was buried in the East Holbrook graveyard. Text, Rev. 14:13. Funeral services by Jacob A. Heatwole and John Thut.

Brenneman. — Bro. Noah Brenneman was born at Bremen, Ohio, Oct. 31, 1831; died March 14, 1914; aged 82 y. 4 m. 13 d. He was married to Dianna Humes of Allen county about 1852. To this union was born 1 child, who lived only about 4 months. Soon after the death of the child God called the mother also. Bro. Brenneman then married Catharine Stemen, Nov. 28, 1857, at Crossensville, Ohio. To this union were born 3 sons—Henry, who resides on a farm near Canal Winchester; William, who died in the Philippines; James, who lives on the home farm—and 1 daughter, Malinda Guysinger, who lives near Pickerington, Ohio. They were the grandparents of 8 grandchildren, all living but one. Bro.

(Continued on next page.)

Items and Comments

During the last fourteen years the population of New York City has increased in nearly one million and a third—to be exact, 1,329,000. Of this gain, 654,000 are Jews; 462,000 are Roman Catholics, and 156,000 are Protestants.—Exchange.

A bill has been introduced into Congress providing that a number of warships should be converted into mail ships when not especially needed for military service. The bill should become law, and the new and better use be made permanent.

In the interests of economy the Pennsylvania Railroad has recently laid off about 25,000 laborers and in other ways cut down expenses. This is thought to be a scheme to force the Interstate Commerce Commission to accede to the higher freight rates which railroads are now demanding.

Governor Glynn of New York has recommended that hereafter roads in that state be built of vitrified brick made by the convict labor of the state. His contention is for a kind of roads that will not soon wear out, and he figures that convict labor will make the material cheap enough for practical use.

According to Dr. Zwemer, the Mohammedan population of the world approximately is 200,000,000. Of these, he assigns to India, 67,500,000; Dutch East Indies, 35,250,000; Turkey, 12,250,000; Russian Empire, 20,000,000; Arabia, 2,500,000; Afghanistan, 4,500,000; China, 5,500,000 to 8,500,000; and Africa, 40,000,000.—Ex.

Affairs in Mexico are rapidly approaching either a solution or a dissolution. During the past week Federalists and Constitutionalists have been arrayed in deadly conflict at Torreon, and at the time of this writing the battle is still undecided. The true nature of war is again being manifested is all its horrors, and proven to be fit only for savages.

Inscriptions on clay cylinders in the Babylonian collections in Yale University are said to contain records of the Tower of Babel mentioned in Genesis. In these inscriptions King Nebuchadnezzar is said to refer to Naram-Sin as "my ancient ancestor." Naram-Sin, the founder of Babylon, is reputed to be one of the greatest builders in history.

The presence of the bubonic plague at Havana, Cuba, was officially confirmed when the death of the first victim on the island was officially reported. Strenuous efforts are being made to keep the plague from spreading. A worse plague than the bubonic or any other natural plague is sweeping over our land and daily sweeping thousands to endless ruin, yet the world in general is indifferent to the great work of stamping out the plague.

Serious complications have arisen in England over the Home Rule question. Ulster, being largely Protestant, resents seriously the idea of being a part of Catholic Ireland under home rule, and has raised over 100,000 men to resist by force of arms in case the home rule bill now before Parliament becomes a law. Excitement runs high, but it is hoped that the good sense of the English people will ultimately prevail and an amicable adjustment of present difficulties made.

(Continued from preceding page).

Brenneman was again bereft of his companion in 1883. In December, 1886, he was united in marriage to Lydia Hoover of Fairfield Co., Ohio, who died March 10, 1889. On March 22, 1891, he was united in marriage to Lizzie Rife of Adams Co., Pa., who survives him. He also leaves 4 brothers—Martin and John of Allen Co., Henry of Norborne, Mo., and 1 sister, Nancy Culp of Allen Co., and a host of relatives and friends to mourn their loss, but his eternal gain. Bro. Brenneman was a faithful member of the Mennonite Church, being ordained to the ministry soon after his second marriage. Five years ago last May he became afflicted with paralysis, which caused a lingering illness until he passed to his eternal home. A few days before his departure he was permitted to see beckoning hands inviting him to his eternal home, leaving a bright evidence that he has gone to the beautiful land, the home of the soul.

Funeral services conducted by John Blosser of Rawson, Ohio, Mar. 15, 1914, at the Mennonite Church near Pickerington, Ohio. Text, Jno. 11:28.

Lantz.—Rosa Lantz was born Dec. 22, 1888; died March 14, 1914; aged 25 y. 2 m. 22 d. She was married to Harvey Lantz March 4, 1906. To this union were born 4 children. Two infant daughters preceded her to the spirit world. She leaves to mourn a loving husband and 2 dear little children, a father, mother, 1 brother, and a host of friends. She gave her heart to God when 14 years of age and lived a consistent Christian life until death came and called her from this to the spirit world.

The death messenger came very unexpectedly, but our sister's life was such that we believe she was prepared for it, which is a great consolation to her loved ones. As a wife and mother she was faithful in doing her duty. No pains were spared in making the home cheerful. In cherishing and nursing the sick nothing was too much for her to do. Words cannot express the deep sympathy the friends and neighbors feel for Bro. Lantz in these dark hours of sorrow. May God give him grace to bear this burden of grief, and may it be a warning to each of us to be ready to go at any time.

Funeral services were conducted at the A. M. Church at Fairview, Mich., March 17, 1914, by the Bros. E. A. Bontrager and Menno Esch. Interment in Fairview Cemetery.

"Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Vertie Yoder.

Smith.—Katie E. Smith, daughter of the late Bishop John and Magdalena Smith, was born in Metamora Twp., Woodford Co., Ill., June 19, 1879. In 1895 she united with the Amish Mennonite Church at Metamora. She was married to John J. Smith Dec. 28, 1899. To this union were born 4 children. Her health began to fail several years ago, and it was beyond the power of medical skill to prevent her case from developing into pulmonary tuberculosis. In December, 1913, she entered the Mennonite Sanitarium at La Junta, Colo., her husband and family leaving their Illinois home the following January to take charge of the Sanitarium farm. On March 19, 1914, her spirit took its flight, death being hastened by la grippe. She leaves a husband, 3 sons, Willard, Tillman, and Milton, and 1 daughter, Dorothy. Is also survived by a step-mother, 4 brothers, 2 sisters, and 1 step-sister. Her parents, 2 brothers, and 1 sister preceded her. She was a faithful worker in the Lord's vineyard until He ended her labors in death. Her remains were sent to Metamora, Ill., for burial. On Sunday, March 22, funeral services were conducted at the home of J. D. Smith, by Bro. Andrew Schrock, and at the Roanoke Church by Bro. A. L. Buzzard, and Bro. Allen Erb of McPherson, Kans. The text chosen (Jno. 14:1-4) was very appropriate for the occasion, being precious words of hope and encouragement spoken by our Savior, the theme of the sermon being, "The Heavenly Home." Interment in cemetery nearby.

"On the one side the great world with its needs, on the other side the great supply for every need through Jesus Christ our Lord."

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri. 1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 9, 1914 (Gospel Witness Established 1905) No. 2

EDITORIAL

Easter.—We are not deceived with the idea that the celebration of Easter is a custom handed down to us by the apostles. There is no record that the apostles kept any festivals outside of those authorized by Jesus Christ. In the language of Chrysostom, the early church fathers were inclined to think that "the whole of time is a festival unto Christians because of the excellency of the good things which have been given." In the language of another, "The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety." The fact is fairly well established that this great festival was of heathen origin, but that the Christian Church early seized the oportunity of turning it to good account by keeping the day in memory of the resurrection of Jesus.

But we do not condemn the keeping of the day in sacred memory of the risen Christ. In fact, we are glad that Christendom arose and changed this event from a heathen festival to a day of thanksgiving and joy because our Savior rose again, and opened the way out of the dismal grave. It is a most opportune time to impress the mind with the importance of an event which should never be forgotten. Meditating upon that eventful time when apparent defeat was turned into a glorious victory, our minds are carried forward to that still more glorious time when grave and sea will give up their dead and all the blood-bought sons and daughters of God will meet the Lord to be forever with Him.

Our only regret is that Christendom did not make a complete conquest when the day was claimed for God. Like the children of Israel we have left some Amalekites and Philistines alive, and these seem to be gaining ground on us. Why these 'Easter rabbits" and colored eggs and dress displays and "social functions" and other follies? Pleasure, do you say? Why more pleasure in these things at this time when all the world should be rejoicing over the Lord's triumph over death and hell than at other times? Is it not a fact that as these things are given prominence the real joys arising from the fact of the resurrection are dimmed and the great lesson of Easter is lost?

There lies before us a series of opportunities which we should be glad to improve. "Passion week" should not be remembered at all unless it is remembered in a way that God is thereby glorified and the souls of people enriched with His grace. It is a most excellent time to meditate upon Jesus as the model Man, upon Christ as the anointed of the Lord, upon the crucifixion as the means for our deliverance, upon the resurrection as the glorious triumph of Christ in behalf of the Church. How opportune the time, then, when "Good Friday" comes, to walk reverently to the house of the Lord and there worship Him, in loving sympathy with Him who suffered so much for our sakes, in grateful remembrance of Him who lifted the shadow of death and purchased us with His own precious blood. That was a time of inexpressible sadness—and we fear that many who profess the name of Jesus are not in close enough sympathy with that phase of the Christian life to share in the triumph that is to follow. It has well been said that there is no way to the throne except by way of the cross. A general turning out to the house of the Lord on Good Friday to worship God "in spirit and in truth" would mean an enriched experience for the Christian Church. Another opportunity that none should miss, if possible, is the spiritual uplift afforded by the services at the house of the Lord on Easter Sunday. The more we enter into the spirit of triumph in Christ as we meditate upon this event of surpassing interest and importance, the more fully we are prepared to live the overcoming life.

We understand that we should not make too much of the **day.** Each day is alike sacred before God. There is no heaven-approved sanctity to surround such days with a halo of glory (making idols of them) while the rest of the time may be spent in sinful indulgence. One of the important facts that we should never forget is that religion is not superstition. All that we claim for such days as Christmas, Easter, etc., is that circumstances have made them times of great opportunity which Christian people will be wise to use to the glory of God and the strengthening of His cause among men. With a prayer to God that He may so direct that we will at all times make the best possible use of our opportunities, with hearts filled to overflowing joy and gratefulness that Christ made it possible for us to look with hope beyond the grave, let our praises ring out to the bountiful Giver of all good and the coming Easter day marked by a real, spiritual, soul-refreshing service in all our churches.

"**As Christ** was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Christ's Table Talk is a theme which is vividly impressed upon many who attended Sunday school last Sunday. It is a theme that reminds us of a remarkable opportunity that comes to most of us three times daily. The bright, happy experiences at the table may be made fully as nourishing to the soul as they are to the body.

Easter Meditations

HAIL THE DAY

Hail the day that sees Him rise,
Glorious, to His native skies!
Christ, a while to mortals given,
Enters now the gates of heaven.

There the glorious triumph waits;
Lift your heads, eternal gates!
Christ hath vanquished death and sin;
Take the King of glory in.

Still for us He intercedes,
His preaviling death He pleads;
Near Himself prepare our place,
Great Forerunner of our race.

Master, will we ever say,
Taken from our Head today,
See Thy faithful servants, see,
Ever gazing up to Thee!

Grant, though parted from our sight,
High above yon azure height,
Grant, our hearts may thither rise,
Following Thee beyond the skies!

—Charles Wesley.

Resurrection and Immortality

The triumphant resurrection of Christ is evidence that God accepted the **atonement.** While the apostles were slow to believe it, yet this great truth became their lever to move the world. The **living Christ** is the inspiration to serve till He come.

While the resurrection morn was blessed, yet beyond human comprehension is the coming forth of the burdened bodies of saints in all generations, at the sound of the trump. His great **victory over** death assures our coming forth at the resurrection of the just, and at His coming.

"Who hath abolished death, and hath brought life and immortality to light."—II Tim. 1:10.

"I live, ye shall live also."—John 14:19.

C. F. Derstine.

Altoona, Pa.

Evidences

1. **Of Death.**—Without God, hope and truth; without love to God or man; world loving self-aggrandizeing, children of wrath and the devil; world conforming, pleasure loving, in fact, full of bruises and putrifying sores from the crown of the head to the soles of the feet and hence unhappy.

2. **Of Life.**—Have God as our Father, Christ for our hope, and the Holy Spirit power; love to God, man, and enemies; world hating, self-abasing, devil-resisting, the Lord's FREEMAN, WORD conforming, condescending pleasure in God's service; yea, we are "crucified with Christ," nevertheless we live; yet not we, but Christ liveth in us, "the hope of glory."

David Garber.

Alexandria, Va.

The Resurrection

I am he that liveth, and was dead; and, behold, I am alive for evermore. —Rev. 1:18.

As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6:4.

Knowing that he being raised from the dead dieth no more; death hath no dominion over him.—Rom. 6:9.

According to his divine power hath given unto us all things that pertain unto life and godliness . . . . that by these ye might be partakers of the divine nature.—II Pet. 1:3, 4.

Therefore we are more than conquerors through him that loved us.—Rom. 8:37.

Ella Smucker.

Altoona, Pa.

What Easter Means to Me

It means that our Savior was dead, was buried and is now risen triumphantly over all His foes. He took upon Himself our sins and died that we might live. Had He not risen from the grave there would be no redemption for any one, therefore it brings joy and gladness to our hearts.

It commemorates an event that plays a very important part in the plan of salvation. One of the best ways of commemorating the day is by going to church and serving God instead of going to the woods for a picnic and "a good time" (?) as many call it.

Katie E. Hartzler.

Belleville, Pa.

The Resurrection

From the other side of the Flood we have a prophecy from Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Isaiah tells us that, "The dead men shall live; together with my dead body they shall arise; awake and sing, ye that dwell in the dust." Daniel in a vision heard a voice saying, "The time will come that the people shall be delivered every one that shall be found written in the book of life. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that turn many to righteousness shall shine . . . . as the stars forever."

Christ also gives us a beautiful promise of a resurrection of life. In John 5:28 we read: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." Christ said that the time would come when He would come again, and this time will be at the resurrection when He will call all His sheep home with Him to eternal life and joy for everlasting. "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We may feel weak and lack in faith sometimes. If we do, let us remember what Jesus said: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Paul writes, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Lizzie Gerig.

Albany, Oreg.

Our Easter Joy

When spring comes back radiant with sunshine and alive with cheery winds, we feel the pulse of gladness that fills the earth.

"The Lord is risen indeed." All things have become new. It is a sweet and beautiful morning. What it must have meant to the Master's friends. Thy glorious friend is alive. If we want to see what a thing really is we must put it in the radiance of the Easter light. In the far distance, life opens out into unspeakable vastness and surely the light of Eastertide should make our lives larger every way and everywhere. Our aspirations should inspire our souls with larger and more glorious visions more love, more childlike simplicity in the Christian life.

Is Christ real to you? Do you feel that you love Him and that life without Him would be barren? Do you say in the morning tints of the east "This is my beloved friend?" If so you may carry with you everywhere and always a continual Easter in your heart and life. Easter light quickens our faith and shows us the

Lamb that was slain and on whose head are many crowns, waiting to receive His own when they go home. "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also."

"The golden sun climbs up the sky,
God sends the Easter day.
Uplift thine Easter song
As wings upbear the bird,
The life that thrills from star to star,
Is wider than the heavens are.
Oh, tell it south and north
Today the Lord is risen!
When earth chorals cease,
Keep us still in perfect peace
Grant us Lord the Easter love,
Till we reach the home above."

Emma J. Brilhart.

Scottdale, Pa.

The Abuse of the Day

Easter, like Christmas, comes and goes to many people merely as a day of celebration.

Intemperate feastings on eggs and dainties will most likely be a marked feature of the day, with scarcely a passing thought of why the day is observed in a special way. Disordered stomachs, indigestion, and disease often follow in the wake of such sins. All this, and often much more when the day ought to mean so very much to us. "How little the birth, life, suffering, death and resurrection of Jesus means to a lost, dying world; and how much to the child of God; and how much it all meant to Jesus Himself. How much better it would be if we would spend the day in "fasting and prayer."

Oliver H. Zook.

Belleville, Pa.

Freedom

Christ rose from the dead and brought us Easter. The thought of Easter suggests to us freedom. "Oh, that I could be free from sins that are defeating me," I hear some one say. That is just the freedom that Christ won when He rose from the dead. He offers all the freedom that makes life a heaven here below. Will you not accept His offers?

Alta M. Eby.

Hesston, Kans.

Oh, Wondrous Change!

It was only a brown, dead looking bulb; but I gently folded it in the lap of mother earth. There with the gentle care of nature, it soon grew from the lifeless looking bulb into a beautiful lily. What a change!

On that resurrection morning, the once lifeless form of the blessed Lord, who had been so gently laid within the tomb, arose by Almighty Power, bursting the bars of death, eternal death. Now He lives in everlasting glory giving life and heavenly cheer to all who truly seek Him. Praise God for the resurrection morning.

Rose Shank.

Hesston, Kans.

The Empty Cross

The cross is empty! Jesus is no longer there, suffering, bleeding, dying. The image that represents Him there is a false one. The cross no longer bears its burden. Henceforth the cross no longer stands for the suffering of the Redeemer but for His triumph. By it He has overcome the world. By it He has purchased the glorious freedom of the believer from the thralldom of sin. By it we are crucified to the world and the world to us. More than that, the grave is empty! The stone-closed, sealed tomb of Joseph can not hold the Maker of earth and sea and sky. And, oh, ever joyous thought—we have part in that resurrection. We have part in that triumph. Though now the cross may at times seem heavy, "We know that all things work together for good to them that love God." When He comes to call us to Himself, we shall be like Him, "for we shall see him as he is." J. A. Ressler.

Scottdale, Pa.

Easter

What a world of agony, what a world of joy, lies hidden in the one word, Easter.

The highest example of self-denial was given the world when Christ allowed Himself to be crucified upon the cross—the highest because He had the power to prevent it. The most acute agony mortal ever endured was suffered by our Savior when upon the cross. Writhing with physical pain, He showed His pity and divine love, by meekly allowing the wicked to mock Him. In this He gave the world the highest example of love and humility.

The purest, the most holy joy man can ever know, the richest promises man may hope to have fulfilled in his life, are exemplified in Christ's glorious resurrection. Anna Diller.

Hesston, Kans.

Darkness and Light

One of the darkest, gloomiest pictures imaginable is that of the company of disciples of Jesus, from the time of His crucifixion to the time of His resurrection.

They had hoped that "He it was that was to redeem Israel." Oh, the sorrow and gloom of blasted hope, and ruined prospects! Their Master, counsellor, and friend, cruelly tortured until death, and enclosed in the tomb!

They had not even the consolation of faithful devotion and duty done in His last hours, but on the contrary the haunting memory of self-seeking, unfaithfulness, desertion and denial in His trying hour.

Dazed by the wonderful life they had known and His (to them) incomprehensible taking away; fearful of the mighty powers of evil which seemed to have triumphed and of a dread of they knew not what, they hid away from the sight of man.

A dark picture—but no more so than that of man in general, when he comes to himself, a knowledge of his corruptible nature and a view of the beauty of holiness, without the knowledge of a living Savior. That knowledge came as it does to every honest, seeking soul; and although it seemed "too good to be true," it was true—and hope and courage again sprung up in the life of the disciples. A. I. Yoder.

West Liberty, Ohio.

A Fundamental Truth

The crucifixion and resurrection of Jesus Christ are the two fundamental truths of Christianity. In the crucifixion our Lord atoned for sin, suffered a vicarious death. But a crucifixion without a resurrection is not an atonement but only martyrdom. Crucifixion, the direct and necessary result of sin, is but the yielding to the power of sin, and unless there is a coming forth to a newness of life again it is an evidence that there is absolutely no power over sin. Consequently the apostle well can say that if Christ is not raised then is our faith vain and we are without hope. Why? Because then Christ does not have dominion over sin and consequently neither can man. Thus the crucifixion without a consequent resurrection is void of power, empty and meaningless. Therefore the resurrection is the capstone in the plan of redemption.

As we meditate upon the truth of the resurrection we rejoice in the assurance that Christ was raised from the dead by the Father, thus giving us the absolute assurance that in Christ we too have absolute power over sin, and that although our bodies moulder in the grave, they, like the body of Christ, shall be raised again into newness of life, corruption shall put on incorruption. Marvelous assurance and hope for us! The hope of this future glory transcends the best this world can offer many times more than the brightness of the sun transcends that of the moon, yea, there is no comparison. Praise God for His marvelous goodness and marvelous works. H. F. Reist.

Scottdale, Pa.

BIBLE DICTIONARY

Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Immortal

Immortal means having life or being that shall never cease to exist, neither in time nor in eternity. Outside of Father, Son, and Holy Ghost, and the angels (glorified and fallen), there is but one thing in this world that is immortal, which is of course the soul of man.

It is because of the immortality of the soul that life is such a serious problem. If it were "all of life to live, and all of death to die," it would not make so much difference how we conducted ourselves in life, but this is not true. After this life is when the most serious part of our existence takes place. God has made all provision for our future happiness. If we miss our salvation in this life, it will be missed through all eternity.

The soul will never die. It will live on and on and on. If the soul is saved, it will be an eternity, of never-ending bliss; if lost, it will be a never-ending eternity of awful misery and woe. Either is yours for the choosing. Which do you prefer?

Neighbor

Naturally speaking, a neighbor is one who lives near another. But in the spiritual sense—and this is the sense in which we wish to define it—it means any one of the human race who needs our help or to whom we have an opportunity of doing good. See Luke 10:29-37.

There are two very essential things required of us in God's Word: (1) to love God with all our heart, etc. and (2) to love our neighbor as ourselves. Luke 10:27; Matt. 22:37-40. Jesus placed enough importance on these two commandments to say that on these two "hang all the law and the prophets." And is it not true that those whom we love with all our hearts receive our kindest consideration at all times and under all circumstances? Jesus means to teach that we carry the same spirit of consideration to ALL people as much as is possible.

It is true that there are those who are very dear to us and to whom our love is very strong but no difference how much we care for some special friends, this same spirit should help us care for the needy as all opportunities afford.

Belleville, Pa.

"Despondency is disappointed selfishness."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(720 W. 26th St.)

Gospel Herald Readers, Greeting:—Yesterday it was cloudy, last night it was cold, and tomorrow it may rain or snow, but just now the sun is shining. (Even while I was writing a cloud hid the face of the sun for a moment, but its influence was soon gone.) This is not a parable, because it is an actual experience; but it does serve the purpose of a parable in illustrating the experiences in the life of the city missionary. We have long since learned that when we deal with men and women there is no knowing what the day or the hour may bring forth. While confidence in God remains unshaken and we know that His Word will accomplish that for which it is given, we recognize that our expectations of people will not always be realized—the devil seems to be too busy with them. One of the things which is so hard to do—yet so essential in city missionary work—is to see the good that may come out of dark, trying, and unexpected experiences.

We have our discouragements although, considering the work as a whole, we can see a steady progress being made. One of the really encouraging features is the continual interest which so many people are manifesting. In attendance and interest, some of our activities are growing. This is especially evident by the reports of the one department of which an accurate record of membership, and attendance is kept—the Sunday school. Our reports show that with weather conditions favorable an attendance of less than 200 is unusual. Sunday, March 29, showed 219 present. One of the really gratifying experiences of our workers is to see these 200 and more children boys and girls, come trooping in on Sunday noon for an hour of Bible study.

Our newest activity is the Day Nursery in which the children of mothers who are required to work to support their families, can be left during the day. This work had a very small—almost insignificant—beginning with only a few children late in November, but growing so as to show the following totals for the first three months of this year: January, 165 children; February, 182 children; and March, 331 children. Lack of proper accommodations and a shortage of help to care for the children have made this work a real burden. We are expecting to provide the necessary accommodations soon and are anxiously looking forward to May 1st when we expect more help.

We wish to express appreciation to those in the country who have so kindly opened their homes and hearts to those of our members and attendants who have been privileged to go to the country during the past few months. Six different ones have been thus favored since the first of the year. One has been adopted outright, two others have been given homes until their eighteenth birthday and three others have been placed for shorter periods of time. There are still a number who are anxious for places and we would be pleased to correspond with any who would be glad to open their homes, either temporary or permanent.

Sunday, April 5, will be Home Missionary Day at this place and we are hoping to make it a day in which many new faces will be brought to our services for the first time. Appropriate services and exercises have also been planned for Easter Day. May that day on which we remember the crowning event of our great redemption plan prove a "first resurrection experience" for many whose lives are now darkened by sin.

Though notes from this place come seldom, we wish to give assurance of our appreciation of the support that has been coming to us, both in the form of provisions, moneys, kind and encouraging words and intercessory prayers. May you all receive your reward from the One who sees every deed of love, hears every word of encouragement, knows every thought of the mind and understands every motive in life. Will you continually remember us, our work and our people in most earnest intercessory prayer.

Your brother in behalf of Chicago's needy and lost, A. M. Eash.

April 3, 1914.

Chicago, Ill.

(639 W. 18th St.)

Dear Herald Readers, Greeting in the Master's Name:—We are grateful to our Father for His continued blessings. He has supplied our every need in the past, and we are looking to Him for the future. When we see the results of sin on every side, we are made to praise the Lord because He sought us and saved us.

We appreciated Bro. Shoemaker's stay with us. Besides helping in the other services he gave us two Bible lessons on "Christian manhood" and

"Duties of young disciples to the Church." On March 15 we had baptismal services; five young men were received into the Church by baptism and one on confession. The workers went to the homes of Sister Knopp and Bro. Erdman, who were baptized in their homes. Sister Knopp has rheumatism, and Bro. Erdman has tuberculosis, and they were not able to come to the Mission.

There are others who have made a confession and have expressed a desire to become one with us, but as yet have not been received. This increase in numbers from time to time is an encouragement both to workers and to members.

Some of the young men are having hard battles to fight, but the Lord is blessing them, and they are gaining victories.

The attendance at Sunday school is still good. Our Beginning and Primary rooms are very much crowded. The Sunday morning and evening services have been especially well attended this winter. The people seem to be hungry for the Word, and their faithfulness in coming is an incentive to the very best service.

We have been blessed with good health this winter, and the Lord deserves all the praise for His goodness.

Sister Emma Oyer is at her home near Low Point, Ill., for a vacation of some weeks. Will you continue to pray for the work here?

Yours for the Master,
Arthur Slagel.

April 2, 1914.

Columbia, Pa.

(274 S. 4th St.)

Greeting to all readers of the Herald:—It is with praise and gratitude to our kind heavenly Father that we are able to report again from this place.

The average attendance in Sunday school this year has been about 80. Some who had been attending this Sunday school are afflicted and can not come. One of these is Sister Turner; another is Norman Gibson a little boy who met with an accident; another is Lillian Metzgar, a girl who has infantile paralysis. We have special prayer for these here in our Sunday evening meeting between 8 and 9 o'clock, and also for Andrew Mease, a young man who attends the Sunday school and other meetings regularly, he having never been able to talk.

We mention this that you who know the worth of prayer, and that you might also remember them at that time in prayer. It was in answer to the prayers of many who were gathered together in the house of Mary the mother of John that Peter was led by the angel of the Lord out of prison, and set free. (Acts 12:11). "The prayer of faith shall save the sick" (Jas. 5:15).

The following named ministers filled or helped to fill appointments here this year: D. H. Mosemann Jacob Habecker, John Charles, J. L. Stauffer, and H. H. Haverstick.

Sister Markley of this town, who was received into Church membership last December, departed this life Mar. 12, 1914.

A few words concerning the Gospel Herald may not be out of place. We fear that some do not prize it as highly as they should. After receiving it new from the office and having read it, do you lay it aside caring little what becomes of it? Is it becoming soiled or torn? Or do you use it for wrapping paper, not thinking that it will be appreciated and read by others who may possibly receive more benefit from it than what you have? There may be thousands living in your nearest town or city who have never seen or heard of the Gospel Herald. If any having more Gospel Heralds than they can put to good use we shall be glad for them. Please wrap well when sending them.

C. B. Byer.

April 3, 1914.

THE CALL TO MISSIONARY SERVICE

By Sarah Stalter.

For the Gospel Herald.

Perhaps every Christian has asked the question, Have I been **called** to missionary service? Does it mean me? Would God be so careless as to place us in this wide, wide world without a mission to fill? Never.

Are we all called to preach the Gospel to a lost world? Not all of us. Are we all called to leave our homes for the foreign field? God knows who is called, and will direct our lives if we ask Him. Does God only call preachers? Let us see what the Bible tells us. God calls all to service, not only preachers, but also all others.

Remember the boy David herding his sheep. Perhaps he thought his life was wasted. Perhaps he thought day after day herding sheep out on these rugged hills (same old story over and over), "No one to lead to God out here, for I am alone. How can I?" Yet he was faithful to his nearest duty, herding sheep; and, oh the lessons he learned by being a shepherd. Now by his writings he so beautifully teaches us to know "the **Lord** is my shepherd, I shall not want." Read his psalms. Notice the

(Continued on page 29)

A NEED AND HOW TO MEET IT

For the Gospel Herald.

In compliance with requests from the Mo.-Ia. Western A. M. and Kans.-Nebr. Conferences, two representatives appointed by each of these bodies met in Kansas City, Dec. 19th and 20th, for the purpose of forming a permanent organization and to formulate plans for carrying on orphanage work.

The work will be known as the Mennonite Children's Welfare Work.

Organization of officers resulted as follows: Pres., D. S. Weaver, Hesston, Kans.; V. Pres., L. O. King, Peabody, Kans.; Sec.-Treas., J. D. Mininger, Kansas City, Kans.

The object of the organization is (1) to aid worthy mothers in preventing the disruption of their family, (2) to provide and find temporary and permanent Christian homes for homeless children. When sufficient funds are available temporary quarters may be rented and used as a retaining home.

To further promote the Children's Welfare Work, this Board decided to enlist the hearty co-operation of the children of the conference districts named, and as many others as feel so inclined.

A plan was agreed upon as follows: To provide all children interested with twenty-five cents to invest for the Lord, proceeds of same to be used in starting a fund for the erection of a Children's Welfare Home at some future time as the Lord and the Church may direct.

To carry out this plan, the Board has chosen Bro. Allan Good to have general oversight of this phase of the work, to be assisted by Bro. Abner G. Yoder, Parnell, Ia., in the Western A. M. district, Bro. Joe C. Driver, Garden City, Mo., in the Mo.-Ia., Dist., and Bro. J. M. Brunk, Hesston, Kans., in the Kans.-Nebr. Dist.

The duty of the brethren Yoder, Driver, and Brunk will be to appoint one brother in every congregation in their respective Conf. Dists., and also to interest as many children of isolated members as possible.

The duties, of the brother chosen in the local congregation, are as follows: (1) To interest and enlist all children of all ages as far as possible in this movement; (2) to suggest methods and get the sympathy and co-operation of the children's parents; (3) after he has learned how many children will engage in this missionary enterprise he is to inform Bro. Allan Good (3105 Strong Ave., Argentine, Kansas City, Kans.) who has been duly authorized by aforesaid Board to forward as many quarters as there are children willing to use them. The quarters are received by a fund started and supported by friends of the Children's Welfare Work.

Below we give the best results obtained by some children during the past year, who had engaged in this method of Missionary Work.

What has been done by the children:

Sunday School Class of 12 pupils invested 10c. each. Returns. ----	$17.50
Sunday School Class of 19 pupils invested 25c. each. Returns ----	72.00
Sunday School Class of 30 pupils invested 25c. each. Returns ----	123.45
Children in one Home invested $1.00 Returns ----------	19.43
Five girls in one Home invested 25c. each. Returns ----------	25.00
Three Boys in one Home invested 25c. each. Returns. ----------	17.30
One Boy invested 25c. Returns ---	12.00
One Boy and one Girl invested 25c. each. Returns. ----------	19.50
One Girl invested 25c. Returns --	26.10

Mennonite Childrens' Welfare Board,
D. S. Weaver, Pres.,
J. D. Mininger, Sec-Treas.

Family Circle

MORNING

Morning is beautiful and blessed. The early dawn steals softly upon the world, suggesting the gentleness of nature. Those who are wakened out of sleep by morning light are not wakened suddenly with a rude shock. The morning light is a gentle messenger. The beauty of the morning helps to prepare the mind for the wearying and monotonous tasks of the day. The morning song of the thrush falls sweetly on the ear, and puts the heart in tune to go forth with courage and hope to face the world.

Morning is the time to worship. First thoughts are usually best. The mind is at its best in the morning. At night one is apt to be weary and heavy with sleep. The faculties are sluggish and thoughts come slowly and often weakly. Sleep is "tired nature's sweet restorer." The mind refreshed with slumber mounts on the wing like the lark. The intellect is brighter than it was the night before, memory is more alert, and the imagination is capable of loftier flights.

Come before the Lord with the first thoughts of the day. It is time to give thanks for the heavenly Father's care through the night and for the blessing of a new day. It is time to pray, for what troubles we shall see, what "fightings without and fears within" before the day shall close, is known only to God, and He alone can give grace to overcome. We shall need a safe guide, and He hath said "I will guide thee." We shall need some one to keep us also, and it is written, "The Lord is thy keeper," "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." We shall need a mighty helper, for the tasks of the day are too hard for us, and He hath said, "I will help thee." We shall need a friend, and there is no other friend who can always be near to hear us when we call, but He hath said, "I will never leave thee nor forsake thee." "What a Friend we have in Jesus."

We know not what a day may bring forth. Let us therefore call upon the Lord every morning with devout thanksgiving and fervent prayer.

Wake, and lift up thyself my heart,
And with the angels bear a part,
Who all night long unwearied sing;
High praises to the eternal King.

All praise to Thee, who safe hast kept,
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to Thee renew:
Disperse my sins as morning dew:
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

—Christian Advocate.

THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Points thus far Considered:

I. Introductory
II. Prenatal Influence
III. The First Epoch in Life
IV. The Second Epoch in Life
V. Choosing Companions

VI. Choosing the Great Companion

However fortunate we may be in the choice and association of companions, our life will end in dismal, gloomy failure unless we choose as the great and living Companion in life the Lord Jesus Christ. Remembering all that we said concerning the influence of companions over us, we want to add a few thoughts when it comes to the great Companion now under consideration.

First, choose Him early in life. We shall not discuss the question whether the proper age to accept Christ is at 8, 10, 12, or some other age. That has been abundantly considered in other places. But whatever the time may be (differing in individuals, depending upon native ability and training) children should be taught that as soon as they are convicted that they are lost without a Savior they should give their hearts to God. To this corresponds the prayer of David. "Oh satisfy us early with thy mercy," and the advice of Solomon, "Remember now thy Creator in the days of thy youth." To listen to this divinely inspired advice means the formation of character along right lines, the escape from many a stain of sin, and the opportunity of spending an entire life in the service of God. If other reasons are called for, we might refer to the satisfaction of living a holy life, the importance of exerting an influence on the right side, our duty toward God and fellowmen, the uncertainty of life, the danger of being hardened in sin so that we will never come to Christ. Do your best to get your children into the fold early.

Secondly, Christ should be looked upon not merely as a Savior but also as a constant, daily Companion. That is a very important consideration. To recognize Christ as the great Companion who is with us "alway" (Matt. 28:20) will save us from many a compromising, ruinous venture. If we realized His continual presence we would never darken the doors of saloons, billiard halls, ball rooms, theaters, nickelodeons, or any other institution of iniquity—unless duty called us to such places on missions of rescue, and even then our mission would be fruitless unless we had the Savior with us and walked in His light.

To choose Christ as our daily Companion is to take the only safe course there is. The Bible tells us of two ways. One is the way we have been talking about, the other is the way to ruin. In vain do people imagine that they are on some other besides these two ways. Since Christ is the WAY to glory (Jno. 14:6), no one can be on this way without enjoying the companionship of Christ. The dream of the possibility of "walking according to the course of this world" and at the same time being the saved children of God has meant the ruin of millions. Children should be taught (and in this respect parents and other teachers should set examples as well as to teach) that the only consistent life of the child of God is to be out and out for the Lord, make the full surrender to Him, accepting Christ as Savior and Lord, as Teacher and Guide, as our all and in all.

To have Christ as our Companion means to take His way in all things. In business this means honesty, uprightness, diligence, industry, an earnest desire and endeavor to further the interests of others as well as our own. In the home it means gentleness, purity, love, cheerfulness, industry, cleanliness, hospitality, spirituality. In society it means soberness, cheerfulness, helpfulness, sociability, purity, godliness, an absence of foolishness, a helpful influence which means the moral and spiritual uplift of associates. In the Church it means loyalty, spirituality, love, sympathy, whole-hearted devotion to God and the Church, a life of toil and sacrifice, joy which only the children of God can experience. In fact, without this great Companion we can not safely be trusted for anything—we are liable to make blunders in everything we undertake. Don't trust yourself in the choice of a vocation in life, in the choice of associates, in the choice of a life companion, in the choice of anything of importance in your own life, until you have first made choice of Jesus Christ as your great Companion, have learned of Him, and are taking His ideas and ideals for practical use in all that you do. Believing that you will take this as sound advice, you see at once the importance of the heaven inspired advice, "Remember **now** thy Creator in the days of thy youth."

Topic for next week, **Choosing a Life Companion.**

Sunday School

For the Gospel Herald.

Lesson for April 19, 1914—Luke 14: 25-35

THE COST OF DISCIPLESHIP

Golden Text.—Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.—Matt. 16:25.

Introductory.—There is nothing valuable that can be obtained without a price. While Christ paid the debt for our salvation, purchased us with His precious blood, and we ourselves are powerless to save ourselves; while salvation is a free gift to all who will accept it, yet it is not possible to accept it except at the expense of self. Many are not saved because they are not willing to pay the price.

Conditions of discipleship.—To be a disciple of Christ means something. It means not only companionship with Him here, but it also means to be a joint heir with Him for the glories and riches above. It is the richest treasure of time and eternity. Accept the conditions of discipleship, and you accept salvation from sin in time and salvation from the results of sin in eternity. Accept the conditions of discipleship, and you are freed from sin, growing in grace and in the knowledge of our Lord and Savior Jesus Christ, enjoying the foretastes of the glory to come.

How may we attain these riches? Some say, "Just acknowledge Jesus as your Savior, and all will be well." That answers it, provided you put the right construction upon the first clause. But if you expect to be a disciple of Jesus while following after your own sinful lusts, you will be deceived. Christ lays down two conditions of discipleship: (1) Hate your kinsfolk. (2) Bear the cross. By the first we mean that no one, not even our nearest companions, must be allowed to stand between us and Christian duty. We deny the attachment of even our nearest and dearest friends if their friendship means enmity with God. By the second condition we mean that the flesh must be crucified and self denied every time Christian duty runs counter to the promptings of the flesh. This is a constant, daily duty and privilege. We will be richly rewarded for the sacrifice. "Whosoever doth not bear his cross, and come after me, can not be my disciple."

Parable of the Tower-building.—This is the beginning of a number of common sense illustrations showing the reasonableness of sacrifice as the cost of discipleship. A man wishes to build a tower. He does not rush blindly into it, but he sits down, figures on the cost, and having made his calculations, he proceeds with his building. So with the great question of discipleship. Let us not imagine that we can drift into it, any more than the tower will build itself without cost or effort. The tower can be built, provided the man that has it built is willing to pay the price. So can we all be the disciples of Jesus Christ, provided we are willing to pay the cost. Part of it, the shedding of the blood of Jesus, has already been paid; the part that we can pay, the forsaking of all and bearing the cross, must yet be paid before we come into that priceless possession. It is the man who wants salvation but who is not willing to pay the price of whom it will be said, "This man began to build, but was not able to finish."

Parable of the Warrior.—A king goes out to battle. On his side are 10,000 men, while on the side of the enemy there are 20,000. He would be very foolish to rush into battle without first considering whether there are enough advantages on his side to overcome the odds against him. But he weighs matters in the balance, decides what is best, lays his plans and awaits results. So with the man who plans to be a Christian soldier. As a disciple of Christ, he must not forget this part of the great Master's teaching: "So likewise, whosoever of you that forsaketh not all that he hath, he can not be my disciple."

Parable of the Salt.—"Salt is good." Its good qualities are everywhere recognized. Perhaps no one commodity, outside of water, is more universally used. "But if the salt have lost its savour"—then what? It is fit for nothing, but is cast out. So with the man going through the motion of becoming a disciple of Christ, without meeting the conditions of discipleship. He is an imitation disciple, but like salt without its savour. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." To win the prize we must be more than professing Christians. We must make the full surrender to God, bear the cross, learn of Him, accept His teachings, imitate His life; yea, receive His life into our souls, and as new-born sons and daughters of almighty God, live this new life to the glory of His name.—K.

"Compromise with nothing. Find what the Master would have you do, then do it! It may cost you more than a compromise would, but you'll be better for the action."

Our Young People

THE CHRISTIAN SABBATH.—Luke 6:1-10; I Cor. 16:1, 2

Topic for April 26

MOTTO

"Delight thyself also in the Lord."

SUGGESTIVE ASSIGNMENTS

When the Christian professor loses sight of Sabbath observance, and allows the materialistic tendency of the age to lead him away from its benefits, it is high time that we awake to know what God's plan is in the matter. Let those that plan the meeting make a careful and prayerful inventory of the conditions. Get all the information you can, and especially show forth the spirit in which the Sabbath should be kept and what the people are losing by its violation.

For Children.—

1. Text word, **Sabbath.**
2. Blessings of the Lord's Day.
3. What Can I do to Keep Sunday?

For Young People.—

1 Blessing of the Sabbath.
   a. To the Body.
   b. To the Mind.
   c. To the Soul.
2. A Sabbath for All—the Sin of Depriving Others.
3. Keeping the Sabbath Day Holy—
   a. Saturday Preparations and Saturday Nights Out Late.
   b. Sunday Morning Chores.
   c. Attending Public Worship.
   d Reverent Conduct.
   e. Ways of Employing the Time aside from Religious Services.
   f. Things that should be Refrained from.
   g. Results of a well or ill-spent Sabbath.
4. Sunday Problems of Our Community.
5. Why some People do not Attend Church, and how We may Win Them to It.
6. States of Mind which either Help or Hinder a Successful Sabbath.
7. Cultivating a Regular Sunday Habit by Families, i. e., in the Home.
8. How may We Relieve Others from Sunday Labor?
3. How to Get Things in Order t Keep the Sabbath Day.

For Older People.—

1. Difference in Dispensations.
2. Drawing a Line to Guard Our Live from Forgetting God's Service.
3. General Sentiment in the Community as it Relates to an Ideal Sabbath.
4. Practical Ways in which Our Congregation can make a Substantial Contribution toward this Sentiment.

SUGGESTED READING

1. "Why Save the Lord's Day?" by Daniel Hoffman Martin, in The Fundamentals, Vol. X.
2. "The Sabbath," by Daniel Kauffman, in "A Talk with Church Members."

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S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 9, 1914

Field Notes

The brethren, J. A. Ressler and C. A. Graybill of Scottdale, Pa., spent last Sunday at Schellburg, Pa.

The brethren, A. P. Heatwole, E. C. Shank, and E. J. Berkey of Waynesboro, Va.; Geo. R. Brunk of Denbigh, Va., L. J. Heatwole of Dale Enterprise, Va., and Adam Baer of Hagerstown, Md., spent a few days recently at Alexandria, Va.

Sister Jessie May Harshberger, wife of Deacon John F. Harshberger of Hollsopple, Pa., died of tuberculosis March 24. Obituary next week. May God comfort the breaved family.

The brethren, Levi Sauder of Millersville, Pa., Aaron Loucks of Scottdale, Pa., and George M. Hostetler of Canton, Ohio, were recent callers at the Mennonite Mission in Altoona, Pa. C.

Minister Ordained.—Bro. Hiram Wingard was ordained to the ministry in the Johnstown, Pa., district on Sunday, March 29, Bro. James Saylor officiating. The Lord bless our dear brother, and give him strength and wisdom to bear the responsibilities of his position.

Change of Address.—Bro. C. K. Brenneman and family, from Chicago, Ill., to Canton, Ohio.

Bro. George M. Hostetler and family, from Canton, Ohio, to Denbigh, Va.

Bro. Hostetler lays down his work as superintendent in Canton Mission to lend a helping hand to the cause of Christ and the Church in Eastern Virginia, and Bro. Brenneman comes to take his place. May God bless the brethren in their respective fields of labor.

Correspondence

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"Unto thee, O Lord, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."

Since my last writing the following brethren preached at this place: John Bucher, Benjamin Wenger Noah Landis, Noah H. Mack, William Sieber, and Benjamin Weaver

On Sunday morning, March 29, we held our semi-annual council meeting. Peace was expressed, and a desire to commune. Our ministering brethren and others also made a plea for more simplicity in the line of dress. Although the Scriptures do not give any certain cut or form of dress, we do know that we shall always (as followers of the Lamb of God) beware of the ever changing fashions or styles of the world.

May God bless the brethren who are called to stand on Zion's walls to warn us of all the surrounding dangers. Let us pray for them that they may have grace to do their work faithfully for they, too, must give an account of their work.

We expect, the Lord willing, to organize a young people's meeting on Saturday evening, April 4.

May God's blessings rest on all His pepole, is my prayer.

Minnie E. Shcload.

March 29, 1914.

Collegeville, Pa.

(Skippack congregation)

Dear Herald Readers, Greeting:—God is still remembering us and we have much to be thankful for. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." We again rejoice that spring-time is here. We once more opened our Sunday school on March 29, for the season. Officers elected: Supts., Abram Mench, John Landis; Sec., Isaac Landis. May we as brethren and sisters join hand in hand in this great work, "not slothful in business, fervent in Spirit, serving the Lord." Will we find room and time one day out of seven to lay all aside and learn part of God's Word out of love, for all the law is fulfilled even in this, "Thou shalt love thy neighbor as thyself."

We were made glad to see two souls confess their Savior. Others are under conviction but as yet not willing to yield. I believe that our prayers should begin now in behalf of lost souls. The prayer of a righteous man availeth much. Brethren and sisters, are we standing under the arms of our dear minister as we should? If our daily life and conduct corresponds with God's Word and His teaching we need not fear death, death will take care of itself. May God bless us in our labor of love.

A Sister.

March 29, 1914.

Allensville, Pa.

To the Herald Family, Greeting:—Yesterday our spring council meeting was held at Belleville, Pa. Next Sunday, the Lord willing, it will be held at Allensville and McVeytown, Pa. Present arrangements are for communion services to follow immediately after. Good Friday is set apart as a day of fasting and prayer. The churches in our district are prospering, for which we praise God. The grim reaper, death, has visited our community four times since Feb. 23 and taken from our midst the brethren, S. S. King (Feb. 23), Menno S. Hartzler (Mar. 4), J. H. Peachey (Mar. 15), and Peter Y. King (Mar. 26.) (See obituary notices in Herald.) We feel very keenly the loss of these brethren and pray God may richly

bless and sustain the sorrowing families in this sad hour of bereavement. May God bless you all.

Your unworthy brother,
Oliver H. Zook.

March 30, 1914.

Topeka, Ind.

(Emma congregation.)

Greeting to all Herald Readers:—We reorganized our Sunday school at this place March 29. Supts., Geo. Y. Miller, Almon Hostetler; Chor., Levi Oesch; Sec.-Treas., Almon Hostetler. Much interestis manifested. We have teachers' meeting every Thursday evening. Pray for us at this place.

Yours in Christ's service,
Cor.

March 30, 1914.

West Liberty, Ohio

The series of meetings that began at the Bethel Church March 17 conducted by Bro. S. E. Allgyer, closed Sunday evening, March 29, with 28 souls confessing Christ as their Savior as a result of the efforts. All of them are yet young in years and 13 are inmates of the Orphans' Home. Many others whose past Christian experience was not satisfactory to them stood up for prayer and help from God's people, expressing a desire to live closer to Him. The meetings were inspiring, and a very marked interest was manifested throughout, the house frequently being crowded to about its utmost seating capacity. Bro. Allgyer labored with zeal and power, and was rewarded by having the privilege of taking his youngest son by the hand as the last one of his converts. May God bless these dear young souls is our prayer.

Cor.

March 30, 1914.

Elizabethtown, Pa.

Program for the Workers' Meeting of April 30, 1914, 7:15 p. m., sharp.

Lesson for May 3, Bro. Jacob C. Miller, Elizabethtown, Pa.

Lesson for May 10, Bro. David Landis, Florin, Pa.

Lesson for May 17, Bro. Simon Heistand, Salunga, Pa.

Lesson for May 24, Bro. Amos Miller, Elizabethtown, Pa.

We are glad for the interest taken in the past and may we all help to increase it. Let us "take time to be holy" and "not forsake the assembling of ourselves together as the manner of some is."

Yours for the cause,
E. L. Heisey, Sec.

March 30, 1914.

La Junta, Colo.

(La Junta congregation)

Dear Herald Readers:—"Grace unto you, and peace be multiplied." A few lines from this part of God's vineyard may interest some.

At the annual business meeting of the La Junta Church last January, the writer was appointed correspondent for the period of one year. But not having been able to attend the meeting personally, we did not learn of our appointment to the office of correspondent until the last week in March, when it just accidently happened that we learned of our appointment.

Among other business that was transacted at this meeting, it was also decided to hold our business meetings quarterly hereafter, instead of annually as heretofore. Accordingly the first quarterly business meeting was held the fourth Tuesday in March.

Our Sunday schools at La Junta and the Sanitarium have been reorganized Sunday, March 29, with the following results:

At La Junta the following officers were elected: Supt., J. J. Smith; Chor., Norman O. Culp; Sec.-Treas. Hannah Mahnke.

At the Sanitarium the following officers were elected: Supts., B. D. Prosky, Benj. Schertz; Sec.-Treas. Keturah Kauffman; Chor., Emma L. Eby.

On account of the sickness in the homes of some of the only available workers of the mission Sunday school at Fairview school house, the organization of the Sunday school at that point has been postponed for the present. The measles are making the rounds in our community at the present, consequently some are forced to keep the bed for a time.

We ask an interest in your prayers

Yours in Christ,
B. D. Prosky.

March 30, 1914.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad." Two precious souls have become willing to renounce the world and its sinful lusts, and accept the Lord Jesus Christ as their Savior. Our prayer is that others may give heed to that "still small voice" while the opportunity is theirs.

On Sunday afternoon, March 29 we were pleasantly surprised to have Bro. John L. Stauffer of the Altoona Mission in our Sunday school. He encouraged us to press on in the good work. We also reorganized our Sunday school for the ensuing year as follows: Supts., Bros. Daniel Leatherman, Henry Hackman; Sec., Bro. Andrew Henning; Treas., Abram Rittenhouse.

As has been before mentioned in the Gospel Herald, we expect to commemorate the death and suffering of our Lord and Savior Jesus Christ, May 17.

We feel to praise God for the interest manifested in our Bible study which was organized a short time ago. Sunday evening Bro. Abram Clemmer was elected leader for the month of April. May the good work go on is our prayer.

Yours in His service,
Laura F. Fuss.

March 31, 1914.

Weilersville, Ohio

(Salem congregation)

Greeting:—On Sunday, March 8, eleven souls were received into the Church at this place—ten by baptism and one by letter. Our bishop, Bro. I. J. Buchwalter not being physically able to be present, Bro. David Hostetler officiated at these services.

The above was a result of special efforts put forth by Bro. E. M. Detweiler of Calla, O., and Bro. P. R. Lantz of this place during a series of meetings and Bible conference work in January.

Our Sunday school was reorganized on March 22 as follows: Supts., A. H. Mumaw, J. M. Byler; Chors. D. D. Hartzler, Edith Hostetler; Sec.-Treas., Paul Hostetler. Pray for the work here as well as elsewhere.

Cor.

March 31, 1914.

Oronogo, Mo.

Dear Herald Readers, Greeting:—Some time during last summer we began writing to different congregaitons, soliciting help for the building of a mission church, to be located at Oakland, three miles south of Webb City. It is but fitting that we should report the result of that work.

Because of poor crops, and other work requiring money, some congregations appealed to could not help. The following responded with donations: McPherson, Kans.; Garden City, Mo.; Parnell, Ia.; Elida, O.; Newton, Kans.; Morgan Co., Mo.; Kalona, Ia.; Palmyra, Mo.; Cherry Box, Mo.; Tuleta, Tex.; Bro. Abner Yoder, Parnell, Ia.; Bro. D. H. Horst, Dalton, O.; Bro. Jacob Diller Canada; also members of the home congregation.

The total amount was $346.03. Ex-

(Continued on page 29)

Miscellaneous

THE GIFTS OF JESUS

From the cross of love and pain
Streamed the dawn of Jesus' reign:
From the tomb where He was lain,
Rose the hope of men again.

From His death in love enshrined
Flows a balm for sins resigned;
Flows in purity refined,
For us once in self entwined.

From His life of tend'rest tho't,
E'en for those who knew Him not
Streams some grace in fashion wrought,
For us, who once strayed He sought.

From His rising in life's view,
Lord e'en of death's shad'wy hue;
Comes to us the hope most true—
We shall rise in God anew.

—Otis F. Rockwood.

RESISTING THE HOLY SPIRIT

By W. F. Baugh.

For the Gospel Herald.

There are many people who believe in God, but they resist the Holy Spirit because they don't want to humble themselves by confessing their sins and acknowledging Christ as their Savior. They try to put away their convictions, by thinking they can get along without the confession. But they are grieving God, for does He not say, "My Spirit shall not always strive with you?" There are some who are so stiff-necked that they fight against God! They don't want to listen to His pleadings. They harden their hearts to the "still small voice," and such as they are crucifying Christ in secret. Some hope of being saved by good works. They lend a helping hand to their neighbors, are honest, do no man wrong, and are charitable, give to the needy, but without the real cause in their hearts. They are trying to purchase their safety with money, but money does not count with God. Peter said to Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." It is by grace we are saved through faith, not through self-righteousness. Some say, "I am satisfied, I am all right, I am as good as any church members, I do not need a Savior." But they are fearfully wrong, for they are **robbers**. They don't want to seek the open door. They want to climb up and enter some other way, but there is no other way. There isn't but one way, for Jesus says, "I am the way, ... no man cometh unto the Father but by me."

There are too many skeptics who want to get to heaven the easiest way; don't want to read but the softest parts of the Bible. When the reading becomes too personal they turn over a leaf, don't like to read about repentance, don't like to read about sin, the devil or hell. Some would like to eliminate the word hell from the Bible and in fact some men did meet at a Bible conference awhile back and passed a resolution that the word hell should be stricken from the Bible. But read your Bibles carefully and prayerfully and then ask yourself, should the word hell be stricken from it? Most assuredly not. Though the thoughts of hell make one shudder it is as God intended it to be, and man has no authority to take away or add to God's Word. The true follower of Jesus has no fears of hell. It is the wicked that will have to bear the consequence. If only the doubters would read and meditate on Gods' Word there is no doubt but what they would repent and accept Jesus as their Savior.

Broadway, Va.

GIVE GOD A CHANCE—BY YIELDING

Prove me now.—Mal. 3:10.

God can do nothing with us if we do not yield—He has no chance. We recall a day of sight-seeing in the palaces of Genoa. From room to room we had followed the care-taker in his tour. Paintings, sculptures, curios of all sorts had followed each other in rapid train. Finally we entered a room seemingly empty. Bare walls floors, and tables alone greeted us. Presently the guide led us across the room to the wall at the farthest side. There was espied a niche in the wall. It was covered with a glass case. Behind the case was a magnificent violin, in perfect preservation. "This," said the guide, "was Paganini's favorite instrument upon which he loved most of all to display his marvelous skill." We gazed intently upon it. And then we tried to imagine the wondrous strains the touch of the great master would bring forth if he were there in that quiet palace chamber. Then came the thought: "Nay, but this could not be. For it would not matter what rich melodies were in the inner soul of the master; it would not avail how eager he might be to pour them forth in sweetest tenderest strains, he could not possibly do so, for it was locked up against him. It was an unyielded instrument. It was like thousands of lives which are pad-locked against God, not back of a fragile, easily shattered glass case, but behind the impenetrable armor plate of an unyielded human will. It gave the master **no chance.**

Friend, is this why your life seems barren and fruitless? Is this why God does not seem to be using that life? Is it that, however willing, He cannot use it because unyielded to Him? For this picture of an instrument is no fancy, but the very one God employs in His Word, "**Present your members as instruments to God,**" He says, and how can He use an unpresented instrument? The very word "present" pictures the secret of your trouble. It mean "to place near the hand" of one; to set at the hand of another as one might set a tool or instrument. To be a surrendered man, a yielded man, is simply to be God's **handy man.**

The carpenter is at work. Some of his tools are hanging on the wall of his workshop. Some are right at hand on his work-bench. When he wants one quickly and urgently, which will he use? The one he can reach quickest—the one "set at his hand." This is precisely where God wants your life. Not hanging on the wall of selfishness but yielded—reachable—usable. This is what gives God a chance.

Moses, with his hesitation and stammering tongue, seemed but a weak instrument. But he gave God a chance. And God made him the law-giver and leader of His people. Gideon looked with fear and trembling upon the great work before him yet he gave God a chance. And God routed a great and mighty host with his puny lamps and pitchers. David was a stripling shepherd, shut up in obscurity. But he gave God a chance. And God brought him to a throne. The little lad with the loaves and fishes had but a mite. But he gave God a chance. And the Master brak and brake the morsels until a famishing multitude was fed before the wondering eyes of the grateful boy. The man on the Damascus road gave God a chance on that fateful day, and God shook the world with him. Seven weary fishermen peered through the morning gloaming upon the form of One standing upon the shore. The night was far-spent. The day was at hand. The hour for successful fishing was past. But when the voice rang out over the waters, "Cast the net on the right side of the ship," they yielded to the Master, and He gave them such a catch as they had never known in all their fisher days—when they gave Him the chance.

It is not, How much do you have? but How much of yours does God have? It is not a question of bemoaning what you have not, but of yielding what you have. One talent yielded, is worth more than ten simply possessed. Is your handful of grain in the hands of the sower? That bit yielded, is worth more than a bin, boarded. The nugget of gold

which has been minted and coined, and is purchasing hourly blessings as it passes from hand to hand, is worth all the undug tons of treasure which the earth conceals.

Reader, you have given pleasure a chance. Has it paid? You are giving ambition a chance. Does it satisfy? You have given money-getting a chance. Is it for self or God? Have a care. When life comes to an end is it going to be ashes—empiness—fruitlessness? What a pity! Try God. Give **Him** a chance. What is your life anyhow? Where is it centered? On self or God? Is it counting for eternity? Or only for time? Sit down a while and think, not only about your **soul;** but your **life.** Ask yourself not necessarily what God's judgment will be, but what **your own** honest verdict upon your life will be if it goes on to the finish exactly as it is now. Any Christian man who will do that honestly will begin to live for God. He will see that an immortal life which does not take into account God's eternal plan for it must be a failure. Friend, when you come to the end where the world will have shriveled to its true littleness, and eternity loomed up to its real bigness; when the things which are seen are really found to be temporal and the things which are unseen, eternal; when you are on the brink of stepping over into the glory where God is all and in all; then you will be glad, oh, so glad, that today, when you finished this message, you laid it down and decided that as for **you** and your life, from this time forth you would **Give-God-a-chance.**—Sel by J. C. Kolb from the writings of James H. McConkey.

AND SISTER ALSO

By E. A. Shafer.

For the Gospel Herald.

The editorial entitled, "Help your Brother," in the Gospel Herald of March 19, is very good and I would suggest that the readers of the Herald be invited to substitute Sister for Brother, changing the pronoun to the feminine and read the article again carefully. Then turn to page 757 of the Gospel Herald of March 5, and read the article written by the lonely sister from Hinton, Va. Then read Psa. 41:1-3; 82:3, 4; 140:12; Prov. 14:20, 21; then act according to last clause of Prov. 14:21, and be happy.

Port Trevorton, Pa.

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see His image and superscription on every dollar they possess.—Cuyler.

FOR THE FRIENDS THAT USE IT

By Henry Brunk.

For the Gospel Herald.

The great weed called tobacco has done much harm in the world. When you talk to people about it they ask you this question: "Why was it created?" But I will ask you some questions. Why was the serpent made? Why were grapes made if not to make into wine? or arsenic if not to use? or little poison berries if not to eat? The other day I talked with a man who told me it was no more harm to use tobacco than to eat candy. But when one man eats a little candy and another one uses a little tobacco, which one can you smell the farthest? Just think how strong tobacco is. I have been in places where I could not long remain, for the tobacco made me sick. The fact that it makes a person sick is evidence that it ought not to be used.

Some people say, "I would stop if I could; but I have been using it so long that it is hard to stop." Others say, "I can't stop." Possibly not, in your own strength; but if you really want to stop you can, by the aid of a higher Power.

Think of the great amount of money wasted annually for that which is no good to the body but harmful for the soul. The Christians of today pay an annual tribute of $3,000,000,000 to Tobacco, Whiskey, Pride, and Foolishness. How much of this tribute do you pay? How much better to use this money for mission work.

Some say, "I don't spend **much** for tobacco." But remember that every nickle that you spend for tobacco or things that are worthless is just that much less for God. There is urgent need today for money to carry on mission work. "Wherefore do ye spend money for that which is not bread?"

Let us ask you some questions. Is there any food in it for the body? Is it beneficial to health? Does the use of it make your home more cleanly? Does it seem to cheer your wife when she sees you use it? How much have you spent for it? Whose money did you spend? Is it not a fact that tobacco contains a deadly poison, and that most of its users are diseased in some form or other?

Some people say that if tobacco is harmful to the body, and if it is wrong to use it because an inflamed appetite calls for it, that the Bible should have something to say about it. To this we reply: Tobacco was not known to the people whom Christ and the apostles taught in their day, and as such it was not named. But the principle involved in its use is clearly found in the Bible. Read what Paul says in Gal. 5:19-21. He mentions things that are wrong, and then classes the rest in a lump, saying, "and such like." Among the things that he mentions is "uncleanness," and tobacco comes in that line. You know yourself that the whole world likes tobacco. John says (I Jno. 2:15), "Love not the world, neither the things that are in the world."

Dear reader, study this subject for yourselves; and do not let the good work stop there, but see that those who use tobacco get to studying it also.

Denbigh, Va.

SHORT SAYINGS

Sel. by J. F. F.

Nothing happens or comes by chance. Everything is caused either by God, the author of all good, or by Satan, the author of all things evil or by one or more of their respective agents, such as human beings, angels, etc.

Nothing, be it ever so small, is altogether insignificant. Everything has a bearing or influencing tendency either for good or for evil.

* * *

All things work together for good for those who love the Lord, be they of the things caused by God or of bad ones caused by Satan. And to those that love sin, self and Satan all things are a curse, even God's mercies and manifold kindnesses.

God's children thank Him for all the good they receive from His hand. Also for the evil they receive from the hand of the enemy since all must work together for their good.

* * *

True Christians love God because He first loved them. They love their fellows because God's love in their hearts prompts them to love even their enemies since God loved us when we were His enemies. He loved and sought and found us when we were lost, therefore it is natural for the saved to seek the lost.

* * *

God saves sinners by first showing them their lost condition and the consequence if they continue in sin. Secondly, by showing them the means of salvation by the blood of Jesus. Last but not least is the necessity of being willing to repent and believe. There is nothing to compel men to be saved, neither is there anything compelling them to be lost. Whosoever will, shall be saved. He cannot save himself, but if he will God can save him.

THE RELIGION OF THE OLD COVENANT CONTRASTED WITH OTHER RELIGIONS

(This contrast is clearly brought out in the article which follows. Both the article quoted and the comments which follow speak for themselves, and the reader is invited to give prayerful attention to both.—Editor.)

We print on another page part of an address delivered in Glasgow last November by A. Robertson, of the United Free Church, Poona. That part by itself gives no correct idea of the whole, which also contained the following remarks:—

Though there is much in the religions of the peoples of India in virtue of which we may say to them what the Master Himself said to the Jews—"Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil," there are many matters in which the Gospel is an entirely new thing, just as there are matters in which it is an advance beyond the Jewish Scriptures. I have time to indicate briefly only three of these, but they are of such vital importance that they mark the Gospel as necessary for the most advanced in culture and in faith.

And the first is this, that we bring to India the Gospel of a living Person. Pure and lofty ideas are of immense value, but ideas are complete only in a person. India has a great enough wealth of personality that has sought to embody her ideas, but her great persons are mortal. . . . .

A Christ who lives for evermore brings a Gospel of renewal and recreation. This is an idea that India needs, for the idea of **Karma** has lain like a nightmare upon her spirit. Karma stands for the thought that each kind of action has a corresponding kind of effect, and that the connection between effect and cause is a necessary one. . . . . But we bring through Christ the news that He maketh all things new. We sin and by the law of sin and death we ought to die but by the law of the spirit of life in Christ Jesus we rise again and live in Him and through Him. There is a doctrine of full forgiveness to the repentant sinner taught both by Islam and by the Indian Theism, but these doctrines fail in creativeness, because they do not convince us that God in forgiving maintains fully the Eternal Law of Righteousness.

And once more the Christian doctrine of Life takes another form that is needed in India: it is connected with the idea of salvation. There is no word more common on the lips of devout Hindus, but the salvation which they seek is entirely different from the Christian idea. The goal of most Indians' seeking is a condition of aloneness, wherein the soul, freed from all material things, is master of its fate in bliss. How different in meaning and in value is the promise of a home that is eternal. . . . It is significant that (Hindoo) girls are not invested with the sacred thread which is the sign of the second birth. India had really no idea of a living Church and no notion of a Holy Ghost.

It is distressing to see how the argument and exposition of the whole address are weakened by the failure to put sin and salvation at the basis of man's relation to God. The good Hindoos whom all good men admire and love, and the Hindoo aspirants after truth and holiness, are sinners, dead, dead in sin, spiritual corpses, unless they have received the new birth. Their deeds, characters, and hopes are vain unless, like the centurion of Caesarea, they have persevered in a receptive spirit. Robertson himself is a sinner, saved by grace, a Peter as he lodged in Joppa. And the need for him in India is this, and nothing but this, that he deliver the exact message of Peter to those good Hindoos of whom he speaks.

Two remarks in the passage quoted above are obviously mistaken. When Christ said He came to fulfil the Law and the Prophets, He was speaking of the law of God, no jot or tittle of which dare be destroyed till it is fulfilled. If there had been no Law there would have been no Christ. The Old Testament has as little in common with other religions as the New Testament. Then we read above that the Gospel is new to Hindooism, etc., **just as** it is beyond the Jewish Scriptures. Instead of "just as," let us say just the opposite. The Gospel is nothing more than an unfolding of the Jewish Scriptures. Dare any one say that it is an unfolding of the other religions? True, good sentences and ideas are found in the religious writings of all nations—doubtless those of Babylon, Moab, and Carthage, like the rest—but that is no more than a sign that God has never left Himself without witness. What men have done with this witness is a matter of shame and horror, not a matter for congratulation.—Bombay Guardian.

GENTLENESS

By Emma Smetter.

For the Gospel Herald.

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

"If we live in the Spirit let us also walk in the Spirit." Paul tells us what a spiritual life in Christ means: a life that has its ripe fruit in these real virtues of the man. Love, joy, and peace are the inmost dispositions of the heart, flowing from communion with the heart of Christ; longsuffering, gentleness, goodness are social dispositions toward others. And faith, meekness, temperance are qualities of conduct. He who has entered into the true Spirit of love, and lives in it, and speaks in it, and works in it, is a Christian. But he who works and speaks and sings and lives in any other spirit except that of love is not a Christian. He is the truest Christian who is becoming the sweetest, the mildest, the easiest to be entreated, the gentlest. He that lives in Christ-like disposition in a spirit of love is one that is growing in grace.

THE ENERGY OF LOVE

Love is an energy. It is not merely a passive virtue that enables its possessor to suffer many things in silence. It is a power for doing work and it gets many things done. It is a positive force, and displays itself in the face of obstacles as conquering strength.

Therefore he who is mastered by love is empowered for service and equipped for conflict. Love is not so much the shield as it is the sword of the warrior. Love is not for defense, but for forcing the fighting. Lovers of all great causes have been the defenders of those causes. Crusading may be undertaken for reasons of sheer romance; but the wars of the Lord are fought by those who love, and by them alone.

The church needs such mastery of all her members by love for the Lord as shall make her potent against sin. There are no schemes or organizations which will accomplish this great end. Love can. Love is energy.—Zion's Herald.

THE PROMISED LAND

Sel. by I. R. Lehman.

Come, brethren, come; we'll hasten on
To new Jerualem;
Observe ye not the golden gate
That yonder brightly gleams?
Straightway your eyes direct thereto,
And trust in Jesus' Word;
Let's watch and pray, whate'er we do
And calmly trust the Lord.

This world's a dreary wilderness,
Where we must venture through;
There is no heavenly manna sweet—
Refrain from murmuring;
Soon we will land on Jordan's banks,
Which river by the city flows;
We'll cross the stream in heav'n-bound ranks
With all who Christ the Savior chose.

There heaven's golden city lies,
In splendor, fair and bright,
There streets are all of purest gold,
And Christ Himself is light.
There all of sorrow, pain and care
Has left that happy band,
With robes of righteousness they're clad
In Canaan's happy land.

Trials and temptations are for our good.
If we accept them as the Lord meant we should.
They often seem to us very hard.
By them we see the nothingness of our part.
Lord, keep away temptations too hard to bear,
That we may be able Thy kingdom share.
—John Schrock.

CORRESPONDENCE

(Continued from page 25)

penditures to the present, $307.66.

The building is a small, plain structure and is now almost completed. It has been dedicated and a few meetings held, with one soul saved and added to the Church.

We heartily thank all who helped in this work. We feel sure it was a worthy cause.

In His name,
Myrtle Shenk, Cor.

April 2, 1914.

Lancaster, Pa.

Bro. J. C. Habecker closed a series of meetings at the Mennonite Mission, Lancaster, Pa., April 1, 1914. Four precious souls were willing to stand for Jesus. Pray for them that they may be willing to forsake the world and its follies and follow Him who has promised, "I will never leave thee nor forsake thee."

Cor.

April 2, 1914.

Washington Boro, Pa.

(Mountville, Habecker's and Masonville congregations)

Dear Herald Readers, Greeting:—"The Lord has done great things for us, whereof we are glad." Many changes have taken place since our last letter to the Herald. The grim reaper has called some of our number and they are among us no more. Who will be next?

During the winter meetings were held at Mountville and Masonville. Bro. Sanford Landis came into our midst and proclaimed the Word unto the congregation at Mountville, for two weeks. Meetings closed with nine confessions. Bro. Noah Mack proclaimed the Word to the Masonville congregation for two weeks, and closed with five confessions. He left us in person but the seed had been sown and the Spirit began to strive among the unsaved in the community and to the present time twenty-one others have said "Yes" to the Lord. Surely His Word shall not return void. The brethren proclaimed the Word with power, and left the places free from the blood of men not having shunned to declare the whole Gospel. Our prayer to God is that many others may follow these who have so nobly taken this important step. We rejoice that these thirty-five have responded—they rejoice as well as parents, ministers, Sunday school teachers, and the angels. We as laborers have been encouraged to press onward.

Our Sunday schools have been reorganized, and as we have been having evergreen Sunday schools for the last few years we rejoice to say the attendance and interest has been very good during the winter months. Instead of many dropping out as they usually do in the fall, others have come in and the schools have been growing. Should this not encourage us to labor more and more for the extension of His kingdom?

Our ministering Bro. Henry Haverstick, was not permitted to meet with us for some time during the winter on account of physical sickness but is again able to meet with us.

Our aged Bro. Jacob Newcomer, has not met with us often during the winter months, he being well up in years and not able to go so well.

May we who are younger in years and strong in body never neglect to attend services whenever possible, but let us heed Paul's advice to the Hebrew brethren. Heb. 10:25. Pray for the work at this place.

Yours in Christ,
Mary D. Martin.

April 2, 1914.

READY FOR HIS COMING

By R. J. Heatwole.

For the Gospel Herald.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

The Lord Himself shall descend from heaven, the dead in Christ shall rise and then we which are alone and remain shall be caught up together with them to meet the Lord in the air, and be ever with Him. "Wherefore comfort one another with these words" (I Thes. 4:16-18). If we are ever ready for His coming we will love His appearing when He comes (II Tim. 4:8). And we can comfort one another with the thought of our brother (Matt. 12:50) being our judge and the one to give our reward. Oh, that we all who have named His name, and have promised to depart from iniquity, might really be doing the will of the Father, and then, as He said, be his brothers and sisters indeed, day by day until He comes. I am feeling each day and night more than usually impressed with Matt. 24:24. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

"If at the dawn of the early morning,
He shall call us one by one;
When to the Lord we restore our talents,
Will He answer thee—Well done?
Oh, can we say we are ready, brother?
Ready for the soul's bright home?
Say will He find you and me shtill watching,
Waiting, waiting when the Lord shall come?"

Windom, Kans.

MISSIONS

(Continued from page 21)

richness of language in describing the universe and the creations of God's hand. Had little David been unfaithful in herding sheep none of the thousands of Christians that are already in eternity would have known what a treasure the psalms were to them.

Where is the Christian today that does not love to turn to the book of psalms? David was called, and fulfilled his mission.

How about Dorcas who made garments? She answered her calling and filled her mission. Does she not to this day inspire the young Christian sisters of the land to be as Prov. 31:13 and 20? "She seeketh wool, and flax, and worketh willingly with her hands. . . . She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy." She did missionary service, perhaps did not realize what a beautiful example she gave and how she served humanity. God is continually calling through His Word and we know it; now **where** shall we work, **what** shall we do, shall we work **abroad** or at **home?**

If it is not dear to us, remember God says, "They also serve who only stand and wait." Our part is to be ready. God will find the place.

Let us do the duty **nearest** us first before we try to do duties way far off. Faithfulness in the homeland has much to do with success in the foreign land. "Laborers are few." Now what shall the few do first to make headway? Just like with our natural work; when we are crowded we do the nearest things to un first. With missionary service, where shall we begin? At home. If God sees we are faithful He will promote us to larger fields of labor.

Our attitude toward the call should be, "Lord, here am I; send me." Concerning home ties very much could be said; yet if we are sincere and willing to do God's bidding it will be clear to us whether we shall sacrifice home ties or stay there ministering to the needs of humanity. It is faithfulness that counts, be it at home or in heathen lands. I will close with the poet's words:

"To do the duty nearest me,
And try to do it well,
Is the only key to the mystery,
Of life that I can tell."

Meadows, Ill.

The may who prays, "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom is a conscious or unconscious hypocrite.—F. E. Clark.

"The great need is the great power of God in Christ Jesus."

Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

March, 1914

1. Twenty precious souls received by baptism and one reclaimed at New Holland, Pa.; ten at Goshen, Ind.; five at La Grange, Ind.; three at Waynesboro, Va.; and three at Tuleta, Tex.—Meetings begin at Nampa, Idaho.
2. Meetings begin at West Liberty, O., and Bible Conference at Zurich, Ont. —Bishop I. J. Buchwalter underwent a successful operation at the Wesley Hospital, Cleveland, Ohio.
7. Bishop David Hilty of Nampa, Idaho, called home to his reward.—Meetings begin at Rockton, Pa.
8. Nine received into the fold at Nampa, Idaho; eleven at Franconia, Pa.; eleven at Salem Church near Weilersville, O.; and one at Sterling, Ill.—S. S. reorganized at Marion, Pa.—Meetings close at the South Union Church near West Liberty, Ohio, with twelve confessions.—Bible Conference closes at Zurich, Ont.
10. Meetings begin at Lewistown, Mich.—J. N. Kaufman and wife and P. A. Friesen and wife, missionaries in India, leave Bombay for the homeland on furlough.—Meetings begin at Sugarcreek, Ohio.
14. Pre. Noah Brenneman of Bremen, Ohio, passes into the great beyond.—Meetings begin at Masontown, Pa., and at Wolftrap, Va.
15. Eight precious souls received into the Church at Scottdale, Pa.; one at Woodriver, Nebr.; five at Towamencin, Pa.; and two at Cullom, Ill. —Quarterly meeting at Sterling, Ill. —Meetings begin at Blooming Glen, Pa.—Meetings close at Sugarcreek, Ohio, and at Protection, Kans., with two confession.
17. Meetings close at Wolftrap, Va.
18. Meetings begin at the Lancaster City Mission.
19. Bro. Harry Erb chosen deacon in Bassler's congregation near Elizabethtown, Pa.
20. Meetings close at Rockton, Pa., with one confession.
21. Meetings begin at Plainview, Tex.—S. S. reorganized at Port Trevorton, Pa.
22. Baptismal services at Dale Enterprise, Va.—Communion held at Lima, Ohio, Mission.—One received into Church at Wolftrap, Va.—Y. P. B. M. organized at Minot, N. Dak.
25. Meetings close at Plainview, Tex.
26. Workers' Meeting held at Elizabethtown, Pa.
29. Baptismal services at Lancaster, Pa.—S. S. Meeting at Protection, Kans.—Council meeting at Ephrata, Pa.—S. S. reorganized at Plain Church near Lansdale, Pa.; Emma Church near Topeka, Ind.; Skippack Church near Collegeville, Pa.—Meetings close at Bethel Church, West Liberty, Ohio, with 28 confessions.—S. S. Meeting at Jet, Okla.

"The Word stands pre-eminently as the means of effective missionary work in the early Church."

REPORT
Of the 13th Quarterly Conference Held at the Milan Valley Church at Jet., Okla., March 29, 1914

For the Gospel Herald.

Meeting opened by the moderator, Bro. Simon Hershberger.

Minutes of last meeting read.

Song by the children, **"Little Pilgrim,"** which was very good.

Why have a Sunday School? P. J. Zimmerman, T. T. Williams, Ira Hostetler.

The Sunday school is to teach the people all over the world, and to bring them to church, and to convert them to Christ.

Recitations by Carrie Zimmerman and Orpha Hostetler.

The Unconscious Influence of a Sunday School Worker. S. C. Miller, Aaron Diller, J. D. Yoder.

A true Sunday school worker should be careful that he is not in unconscious influence and not to give an unconscious influence to others.

Recitation by Gertrude Bontrager.

Select reading by Ralph Hostetler.

What should a Sunday School Worker Know of the Following:

(a) **His Bible.** S. D. Miller, Eli Yoder.

(b) **His Pupils.** Lizzie Hostetler.

(c) **Aim of His School.** C. J. Bontrager.

(d) **Methods of Teaching.** Maude Bontrager, J. K. Eash.

(e) **The Missions.** Noah Bontrager.

A true Sunday school should know the Word of God to teach these various points.

Report of the first quarter read by secretary.

Closing song.

Elsie Miller, Chor.,
Orvan Eash, Secy.

Married

Weeks—Stork.—On Mar. 20, 1914, Bro. Arthur Weeks and Sister Lillian Stork were united in marriage at the Chicago Home Mission, by Bro. A. H. Leaman. May the Lord prosper them.

Rosenberger—Bowman.—On Feb. 25, 1914, at the home of Bro. Benj. Bowman, New Hamburg, Ont., Bro. Titus Rosenberger, Guernsey, Sask., and Sister Minerva Bowman, New Hamburg, Ont., were united in matrimony, Bro. Manasseh Hallman officiating. May the choicest blessings of God be theirs through life.

Shantz—Shantz.—On Mar. 3, 1914, at the home of the officiating bishop, Bro. Manasseh Hallman, of Petersburg, Ont., Bro. Noah M. Shantz, Roseville, Ont., and Sister Elizabeth Shantz, New Hamburg, Ont., were united in matrimony. May the Holy Spirit be an abiding Comforter to them through life.

Obituary

Hunsberger.—Margaret Hunsberger died at her home in Beamsville, Ont., Mar. 23, 1914; aged 87 y. 4 m. 23 d. She was the widow of Samuel Hunsberger of Jordan, Ont. Two daughters and 1 son survive the parents. Funeral services were conducted on the 25th, by S. F. Coffman, at the Vineland Mennonite Church where interment was made. Text, Rom. 6:23.

Bomberger.—Maria Bomberger was born Dec. 9, 1829; died Mar. 10, 1914; aged 84 y. 3 m. 1 d. Funeral services at the home of her daughter, Mrs. George Myars, with whom she made her home. Buried at Cockley's Church by Bro. B. F. Zimmerman and Reuben Cockley.

Leaman.—Benjamin Leaman was born May 31, 1844; died at his late residence at Herrville, Lancaster Co., Pa., Mar. 3, 1914; aged 69 y. 9 m. 2 d. Bro. Leaman was a faithful and consistent member of the Mennonite Church for many years. Although he had been in failing health for a few years, the final summons came suddenly, and was a great shock to the family and his many friends.

Kulp.—Bro. Henry S. Kulp, residing near Salfordville, Pa., died Mar. 16, 1914. of spine disease; aged 61 y. 3 m. 12 d. Bro. Kulp was injured in a fall from a wagon last November from which he never recovered. He was in a pitiable condition, being helpless for 17 weeks. He is survived by his wife, 5 sons, and 5 daughters, also 1 sister. Interment at Lower Salford Church on Mar. 21. Bros. Jacob Moyer and Henry Clemmer officiated. Text, Psa. 39:4.

Patrick.—Jessie (Johnson) Patrick was born Feb. 8, 1880, in Wyandotte Co., Kans.; was married to Clay Patrick Aug. 17, 1896. To this union were born 2 boys and 2 girls, all of whom are living. Died Mar. 20, 1914; aged 34 y. 1 m. 20 d.

She united with the Mennonite Church Nov. 30, 1913, lived a devoted Christian life, and was ready to meet her God when the angel of death called her home.

Funeral services were conducted by J. D. Mininger at the home of the departed sister. Text, Phil. 1:21. Bereaved relatives and friends mourn not as those who have no hope.

Miller.—Joseph J., son of Benjamin B. and Lydia Miller, was born in La Grange Co., Ind., Mar. 10, 1878; died Mar. 12, 1914, at his home in Thomas, Okla.; aged 36 y. 2 d. He was united in marriage to Lydia Miller. To this union were born 9 children, 2 having preceded him to the spirit world. He leaves to mourn his departure a sorrowing widow, 7 children, aged parents, 1 brother, 4 sisters. He was a member of the Amish Mennonite Church. Funeral services were held at the German Baptist Church in Thomas on the 15th, conducted by J. Appleman and J. J. Johns. Text, Num. 23:10.

Plank.—Joseph Plank was born in Wayne Co., O., Mar. 3, 1834; died Mar. 26, 1914; aged 80 y. 23 d. He accepted Christ as his personal Savior in early life and united with the A. M. Church, worshiping and serving his Master faithfully until his spirit was wafted into the realms beyond. He was united in marriage to Nancy Hostetler, Mar. 18, 1856. To this union were born 2 daughters, Fanny and Elizabeth. His beloved wife and 1 daughter preceded him to the spirit world.

He was again united in marriage to Elizabeth Hartzler May 30, 1861, and this union was blessed with 2 sons, his wife and 1 son preceding him to the spirit world. One daughter and 1 son, 6 grandchildren and 4 great-grandchildren remain to mourn his departure. He was buried in the cemetery near Oak Grove Church near Smithville, Ohio.

Eash.—Anna Eash was born July 22, 1843, in Somerset Co., Pa.; died near Shipshewana, Ind., Mar. 17, 1914; aged 70 y. 7 m. 25 d. She was married to Tobias B. Eash Jan. 5, 1864. To this union were born 8 children, all of whom survive her except 1 son who died in infancy. Her husband has also preceded her to the great beyond about 19 years. She was one of the oldest members of our Church at Shore, of which she has been a faithful sister for many years. Her seat was seldom vacant when she was able. Services at the Shore M. H. by Bros. Amos Cripe in English and Y. C. Miller in German.

Hendricks.—Bro. Isaiah Hendricks of Kulpsville, Pa., died Mar. 15, 1914, of apoplexy; aged 65 y. 11 m. He received a stroke while attending the funeral of his grandson Wellington Hendricks, three days prior to his death, since which time he had been unconscious. He was a carpenter by trade. For a number of years he conducted a farm in Lower Salford township. Deceased is survived by his second wife, nee Mary Alderfer, and 1 son, Isaac, of Lansdale, also 1 grandchild, Ida Oberholtzer. Interment at Towamencin Mennonite Church, Mar. 19. Services were conducted by Bros. C. B. Allebach and Isaac Kulp. Text, Psa. 118:23.

King.—Peter Y. King died at his home near Allensville, Pa., on Thursday evening, Mar. 26, 1914; aged 77 y. 7 d. He was a faithful, consistent member of the A. M. Church and was always found in his place at church when health permitted. He had been a sufferer of the infirmities of old age for a number of years. A cold, which resulted in pneumonia, was the direct cause of his death. The funeral was conducted by Bro. John L. Mast in German and Bro. Eli H. Kanagy in English on Sunday. He leaves to mourn his departure a wife, 3 sons, 1 daughter, a number of grandchildren and a host of friends. May God comfort and bless the bereaved. Z.

Good.—Joseph B. Good was born Aug. 21, 1834; died Feb. 7, 1914; aged 79 y. 5 m. 17 d. He was married to Anna Gehman. To this union were born 4 sons and 2 daughters. His wife and 1 daughter preceded him to the spirit world. He leaves to mourn 4 sons, 1 daughter, 20 grandchildren, 8 great-grandchildren, and 1 sister, Judith Bowman. He joined the Mennonite Church in his young years and remained faithful to the end. Funeral Feb. 11. Services at the Bowmansville meeting house, conducted by Bro. Benjamin Weaver, assisted by Bros. Moses Gehman and I. B. Good. Text, "In my Father's house are many mansions." Buried in the adjoining graveyard.

Litwiller.—Joseph Litwiller was born in Butler Co., O., Dec. 12, 1836; died at his home near Hopedale, Ill., Mar. 28, 1914; aged 77 y. 3 m. 16 d. At the age of 14 years he came to Illinois with his parents. He was united in marriage with Katharine Birky Mar. 9, 1863. To this union were born 7 sons, and 3 daughters, 1 son dying in infancy. He leaves to mourn his departure a sorrowing widow, 6 sons, 3 daughters, 36 grandchildren, and 2 great-grandchildren. He accepted his Savior in his youth and united with the Amish Mennonite Church asd was faithful to the end. He was buried at the A. M. burying ground Mar. 31, 1914. Sermons by Joseph Egli, Jonas Litwiller, and Samuel Gerber. Rest in peace. C.

Neusbaum.—Fannie Neusbaum was born in Elkhart Co., Ind., Oct. 18, 1864; died in Oscoda Co., Mich., Mar. 22, 1914; aged 49 y. 5 m. 4 d. She was united in marriage to John Neusbaum May 27, 1883. To this union were born 3 daughters and 1 son, of whom Alma, Alta, and Ervie survive, also her husband. All were present at the time she passed away, also her father, 2 brothers, 3 sisters were present at the funeral. Funeral at the Fairview Mennonite Church with a large assembly of neighbors and friends to pay the last respect to a loving mother and sister. Services by Eli A. Bontrager. Text, Mark 14:8. She was a patient sufferer and was willing to endure all for Christ's sake.

King.—At his late home near Allensville, Pa., Solomon S. King passed to his eternal reward Sunday evening, Feb. 22, 1914. He was past 76 years old when he died and was a faithful Sunday school and church worker for many years. He will be greatly missed. His place in church and Sunday school was never vacant when health permitted. He leaves to mourn his departure a sorrowing wife, 1 daughter, and 1 son, together with a number of grandchildren, and a host of friends. Funeral services were conducted by Eli H. Kanagy in English and Joshua B. Zook in German, Feb. 25. We are glad to commit his soul to God who doeth all things well. May God bless and comfort the bereaved. Z.

Mathiot.—Kate J. (nee Pfile) wife of E. H. Mathiot, was born July 9, 1868; died Mar. 25, 1914; aged 45 y. 8 m. 16 d. She was married to E. H. Mathiot Dec. 23, 1893. To this union were born 1 daughter and 3 sons, all of whom with the husband and father are left to mourn their sad loss. Five brothers and 3 sisters are also left to mourn her departure. Sister Mathiot was a faithful member of the Mennonite Church since the time of her conversion. Bro. Mathiot and children have the sincere sympathy of the community and the congregation of which they are members. Funeral services were conducted on the 28th, at the Mennonite Church near Freeport, Ill., and interment in adjoining cemetery. S. E. Graybill and J. S. Shoemaker officiated. Text, "Her sun is gone down while it was yet day" (Jer. 15:9).

Honsberger.—Daniel Honsberger, a minister of the Mennonite Church, passed away quite suddenly at his home near Jordan, Ont., Mar. 25, 1914. He had been in failing health for a few years, and owing to his infirmity he was not able to attend church services for some time. His age was 78 y. 8 m. 5 d. His life was spent in the home of his birth. His beloved companion, Magdalena Sievenpiper, died June 9, 1913. Two sons and five daughters are left to mourn their honored parents. The Church loses one of her most devoted and interested supporters, although Bro. Honsberger was not especially gifted as a public worker. His life and character was a living admonition to all who knew him. He was ordained to the ministry in 1875 by Bishop Joseph Hegy of Preston, Ont. His faithful attendance upon his duties and his fellowship and counsel with the other ministers in the Church were always an encouragement and made his life a useful one, and an example worthy of imitation. Services were held on the 29th and were largely attended. A short service was conducted in the home and then at the church at Vineland, conducted by Gilbert Bearss and S. F. Coffman. Text, II Tim. 4:7.

Peachey.—At his home near Belleville, Pa., Mar. 15, 1914, Jeptha H. Peachey, passed to his eternal reward; aged 62 y. 1 m. 23 d.

He united with the A. M. Church when a young man and gave evidence at his death of peace with God. "I know that my Redeemer liveth, I believe it, I know it, I feel it," and "Not my will, O Lord, but Thine be done," were among his dying words. He was an active Sunday school worker and especially interested in the spiritual and educational welfare of young people. The funeral was held at his late home on Mar. 19, and was conducted by the Pastors C. O. Anderson of the Presbyterian Church and J. H. Byler of the A. M. Church, assisted by E. H. Kanagy and Joshua B. Zook. We believe he died in the hope of a glorious resurrection. May God bless the bereaved wife and friends and sustain them through this sad trial is our earnest prayer. Z.

Yoder.—At the home of her son David, near Surrey, N. Dak., Salome (Zook) Yoder. She was born near Belleville, Pa., July 29, 1833; died Mar. 23, 1914; aged 80 y. 7 m. 24 d. She was a daughter of Joseph and Martha Zook, the youngest of a family of 10 children and the last one to be called home from the cares and toils of this life. She united with the A. M. Church in youth. In 1852 she was united in marriage with David Yoder who preceded her in December, 1910. This union was blessed with long married life and a family of 5 children, Mattie S., Fannie Zook, John D., Joseph Z., and David F., who with a number of grandchildren and great-grandchildren and other friends are left to sorrow, yet not without hope, for Grandma (as she was familiarly known) was a regular attendant at the services as long and whenever health permitted. The last ten years being spent largely at home she spent much of her time reading. She had some of her favorite verses of her testament marked and loved to speak about them. In the last days while the earthly house was crumbling she often expressed a desire to depart but we believe she waited patiently for the end. The funeral took place from the above samed place on March 25. Services at the house by D. M. Shorb, of the Brethren Church and at the meeting house by the home minister, Bro. I. S. Mast, and Daniel Diendorf of the Brethren Church, where many had gathered to pay their last tribute of respect. She was borne to her last resting place in the cemetery near by by 6 of her grandsons. L.

Hendricks.—Henry Wellington K., son of Bro. Isaac and Sister Elizabeth Hendricks, of Lansdale, Pa., died of heart trouble Mar. 8, 1914; aged 12 y. 9 m. 10 d. Wellington was a rather delicate child, having a leaking heart. He had passed through some very sick spells before the one that caused his death. Two years ago his life hung at a thread for several weeks, having had dropsy. This time he had been to see his grandfather, on his mother's side. While there he took pluropneumonia. The fever left him, but his heart leaked too fast to gain recovery.

He was a good Christian boy. He used to save his pennies, and when his box was full, it was used for India mission. He was so much interested in missionary work.

Interment at Towamencin Mennonite Church, Kulpsville, Pa., on Mar. 12. Services were conducted at the house by Bro. J. C. Clemmens, at the church by Bros.

(Continued on next page.)

Items and Comments

An order has been issued providing for absolute prohibition in the United States navy after July 1.

On April 2 coal miners, numbering 170,000, quit work in Yorkshire, England. They are demanding a minimum wage scale.

"The translation of the Old Testament from Hebrew into English by Hebrew scholars has just been completed. The work has been in progress for six years and was conducted by thirty-nine Jewish scholars of America."

With the mosquito held responsible for the spread of yellow fever, the fly holding a similar distinction with reference to typhoid, the specialists in London looking after such matters have come forward blaming the flea for the spread of scarlet fever. Barring these special indictments, the world could get along very well without either of these little trouble makers.

The famous tolls-repeal bill passed the national House of Representatives by a majority of 85 after a hotly contested fight, and is now in the hands of the Senate. The chief items of interest in that bill is its connection with the diplomatic relations between the United States and Great Britain and other countries and the effect it is likely to have upon the railroad and steamship traffic of the future.

After eleven days of terrific fighting Torreon, Mex., fell into the hands of the rebel army and a part of the Federal army escaped to take up another position nearer the capital. The conflict has assumed an air of savage fierceness which must mean an end before long, as there is a limit to human endurance. As usual in such conflicts both sides claimed the victory to the last, and even after the news had been flashed over the world that Torreon had fallen the Mexican government was sending out news of a decided federal victory.

There is a feeling of restlessness in many nations. Such uprisings as were manifest the past week in Paris, France, London, England, and in the United States, are revelations of backlying conditions. A great many industrious and willing laborers in the American Republic are out of employment. The beggar for something to eat is becoming almost a daily experience by the housewife in our city. This condition is not limited to business sections and along railroads, but in outlying communities. We will not attempt to enumerate the causes. Business firms in many instances give their men work from three to four days per week. The strained relation between the United States and Mexico is easing up somewhat. We sincerely hope conditions for the laboring men will improve with the coming of spring and summer. Such conditions as we have alluded to in our own country become very serious to men who are dependent on their daily toil for an income to support their families.—Evangelical Messenger.

"When we lift up our eyes unto the hills, we lift up our eyes to Jesus in whom are all the resources of grace and love."

(Continued from preceding page).

C. B. Allebach and Isaac Kulp. Text, Psa. 16:6.

Dear Wellington was their only child,
How hard it was to part;
He was so sweet and mild,
How it grieved the parents hearts.
But Thy will, O Lord, be done,
While in this world we still must roam,
Till we are gathered one by one
To that blissful, happy home.
There to meet Wellington face to face,
Oh, how joyous that will be,
There to be in love's embrace,
And sing God's praise eternally.

Miller.—Benjamin B. Miller was born in Holmes Co., O., Nov. 26, 1841; died Mar. 19, 1914, at his home near Thomas, Okla.; aged 72 y. 4 m. 23 d. When a boy he came with his parents to Howard Co., Ind. In 1861 he was united in marriage to Lydia Troyer. To this union were born 5 sons and 4 daughters. Bro. Miller with his family moved to Kansas and from there came to Oklahoma and moved to the place where he lived until God called him home. He had been sickly for some time. Then when his son Joseph was called out of time to the spirit world it was too much for him. He was brought home sick from the funeral. He had a desire to leave this world and live with Jesus. He was sick in bed only a few days. He was a member of the A. M. Church. He leaves to mourn his departure a sorrowing widow, 1 son, 4 daughters, and a number of grandchildren. They need not mourn as those who have no hope. Funeral services were held at the home on the 21st by Tobias Yoder in German and J. J. Johns in English.

CONFERENCE ANNOUNCEMENTS

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

LOCATING BLAME

Do you ask me what's the matter?
Do you wonder what is wrong
When the nation turns from worship,
Sermon, prayer, and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To a cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud
What I think's the real reason,
It would queer me with the crowd
You'll be popular, dear reader,
When you wield the critic's birch,
You'll be safely in the fashion
If you blame things on the church.

—Newark Evening News.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio., Geo. M. Hostetler, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio. T. K. Hershey, Supt.
Altoona.—(*1910) 1721 11th Ave., Altoona, Pa., I. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio. B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, I. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 16, 1914 (Gospel Witness Established 1905) No. 3

EDITORIAL

"**Jesus Christ,** the same yesterday, and today, and forever."

"**If Christ** be not risen, then is our preaching vain, and your faith is also vain."

The pulpit has been termed "the minister's throne." In the sense that it is a place of great power where men of God hand forth the Word in the demonstration of the Spirit's power, this is true. In another sense the pulpit is the servant's headquarters. In the Christian dispensation it is, "Whosoever will be chief among you, let him be your servant."

"Jesus is risen." This fact has just been procalimed from many pulpits and joyfully re-echoed from the lips of many people. Yes, Christ has arisen from the grave, and from the courts above there comes this glad assurance, "Behold, I am alive forevermore." Has He also risen in our hearts, and do we give Him the most exalted and prominent place in our lives? "In all things he should have the pre-eminence."

On another page Bro. Ressler brings before the friends of the mission interests of the Church the present financial needs of those interests. We trust that his article found on page 36, may be carefully read and that a prompt and liberal response may follow. On a number of occasions the Church has met similar conditions promptly by a hearty response to the appeals, and we believe the same will be true this time. That Bro. Bender's books may balance with the heavy end on the right side of the ledger it is necessary that several thousand dollars reach him before May 1. May God continue to prosper this great work.

Our thanks are due to our generous contributors for sending in a steady stream of renewals during the past month. One more month, and we will be at the close of the sixth fiscal year of the Mennonite Publishing House. Look at the label at the top of this page; and if the date there does not correspond with what you think it should be, please drop us a card. Along with your renewals, please send us the names of those whom you think should become new subscribers.

Spring is here. As we write we hear the joyful song and twitter of birds. Though we call this a "backward spring" in a few weeks this backwardness will be forgotten and the beautiful coat of green peculiar to the season will invite all people to respond to the smiles of Nature. As the smiling face of the sun causes the birds to warble, the bees to buzz, the earth to hand out its abundance, and the hum of industry to quicken its pace, so may the smiling face of Providence cause our hearts to rejoice, our tongues to sound His praises, our hands to be diligent in His service, our lives to be pure and refreshed as the air we breathe. "Praise ye the Lord."

Safe in Jesus.—"Thy word have I hid in mine heart, that I might not sin against thee." "He shall hide me in his pavilion." "They that seek the Lord shall not want any good thing." Thus did the psalmist express his entire confidence and trust in God. To be sheltered in God is safety. If we would spend more time in the Bible, we might not be so much disturbed by what men say about the Bible. They who can say from experience, "I know that my Redeemer liveth," are not so liable to be disturbed when the enemies of God come to shake their faith. Have you ever noticed that when you are safely sheltered in times of rain or snow or sleet that there is much of the time that you are scarcely conscious of the storm? It is those on the outside that are most disturbed when the driving rain, or sleet, or snow, or hail comes. If you are shaken by the contrary winds and missiles of worldliness, it is an evidence that you are not sheltered as you should be. Get closer to Jesus, and He will hide you in His great pavilion.

"Sects."—When Paul laid his case before the Jews at Rome they professed ignorance as to his case, only they had heard that his "sect" was everywhere spoken against.

Several months ago a man ordered his paper stopped, saying that the Lord had shown him that it was wrong to uphold "sectism." In this case we happened to know that he had just withdrawn fellowship from one body of people and united with another body, claiming to have obeyed the divine injunction to "come out from among" the churches. But the poor man was too blind to see that he simply left one church and joined another one.

We know of a number of churches that were formed on the issue of "comeoutism." Some ambitious man or men, woman or women, earnestly desiring to be at the head of things would cry out against "sects," call on all true believers to "come out," and a few of the weaker ones obeyed. Result: another church or "sect."

Our mission is to follow Christ, believe His Word, obey His Gospel, and in fellowship with those "of like precious faith" press on in the conflict. Should any one try to confuse you with the thought that there are so many classes of people who do not believe as you do, look heavenward and hear the Savior say, "What is that to thee? follow thou me."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"THE MUSTARD SEED AND THE LEAVEN"

By J. A. Ressler.

For the Gospel Herald.

On the above subject a brother has written the article given below. He treats the subject in a kind and generous way, yet with a degree of thoroughness that cannot fail to claim the attention of the reader. Since there may be others who have felt as he did as they studied the lesson on this subject, we shall try to give a little explanation on the general subject of Scripture interpretation, especially parable interpretation, as well as on the parable of the leaven in particular. Let us note, first, our brother's arguments:

While reading over the comments on this Sunday school lesson, I noticed that two views were set forth on the parable of the leaven, and that our editors left the reader judge for himself which one is correct. I was impressed with the text in I Cor. 14:8: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

With a sacred regard for the truth of the Gospel and the teaching of the right, after much meditation and prayer together with a searching of the Word, and a thorough examination of the lesson text, ascribing all glory to God the Giver, I humbly submit what I have found:

In the comments, the doubtful part of the parable seems to be the meaning of the word "leaven." Evil is ascribed to it in one view, and therefore the growth of apostasy in the Church is given as the meaning of the parable. But by the grace of God I want to bring to notice a few points of the text by which I hope to convince the reader as to the true meaning of it.

1. Granting that the leaven refers to the "growth of apostasy" in the Church, it follows that the three measures of meal must represent the Church. But as the meal in itself is without life and activity, this cannot be possible, because the Church is a living body of which Christ is the Head.

2. The leaven was **hidden "till the whole was leavened."** This would teach us that finally the whole "kingdom" (Church) would be turned to apostasy. This, however, is not true, as the Scriptures abundantly prove. Paul speaks of some "which are alive at the coming of the Lord"—that they shall "not prevent them which are fallen asleep," but that the "dead in Christ shall rise first," and "we which are alive shall be caught up to meet the Lord in the air" (I Thes. 4:15-17). When the Son of Man shall come, two shall be in the field, one shall be taken, the other left; two women shall be grinding at the mill, one shall be taken, the other left. By this we see that there will be "faith on the earth" at the coming of the Lord.

3. The leaven is applied to the meal, and then growth begins. Hence it must be the life-giving principle. This noted, it follows that leaven cannot mean evil in this instance, since evil always brings death.

4. Why dispute the meaning of leaven? Let us take the words of Christ. Does He not say in Matt. 13:33, "The kingdom of heaven is like leaven?" If He meant that the "growth of apostasy is like leaven, would He not have said so? Apostasy is no more the "kingdom of God" (as Luke has it) than darkness is light. If He refers to it in this parable, does He not also in the preceding parable, since the expressions are identical? Moreover, if He means "apostasy" and calls it the "kingdom of God," surely He who says, "I am the way, the life, and the **truth,**" has spoken falsehood, and the Word of God cannot be relied upon. But, since the Word of God is true, and shall stand though heaven and earth pass away, and God cannot lie, we must look to Him as authority, and believe what He says:

5. In comparing the two parables we notice that the vital principle (the seed) in the first parable is dormant and must first be cast into the fertile ground before the life becomes active and growth begins. This parable shows the uselessness of the Word in barren or unfertile ground (Matt. 13:4-7), and also the necessity of "casting the seed" (sowing). The development of the kingdom is beautifully shown in the growth of the tree, and the refuge for the despised, forsaken, and homeless of earth (Gentiles, heathen, etc.) is shown in the lodging place for the fowls of the air.

In the second parable the vital principle (the leaven is active and when hidden in the dormant meal, which typifies the heart of the sinner ground to powder by the stone that fell upon it, from which it is impossible for life to spring of itself, life begins and complete development is the result.

This portrays the power of the Word in transforming that which was "dead in trespasses and sins" into a new life and a complete development in Christ Jesus when the Word is hidden in the heart.

Yours for the spread of the Gospel,

Samuel H. Horst.

In the first place, it should be clearly understood that the editors have no patent on any line of interpretation of the Scriptures. They have views as to how the different lessons should be understood and try to make their understanding of the Scriptures as plain as possible Where the teaching of the Bible is literal, it admits of only one interpretation. The teacher or editor who would give a choice of interpretation on such a passage would be false to his trust. For example, II Tim. 3:16 is not a passage to explain—it is one to accept and believe. Its meaning is clear without explanation. There can be no two true interpretations of it. And John 13:1-17; I Cor. 11:1-16; and Matt. 5-7, should be treated in the same literal way.

But when it comes to dealing with figurative and symbolic language the case is quite different. Here we have many passages concerning which persons may honestly differ and each get a correct line of teaching from his interpretation. For example, take the familiar passage in Luke 12:5. Some are quite certain that God is the only Being in the universe whom we should fear, and that He is the only Being who has power to cast into hell. Others feel equally sure that we need to fear Satan, realizing that he is far more powerful than we of our own strength are, and, fearing him, we should flee to the Savior for help and protection. As a matter of fact either of these views would lead practically to the same conduct on the part of a believer. Both will lead us to shun Satan and to cling to the Lord for help. Neither view will lead an honest inquirer into sin and error of conduct. Hence the wise teacher will rather allow his class to discuss such problems, if they are old enough to understand them, without giving a decision as to what he thinks is correct, knowing that the more they think about and talk about the Bible, the more of an impression it will make. It is not the work of an editor to solve all problems for his readers, but to lead them to the Bible to search for the truth there. The present case is an example. Our brother undoubtedly has studied this parable far more earnestly than he would have had the comment plainly stated the views he had held on the subject.

There are clearly two sides to the discussion of the parable of the leaven. Our brother has stated one side of the argument ably and well. If the teachings of his interpretation were carried out by believers it would lead to activity and watchfulness, diligence in the service of the Lord. But it would be a mistake to forget that there is also another line of thought that will lead to the same results and still be in line with the teaching of Scripture.

We have no desire at all to argue for argument's sake, and we take this case merely as an example to show how two sides and two interpretations may stand side by side and both teach correct Christian conduct. As the editor of the Quarterly comes to one of these disputed passages, he realizes that there are going to be many persons who will be differing in opinion on the subject. He may have a preference as to what should be the interpretation, but he has no desire to proclaim himself wiser or more illuminated than the many others who take an opposite view and who have just as much opportunity to read the Scriptures and receive the illumination that comes from the

Holy Spirit as he has. We take up the points one by one.

1. Looking at this point from another angle, we see that meal is not a lifeless thing, but an organic substance. Leaven cannot act upon inorganic matter, like sand. Leaven in its working is a principle of fermentation and corruption. If its working were not stopped by the heat in baking, the mass would become sour, foul, and unfit for use. Hence the fitness of the symbol—leaven the type of sin.

2. Our brother refers to the faithful remnant when Jesus comes as proof that not **all** will be corrupted. But in the days of Noah God had said "all flesh had corrupted his way upon the earth." It was God's grace rather than Noah's righteousness that saved him and his family, and so it will be in the last days. It is the grace of God that will save those who trust Him, not their righteousness. This only serves to strengthen the leaven-sin type, for our Savior Himself says that the last days shall be like the days of Noah and of Lot.

3. The weakness of this point is shown under point 1 above, in that the working of leaven is not a proper growth, but a process of fermentation, not a growth of the meal itself as a seed grows, but of something which consumes and, finally, if allowed to work on, destroys the meal. In this the sin type is very strongly shown.

4. In effect our brother here says "The kingdom of heaven is like leaven, and the kingdom of heaven is good, therefore the leaven must mean something good." But in I Thes. 5: 2 we read that "the day of the Lord so cometh as a thief in the night." According to the line of thought taken by our brother we would surely say that the day of the Lord is good, and since it is like the coming of a thief at night, the coming of a thief at night must be good! Some of the parables and illustrations of our Lord are similar, the marching of an army, for example. But this certainly will no do for an explanation, so we must seek one elsewhere.

The solution is easy when we remember that in the kingdom parables, and some others as well, our Savior uses a well known figure of speech in which the whole is put for a part or a part for the whole. It would be absurd to think that every feature of the kingdom is like every feature of a net and a treasure and a seed and sower. But it certainly is true that in certain particulars the kingdom of heaven is like certain features of all the things to which the Savior likened the kingdom. This principle must be borne in mind in all the parables. The likeness must not be taken beyond the limits of the principle it is intended to teach. The coming of the thief at night is sudden and unnanounced—so is the coming of the day of the Lord. Leaven works in a mysterious and hidden way in the meal, permeating every portion and particle of it—so will the principle of evil work in the kingdom of heaven on earth. The process is going on before our very eyes. The professed Church of Jesus Christ is honeycombed with hypocrisy, worldliness, greed, lust, and ambition. And every one who attempts to deny this condition of affairs only adds the weight of his testimony to the truth of the argument.

5. This point is, of course, lost when we remember that leaven works corruption, not life.

Now, finally, what will be the practical result in the life of a believer, of either line of interpretation? Will the results be very different? It seems to me that the influence of the parable on conduct, no matter which view is taken will be practically the same. Both show growth. Both show the believer to be a part of a living, moving, organic body that grows, and will promote watchfulness and zeal. While we prefer quite decidedly the one line of interpretation if any one gains comfort or strength from the other line, we would be the last to rob him of that comfort.

This article has of necessity been brief, and many points have been omitted that might have added interest to the discussion, but we feel that it has been given at sufficient length that our view-point may be seen by an honest inquirer, and that is all we seek.

Scottdale, Pa.

SEPARATION FROM THE WORLD

(Extracts from a sermon preached in the Warwick River Church near Denbigh, Va., by Daniel Shenk and reported by E. H. Brunk.)

> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:17, 18.

The importance of being separate from the world is brought out in the message, "I will receive you, and ye shall be my sons and daughters." We must deny ourselves, take up the cross, and follow Jesus.

We rejoice that there was a way provided to escape the penalty of death. We have escaped that death through Jesus.

We are not separate from the world when we are yoked with unrighteousness, with darkness, and with infidels. "Wherefore, come out from among them, and bet ye separate," is not an unreasonable request. We want to live a life that is worth while the name to live in the other world.

Men make great effort to save the natural life. How much rather should we be willing to meet the condition laid down in our text ("Be ye separate") and save our souls.

God has always had trouble in keeping His people separate from the world. He often warned Israel against intermingling with the heathen nations around them, but Israel was continually hankering after them. The people wanted a king, like other nations, and God was displeased with them. God never requires anything of His people that is not good for them. God never asks us to deny ourselves of anything unless there is a good reason for it.

Let us consider the Nazarite vow and what it stands for:

1. To abstain from wine, which stands for worldly pleasure. All God's people should abstain from anything that offends, or makes unholy.

2. No razor to come on the head. This shows a difference, and a separation from other people. God's people should be dressed differently from the world, in that their clothing should give evidence of humility and simplicity in life. Some people say that feet washing is too humiliating in the sight of the world, and that through practicing it they would lose their influence with worldly people. Nothing has a bad influence except to disobey God.

3. Not to touch a dead body—which has reference to sin. We are to keep ourselves aloof from the world.

To disobey in either of these three things will shear us of our strength. To the extent that we keep ourselves aloof from the sins of the world will we have power with God.

We must be careful about our associations. Samson associated with Delilah, and the Philistines used her as a tool to find out wherein his great strength lay. There are many modern Delilahs that the devil is using—money, ease, worldly pleasure, sociability, popularity, etc.—many things to attract our attention and captivate our affections. These make their demands on us and take us up as blind prisoners.

Denbigh, Va.

"The secret and art of prayer can only be learned from the teaching of the Master Himself."

"The weak regrets of today often kill strong resolutions for the morrow."

BIBLE DICTIONARY

Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Loathsome

Loathsomeness means to be hateful, offensive, disgusting, detestable.

There are a number of uses for this word. We talk of a loathsome disease, a loathsome sin, a loathsome indulgence. There are no doubt some things which are more loathsome than others, but the hateful sinful, wicked indulgences and practices of evil men are always loathsome to the child of God. When we are regenerated and receive the mind of Christ anything that is loathsome to Him is loathsome to us. This includes all sin.

God can not look upon sin with any degree of allowance. Neither can the children of God. "A wicked man is loathsome and cometh to shame" (Prov. 13:5). We must be cleansed from sin and be purified by the blood of Christ if we wish to be happy in His love. Then we will hate what He hates and love what He loves. As we grow in Him, our hatred for the loathsome sins of this evil world increases and our happiness increases with our obedience to God.

Disobedience

Disobedience means two things: (1) the wilful violation of a command, and, (2) the wilful doing of that which is forbidden.

To disobey God is sin. To do that which by Him is forbidden is sin. Space would not permit us to enumerate the commands and restrictions as laid down in God's Word for us together with our duty toward our parents, guardians, children, servants masters, the Church, the Sunday school, etc., etc., etc. The Bible teaches that "every disobedience will receive a just recompense of reward" (Heb. 2:2); that, "He that committeth sin is of the devil" (I Jno. 3:8); that "To obey is better than to sacrifice" (I Sam. 15:22).

God loves an obedient child. The Church loves an obedient member. Parents love obedient children. Disobedience makes us unloving, unfaithful, undesirable.

We are all journeying toward eternity our destiny will depend upon our faithfulness. Faithfulness to God and man insures happiness and peace in time, and a "Mansion in the skies" in eternity.

Belleville, Pa.

"Conversions come through work."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(720 W. 26th St.)

Sunday, April 5, was a special Home Mission day. Bro. Eash's sermon Sunday morning on "Our Community a Mission Field" (text, Jno. 4:35) gave the conditions of this part of our city. An interesting feature of the Sunday school at 11:30 A. M. was the collection, which was taken in the different departments for our work in India. Many of the children brought their nickels instead of bringing their pennies. The collection for the entire morning amounted to $10.79.

In the evening at 6:30 children's meeting was conducted by Sister Anna Eash. Sixty children were present and were very attentive as they listened to the illustrated talk on "Others." The children led most of their songs.

At the same hour Y. B. M. was conducted on the subject, "Our Neighbor" (Luke 10:27-37). Sister Florence Cooprider gave an interesting talk on our duties to others.

At 7:30 song and prayer service were followed by a sermon on the Satisfying Christ—Psa. 107:9.

It was a busy day; but yet we felt repaid for our efforts, as it brought real helpfulness to ourselves as much perhaps as it did for others.

Won't you take time to pray for the work here? We need it.

Lydia Belle Miller.

April 9, 1914.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers:—This finds the work continuing about as usual. Our Sunday school is still growing and church attendance remains about the same.

The following funds were received for mission purposes during the month of March:

Souderton Bible Study Meeting	$ 8.03
A Brother	1.00
Locust Grove S. S.	37.50
Naomi Yoder	1.00

Yours in Him,

J. L. Stauffer.

April 7, 1914.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We are glad to acknowledge the continued presence and guiding hand of a loving Father. Without His care and blessing our lives and work would be a sad failure.

A number of inmates were placed into homes and others returned to their parents, so that the number in the Home at present is only 83. The measles and mumps are running their course at present through the Home and in the town, but those who have previously had them are not prohibited from going to school. So far only about a dozen cases have developed.

We were glad for a visit from Bro. C. Z. Yoder recently, and would very much appreciate visits from other members of the General Board.

We still receive, frequently, boxes of clothing without anything either inside or outside of the box to indicate where they are from, and consequently are unable to acknowledge them to the sender.

West Liberty, Ohio.

"WHAT MUST I DO?" OR "WHAT CAN I DO?" WHICH?

By J. A. Ressler.

For the Gospel Herald.

Two suggestive letters are before me. One is from a brother in Canada suggesting the revival of an old custom of placing a contribution box within easy reach of those who worship in our churches and let it be understood that the donations that are placed there are to go to the support of the India mission. Perhaps there are some who would be glad to be reminded each Lord's day that there is a need that must be supplied if the work of the Lord is to be carried on. There are still a few of our people who do not realize the constancy of the need of the mission cause, nor the constancy of the responsibility of each Christian for his part of the work.

The other letter is from the treasurer of the Mission Board.

This is the last month of the business year.

During all this year there has not been one appeal from the Board for funds.

That speaks very well indeed for the great mass of those who have borne the burden of the financial obligations to the Mission Board, for the expenses have not been less during this year than other years and, in fact, the expenses have been steadily increasing. During some of the years

that have gone by, there was felt the need of several special appeals owing to a shortage in the funds on hand.

But now comes a critical time.

It took a thousand dollars to bring to the home land two missionary families who were sadly in need of the change the trip to America affords them. It is money very well invested, for it is far cheaper, from a purely business point of view, to preserve the lives of trained missionaries than to try to economize by keeping them in India until they are worn out and then replace them by new and untried ones.

The Board did not have the money to send, so it had to be borrowed in India.

The following funds are also short: Old People's Home, Chicago Missions, and Youngstown Mission.

If the General Fund is well supplied, money can be placed into the various special funds so as to prevent an overdraft at the end of the business year, but this year the General Fund is short.

The time to the end of this month is short and that is when the year closes. But a good, hearty, liberal response will bring about the desired result.

We would suggest that those who do not have a regular stated time for making donations to the various mission interests, might find this an appropriate time for making a special appeal to their people for a lift for the hard-worked workers.

Send contributions promptly to G. L. Bender, Elkhart, Ind.

Scottdale, Pa.

GOD'S PLAN FOR THE HEATHEN

By Ella Musser.

For the Gospel Herald.

The heathen are a people without God and without Christ.

The Bible describes them as (1) being ignorant (Eph. 4:18); "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart;" (2) as idolatrous (Rom. 1:23, 25): "And changed the glory of the uncorruptible man, and to birds and fourfooted beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves. Who changed the truth of God unto a lie and worshiped and served the creature more than the Creator who is blessed forever;" (3) as worshipers of the devil (I Cor. 10:20): "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils;" (4) as being cruel (Rom. 1:31): "Without understanding, covenant breakers, without natural affection, implacable, unmerciful;" (5) as filthy (Eph. 4:19): "Who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness;" (Eph. 5:12): "For it is a shame even to speak of those things which are done of them in secret;" (6) as having no hope (Eph. 2:12): "That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world."

We come in contact with them daily in our social and business life. These then are the people that are held in unbelief because of them having a wrong conception of Christ and the Bible, and in Christianity as a whole.

There are also many who think they have not time to think of Christ and to meditate on His blessed Word.

And still others who have heard the Word time after time and like the spirits by which they seem to be bound are impressed and made to fear at the present time, but as they always say are not ready now to confess Christ as their Savior but like Felix they wait for a more convenient season. All these we may class as heathen.

These all are lost and doomed to eternal punishment unless they are brought to an acceptance of Christ as their Savior.

Now we as Christians should take into consideration these three facts:

First, their condition as being lost and in a miserable condition, being without a Savior.

Second, that Christ is their only Friend to whom they can go for relief, as He is the only and great Physician for the distressed soul and their only help for receiving satisfaction.

Third, as ambassadors for Christ it is our duty to manifest to the "lost world" a Savior and entreat them to accept Him.

This should be one of the Christian's most important duties: to be more concerned for the salvation of the lost.

God's plan for them is that they shall be saved. He has no pleasure in the death of the wicked.

In II Pet. 3:9 we have these words: "The Lord is not slack concerning his promises as some men count slackness, but is longsuffering to usward, not willing that **any** should perish, but that **all should** come to repentance."

He has made provision for their salvation; for John 3:16 tells us that "God so loved the world, that he gave his only begotten Son, that **whosoever** believeth on him shall not perish, but have everlasting life." This then includes both Jew and Gentile. There is no difference between the Jew and the Greek; for the same Lord is rich over all, is rich unto all that call upon Him. "For whosoever shall call upon the name of the Lord shall be saved." "But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

When Jesus had finished the plan of salvation, when He had suffered and died and had arisen victorious from the grave and was ready to go back to the Father, He left as a parting message to His followers: "Go ye into all the world and preach the Gospel to **every creature.**"

God's plan then is that the followers of Jesus shall go and teach the heathen. And when they will accept the teaching and believe on the Lord Jesus Christ there shall be knowledge instead of ignorance; instead of idolatry there will be the worship of the true and living God in the beauty of holiness. Instead of being cruel they will be kind, tender-hearted, and forgiving. Instead of filthiness there will be cleanliness both inside and out. Instead of being without hope there will be the blessedness of a glorious immorality.

He that winneth souls is wise.

The Master's plan is that the soul that is won is to be a soul winner.

Andrew brings Peter. Philip brings Nathanael. Through the godly talk of a maid-servant in a north African home a daughter of the house became a Christian. The latter married and bore a son who for over fourteen centuries has been honored as "Saint Augustine." And so it must ever be. The Master's command is plain: "Go ye into all the world and preach the Gospel to every creature."

Equally plain is His promise: "My word shall not return unto me void."

Hesston, Kans.

"Hallelujah! hallelujah!
Earth has given up her dead.
Death's strong bands are torn asunder,
Christ is risen as He said!
Hallelujah! hallelujah!
Praise and honor give the king!
Shout aloud the glad hosannas,
Make high heaven's arches ring!"

"Bane and blessing, pain and pleasure
By the cross are sanctified,
Peace is there, that knows no measure,
Joys that through all time abide."

Family Circle

THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Points thus far Considered:

I. Introductory
II. Prenatal Influence
III. The First Epoch in Life
IV. The Second Epoch in Life
V. Choosing Companions
VI. Choosing the Great Companion

VII. Choosing a Life Companion

This is the second greatest event in the history of the individual life. The greatest was considered last week. Marriage, considered from the standpoint of good fortune, may be considered under three heads:

1. Good fortune—to marry some one who is one with you in matters spiritual, looks at life from the same viewpoint that you do, and who is otherwise worthy, well adapted to you, and congenial.

2. Best under the circumstances—not to marry at all when the above conditions can not be met.

3. Great misfortune—to marry "a chance," or to tie yourself for life to one who is not one with you in faith or not worthy of you from a moral standpoint.

We have placed this subject next to salvation in importance. Not only does the choice of a life companion have more to do with your success or failure (outside the choice of your Savior) than any one thing in life, but the life and destiny of your posterity depend largely upon the kind of a companion you select.

A few illustrations will make this matter plainer:

1. Some years ago we read of a girl who was devoid of moral sense. Somebody wanted her and they got married. One hundred years later there were about two hundred descendants of this couple—most of them criminals, fit subjects for jails, penitentiaries, poor houses, or lunatic asylums. Had that woman's husband been yourself, how would you like your posterity?

2. I once knew a man who was past seventy. In his young years he thought himself above the society and religion of his parents, and he married a woman to his liking. For all I know she was a nice woman, worthy of him in every respect. In his declining years he thought of his home training and yearned for the pious, devoted life which his parents lived. He made application to be received into their church. But when his family learned that this meant the giving up of his lodge connections and life insurance they rose in rebellion, "showed him his place," and compelled him to change his plans. The old man was broken-hearted. Some time after this the minister in the church with which he had thought to unite received a letter which in substance read as follows: "Dear Brother ————: I would like to unite with your church, but can not. There are things in the way that I can not get over. So you need not consider me an applicant any longer. I love your church and your people, and would like to be a member. When I die I want you to preach my funeral." Sad, was it not? Yet that man had chosen the course in early years, and was therefore responsible. He was reaping what he had sown.

These illustrations could be extended indefinitely. Each life has a history. The character of your history depends, or will depend, largely upon the one whom you marry. That young man, or young woman, is fortunate, who, in early youth, accepts Jesus Christ as the great Companion; and when it comes to the question of choosing a life companion, chooses in accordance with His teaching and ideals. Dear young people, keep your eye on the road that leads to the pearly gates; and absolutely refuse to consider marriage with any one who is not already on that road; who is one with you in faith, in sympathy, in aspirations, looking at life from the same viewpoint that you do.

In the choice of a life companion there are a number of things which we do well to heed, and are liable to suffer in case we do not. We will name a few:

1. Choose your Savior **first.** We urge this, (1) because it is right; (2) because it is safe; (3) because you can not afford to undertake a step so important as this without the Spirit's guidance; (4) because in your unconverted state you are not worthy the hand and heart of any Christian man or woman; (5) because then your intended knows exactly who you are and will not be deceived thinking that you are one thing when in reality you mean to be something else after you are married awhile.

2. Don't forget that the most important question is that of religion. Many people count this of secondary importance. With them it is beauty before Christian graces, money before character, pleasure before faith, infatuation before real love. To get married is the great question, and all other questions pale into insignificance. They may not, like Samson say to their parents, "Get her for me," but they are trying desperately to get her themselves. What they will do after marriage, that is a matter for after consideration. Result: a mismated match, an unhappy marriage. If you are wise you will take a different course. You will decide for God, decide for His Word, decide that you will spend your entire life in His service, and choose as your companion one who is in sympathy with the innermost convictions of your soul and will gladly make the journey of life with you.

3. Be loyal to your church. We were about to say, "Choose the right kind of associates," but church loyalty will settle the association question. When a young man or young woman takes the proper attitude toward the Church, he or she will naturally be drawn into the association of those engaged in similar work. It is so in all denominations. As a rule those who count Christian duties first in importance are drawn toward those who look at life from the same viewpoint, and they select as their life companions those who are members of the same church with themselves.

4. Consult your parents. They are your best friends—outside of Christ. There are exceptions, of course; but we are talking of the rule, especially among Christian parents. It is not often wise for parents to do the choosing, but it is of great advantage to have them as confidential advisers.

5. Wait until of proper age. God sets the time when He brings the body to maturity. Let this be suggestive. After twenty is plenty of time to begin seriously considering the question of marriage, and a few years later will be plenty early to settle the question. You may make a wise choice earlier, but you are more apt to make a safe one after God has given you a mature body and mind.

Let the order be: prayer, reason, love. The first will insure a right choice spiritually; the second, a right choice from a common sense standpoint; the third, the necessary congeniality. Reverse this order, and the thing that you call "love" may be but blind infatuation—your reason blinded and your marriage a failure.

You may say that you know of people who disregarded all these suggestions and still the marriage proved all right. I am sure that I could tell of a number of just such cases. The "hit or miss" policy **hits** sometimes; but it **misses** so much oftener than it hits that we testify against it as unsafe —and not only **unsafe** but **unscriptural.** Take God's way, and blessings will follow in the form of happiness here and glory hereafter.

Topic for next week, **After the Wedding, What?**

Sunday School

For the Gospel Herald.

Lesson for April 26, 1914.—Luke 15: 1-10

THE LOST SHEEP AND THE LOST COIN

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

Introductory.—Our theme is salvation and the consequent joy that it brings. This is brought forth in vivid illustration b ythe use of two parables. Some class the three parables found in Luke 15 as really but one parable teaching one great lesson. This lesson includes the first two illustrations, the third being reserved for the next lesson.

Pharisaism.—The lesson begins with a scene that was very common in the life of Christ. He was thronged by the multitudes, especially those who felt the need of help. Among this great throng we find the despised publicans and sinners, and hear the grumblings of the Pharisees because Christ pays any attention to them. Here is brought out one essential difference between the religion of Christ and that of the Pharisees. Christ came to help people, to lift them up, to encourage them to make something out of themselves, to heal the infirmities of the body and to cleanse the iniquity of the soul, "to save his people from their sins." On the other hand, the Pharisees thought only of building up an exclusive set hence their grumblings when Christ condescended to extend a helping hand to those whom they despised. Are we Christ-like or pharisaical in our sympathies and work?

The Lost Sheep.—The mission of Christ on earth is first illustrated by the parable of the lost sheep. Though there were ninety and nine safely sheltered in the fold, the shepherd was not satisfied until he had gone out over hill and dale, through briers and brambles, facing dangers and hardships, until the lone lost sheep was found. It is in this same spirit that Christ left the realms of glory, surrounded by unnumbered hosts of angels, came into a sin-cursed world, suffered untold privations and hardships, that the lost of earth might be gathered into the fold of their Redeemer. If the Pharisees were what they claimed for themselves, instead of criticising Christ for receiving publicans and sinners they should have rejoiced that they were willing to come and be saved. In like manner should we now rejoice when the lost are won for God, even though they may have been among the meanest and lowest of earth. Not only rejoice in their coming, but also imitate the example of Christ and bring them in. One of the greatest joys that comes to the heart of the redeemed is the privilege of seeing lost and wandering souls coming back to God.

The Lost Coin.—The same lesson is brought out in the parable of the lost coin. We are not told about the other coins that woman had, but we are told that she was concerned about the coin that was lost and she kept on searching for it until she had found it. One of the impressions we get from this narrative is that that woman was in earnest. In like manner should we go about the work of seeking for the lost treasures in the form of human souls, go about it in earnest and keep on searching until we have found them. Perhaps that woman might have said, "Oh, well; I have enough money besides that little silver that I lost, and it really doesn't matter whether I find it or not." Had she said that, or felt that way, she would have been like some church members today who, because they live in a prosperous church or congregation, are not much concerned about the question whether they get any more members or not. But the fact is a lost soul is a lost soul, and the seething pains and writhing and groaning and cursing and wailing and gnashing of teeth in hell will be the same whether others are saved or not. Christ came, not to call the righteous but sinners to repentance. Our efforts for the salvation of the lost should not cease so long as there is a lost soul within reach. And there are millions of them within reach so long as there are that many out of Christ.

The Two Pictures.—Two types of the human soul are brought out in the parables just noted. In the sheep we have a picture of the bewildered, helpless condition of the lost, on "the way that seemeth right," unable to get back to the fold of Christ except through help from fellow men and the mercy and power of the great Shepherd and Bishop of our souls. In the coin we have a type of value. That woman searched for her coin because it was valuable. So should we go out in search for the lost, not only because they are bewildered and helpless but because they are valuable; even though they are bruised and torn, unsightly and undesirable in their lost, pitiable condition. It was for the lost sheep of earth that Christ gave His life. It was the value of the soul that He had in mind when He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—K.

Our Young People

CONSECRATION: SOWING

Gal. 6:7-10

Topic for May 3

MOTTO

Sow only good seed.

THE STUDY HOUR

I. **The Text.—Gal. 6:7-10.**
The subject under discussion in verse 6 of this chapter, is **communicating** to the teacher of good things. It is not expressly stated what manner of communication is to be made but the structure of the language implies that something is given by the one taught to the one teaching. It is not difficult to make applications. Out of what one has, touching the needs of the other, gifts of proper measure are to be given, in the way of substance, words of encouragement, and acts of helpfulness.

Verse 7—continues the discussion showing that we cannot deceive God and hence will reap what we sow.

Verse 8.—If we use our energies in the interest of the flesh, our sowing is in that direction and will result in a harvest of corruption; but if we labor in the interests of the Spirit, our reaping will be everlasting life.

Verse 9.—The harvest may not appear at once but we may be sure that it will come in its due season **"if we faint not."**

Verse 10.—The conclusion is then that we use our "opportunity" to "do good." This is what constitutes our sowing. This doing good is to touch **all** our fellowmen, but in a special manner to those of the household of faith. For in helping the household of faith we are doubly helping, (1) those who are furthering God's kingdom, and (2) making other lives happy by what we make possible for our brother to do for them.

II. **Outline Study.**
1. **Successful Farming.**
   a. Consecrated to a purpose in sowing.—Psa. 126:5, 6; Isa. 28:25.
   b. Sowing good seed.—Hos. 10:12, 13; Jas. 3:18.
   c. Sowing in season.—Jno. 9:4; Eccl. 11:4, 6.
   d. Patience in looking for the harvest.—I Pet. 5:7, 8.
   e. Well prepared ground.—Hos. 10: 12; Jer. 4:3.
   f. Bountiful sowing.—II Cor. 9:6.
2. **Sowing to Avoid.**
   a. Discord.—Prov.6:14, 19.
   b. Strife.—Prov. 16:28.
   c. Iniquity.—Prov. 22:8; Job 4:8.
   d. Wind.—Hos. 8:7.
   e. Mingled seed.—Deut. 22:9; II Cor. 2:17.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Sowing,** etc.
2. Seeds to Scatter.

For Young People.—
1. Sowing for the Lord.
2. Fanning out Evil Seed.
3. Bountiful Reaping.
4. Patience in Sowing.

For Older People.—
1. Reaping.—Here and Hereafter.
2. The Harvest of Old Age.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 16, 1914

Field Notes

Baptismal services were appointed for last Sunday at the Mennonite Church in Elkhart, Ind.

Spring is here, and with it plenty of work. One of the evidences is the scarcity in correspondence items.

Twenty-six converts were baptized in Weaver's Church near Harrisonburg, Va., on Sunday, March 22. H.

Bro. Ed Miller of Springs, Pa., was a pleasant caller at this office last Saturday, leaving at noon for his home.

Easter services were observed generally among our congregations, in some places special programs having been arranged.

Baptismal services were held at Carver, Mo., on Sunday, April 5. Communion services were appointed for the same place to be held on Sunday, May 3.

A letter from Flanagan, Ill., informs us that while the young people's meetings there were discontinued during the winter months they hope to start them up soon.

The first of our spring conferences was that of the Lancaster Conference which met at Rohrerstown, Pa., on Friday, April 3. There were present 9 bishops, and over 100 ministers and deacons.

Bro. J. E. Hartzler of Goshen, Ind. returned to his home last Saturday after a stay of ten days in Logan and Champaign counties, Ohio, in the interests of the new agricultural farm at Goshen.

Bro. J. M. Kreider of Palmyra, Mo., filled a few appointments for the congregation at Cherry Box, Mo., over Sunday, April 5. Communion services are to be held at that place the first Sunday in May.

Council meeting was held at Reiff's Church near Maugansville, Md., at which time peace was unanimously expressed and communion was set for Sunday, April 19. A baptismal service is to be held at the same place on Saturday, April 18.

Steps have been taken looking towards the organization of an Eastern Mission Board. The constitution and by-laws have been adopted and another meeting called to be held at the East Chestnut Street Mennonite Church, Lancaster, Pa., on the second Monday in June.

A letter from Dale Enterprise, Va. dated April 10, says: "Today, Good Friday, three sisters—Emma Showalter, Mary Blosser, and Rebecca Hartman—were ordained and set apart as deaconesses in our middle district congregation. They were chosen by voice of the Church taken during the 7th, 8th, and 9th inst. Four converts were baptized and two reclaimed in the Peake congregation last Sunday."

Bro. D. W. Slagel of Flanagan, Ill., we regret to learn, has been suffering from trouble with his eyes. We hope soon to learn of his complete recovery.

Correspondence

Elizabethtown, Pa.

(Risser's congergation)

On Sunday, March 22, we held our council meeting, and also took the council to have a Sunday school meeting, which was granted. The meeting will be held on May 30, the Lord willing.

In the afternoon we organized our Sunday school as follows: Supt., Samuel L. Oberholtzer; Assts., Amos Miller, Menno Hess; Secys., Jacob R. Miller, Jacob H. Risser; Treas., Abram H. Risser; Librs., Amos Hess, Loda Heistand. The school opened on April 5, with a good attendance.

Cor.

April 6, 1914.

Sunnyside, Mich.

Dear Herald Readers, Greeting:—This morning the sun is shining and the snow is falling. As this is another anniversary of Christ's resurrection so the grasses and plant life that seemingly were dead are again coming forth in a beautiful robe of green. We feel like saying with the psalmist, "Praise ye the Lord; for he is good, for his mercy endureth forever" (Psa. 106:1). Although we have not all sunshine, we meet with clouds and shadows, but it only seems to make us more watchful and established.

We were loath to give up one of our workers, Sister Elsie Zook, but as Bro. A. M. Hostetler of Sugar Creek, Ohio, saw best to take her for a life companion we wish them God speed.

We again reorganized our Bible reading, which we closed for the winter months. Bro. Oscar Plank is chosen as moderator. We also have Bible reading from house to house every other Sunday at 3 P. M. with good attendance and good interest. Those who have come out on the Lord's side this winter, though young, are active in the work as leader of Bible reading or whatever their hands find to do.

We feel to thank our ministering brethren from Fairview, Mich., for coming 10 miles through the storm and cold every two weeks breaking to us the bread of life. We feel the Lord is giving them souls for their hire. We still plead for a located minister. You who know the worth of prayer, pray for the work at Sunnyside.

Dora Myers.

East Berlin, Pa.

(Kralltown congregation)

Dear Readers of the Gospel Herald, Greetings in Jesus' Name:—The Sunday school at this place has again reorganized for the year 1914. The following officers were elected: Supt., Bro. Enos B. Martin; Asst., Bro. Jesse Harbold; Chor., Noah H. Burkhart; Sec., John Hershey; Treas., Wilson Harbold. We ask an interest in the prayers of the Herald readers for the work at this place.

In His name,
Anna Ruth Burkhart.

April 7, 1914.

Brandon, Colo.

A Greeting of love to all that may read this in Jesus' Name:—The little band of our faith at this place were made to rejoice and give praise to Him to whom all praise belongs. On March 29 Bro. Aaron M. Leatherman of La Junta, Colo., came into our midst to fill the regular appoitments. He preached three very good and helpful sermons which all seemed to enjoy. He also gave a short talk to the children. The little Church here seems to be in good working order. All seem to enjoy helping along in the young people's meeting, for which we praise His name. Health is good.

Yours in Him,
J. C. Hershberger.

April 8, 1914.

Marshallville, Ohio

(Old People's Home.)

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since we have written anything from this place, but we realize that God is still with us and blessing us, and we have many things for which to be thankful.

Our family have been real well all winter with few exceptions. A couple have not been able to walk much on account of weakness.

Bro. and Sister Gerber have returned to their home after a year of service for the Lord at this place. Sister Alice Shaw has again taken up her work after about three months' absence. She brought her three children (from the Orphans' Home at West Liberty) to be with her for awhile.

We are expecting Bro. John Blosser today for baptismal services at Crown Hill, where a few converts expect to seal their covenant with God. Among those are two of the inmates at this place. We rejoice that some are willing to confess Christ and step over the line on the Lord's side. Tomorrow we have preparatory services, on Sunday morning communion at Crown Hill in forenoon and here at the Home in the afternoon.

It seems more impressive to us at this time because we have been studying of His life, death, and resurrection in our Bible study. We are glad so many are interested in the Bible study at this place. In II Tim. 2:15 we read, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." May God bless you all.

Yours for the aged,
The Workers.

April 10, 1914.

A MESSAGE OF THANKS

For the Gospel Herald.

To the Churches of Logan and Champaign Counties, Ohio, Greeting:

Words can not express my appreciation and gratitude for the hearty financial support which you have given to the Agricultural School at Goshen. My stay with you has convinced me more than ever of the great need and importance of our present undertaking in establishing an Agricultural School. Spring work on the dairy farm is in progress. At present rate of support the management will have the work under way in a most satisfactory way in a very few months.

On behalf of the Board of Education and the management of Goshen College, I hereby express sincere thanks, and beg to reamin, your for Christ and our young people,

J. E. Hartzler.

April 10, 1914.

A FEW GEMS OF THOUGHT

By J. J. Troyer.

For the Gospel Herald.

The kingdom of God is seen only through a telescope; turn the small end toward it and it can hardly be seen at all, but turn the small end toward yourself and it is glorious to behold.

Man's spiritual power is limited only in himself.

Man's poverty is measured only by the leanness of his soul.

Too much rain robs the land of nourishment; so too many blessings rob the church of usefulness.

God sometimes makes use of dead limbs to trim live ones. But dead limbs never bear fruit, neither do live ones with too much brush.

A thoughtless man is like a luminal, it turns with the wind.

La Grange, Ind.

"The heavens declare the glory of God, and the firmament sheweth forth his handiwork."

DYING IN DESPAIR

I never witnessed such a scene before, and I shall never forget the awful expression of that dying sinner's face.

I told him I would pray for him, and that he must pray for himself, and left the room ere my senses forsook me. Horror-stricken almost and with a feeling as if death's fingers were clutching at my own heartstrings, I could not bear to witness such awful despair. I went down the stairs, and soon one of his spasms of pain came on and, unable to bear it, with no hope, no peace no Jesus to sustain him, he gave way to the fiends, as it seemed to me, which possessed him.

With fearful curses, frightful imprecations and horrid oaths, he drove his faithful wife from the room, and he lay there alone to battle with the raging hand of disease, cursing God and screaming with rage and pain, so that he could be heard in the neighboring houses. I could do nothing for him, and the curses and maledictions of that hour ring in my ears like the wail of the lost in the dark regions of despair. Gone to the bar of God, to render up his account at the Judgment!

God save us from such a passing away as that; torturing fiends instead of soothing angels round his dying couch. Black despair in place of the overshadowing wing of angelic hope. Death and the Judgment staring him in the face, instead of peace in believing and joy in the Holy Ghost. Horrid blasphemies instead of, "O death, where is thy sting? O grave, where is thy victory?" A fearful looking forward to the future, in lieu of, "I know that my redeemer liveth; and because he lives, I shall live also." Too late, too late! instead of, "Come, Lord Jesus, come quickly!" Such is the fearful end of those who trust in the mercy of God out of Christ, for God "out of Christ is a consuming fire." —"A Worker," in "The Vanguard.

By these things examine thyself. By whose rules am I acting; in whose name; in whose strength; for whose glory? What faith, humility, self-denial, and love of God and to man have there been in all my actions?—Mason.

All men have their frailties, and whosoever looks for a friend without imperfection will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—Cyrus.

Miscellaneous

FROM DAY TO DAY

Selected by Anna B. Ramer.

If the world seems cold to you,
Kindle fires that warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother;
And a roof and meal invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

THE WOMEN'S DEVOTION

By Ed. Miller.

For the Gospel Herald.

As we read the account of the death, burial, and resurrection of Jesus, we are impressed with the deep devotion of the women disciples. While Jesus was dying on the cross, the women stood watching and weeping. Others looking on the scene, smote their breasts and returned; but the women tarried to see what would be done with their Master. When His body was taken down from the cross and taken to the tomb, the women followed and watched where He was laid. They did not leave the tomb until they saw the great stone rolled to the door; then they returned and prepared spices and ointments to anoint the body of the One whom they loved so dearly. On the first day of the week, very early in the morning, the same women are again on their way to the sepulcher with their spices. They knew not who should roll away the stone, but they went on. The apostles did not visit the tomb until the women told them how they found it empty. When Peter and John found the tomb as the women had told them, they returned again to their homes, but Mary stood without at the sepulcher weeping. And she was the first one to behold the face of the Risen Savior, and hear His blessed words. Truly the women showed the deepest devotion to their Master.

Springs, Pa.

HOW CHURCH MUSIC IS MISUSED

Sel. by Moses G. Gehman.

This is Augustine's definition of a hymn: "A hymn must consist of three things—prayer, praise of God, and song." Another has remarked, "Hymns are the language in which the soul of the worshiper shapes outspoken prayer to God." Luther said, "The devil especially hates good music."

Our singing distresses the devil.

How much of the singing falls within these three descriptions? Is it praise to God? Does it distress the devil? Much of it, I suspect, delights him. A great deal of church music has not the slightest pretense to religious feeling. I consider the three main reasons for this to be these:

1. Far too many of the singers are not converted.

3. The singing is sometimes indulged in to kill time.

3. The singing is frequently done for "show" and entertainment. (This applies to choir and solo singing.)

The only remedy for the first cause is the Holy Spirit. As to the second, the pastors can do much. If the pastor regards his sermon as the whole service and the music merely as something with which to amuse the people till they all arrive and he is ready to preach, much in the same was as the mother gives a rattle to a baby so she can make the biscuits—if he so regards the music, will the devil be distressed? Hardly.

What is the right use of music in the church?—Before the question can be intelligently answered, we must consider the two-fold reason or purpose for music in the church. Church music is for the worship and praise of Almighty God, also for the winning of souls through the preaching of the Gospel in song. A great truth found by a careful reading of the Bible, is that singing is an element of divine worship.

Why should we worship in song? The contemplation of God's goodness moves us to sing.

"When all Thy mercies, Oh my God,
My rising soul surveys,
Transported with the view, I'm lost,
In wonder, love and praise."

It is but natural that we should sing in our worship of God. Chrysostom said, "Nothing so much as music lifteth up and as it were, wingeth the soul."

Our singing should in reality be prayer, praise, and adoration. The importance of good music in church services can hardly be over-estimated. Allon says, "More than upon any other means our religious life is dependent upon the spirituality, adequacy, and inspiration of song worship."

The other phase of singing in church, namely, the winning of souls, is none the less important. The direct appeal of music is to the ear, the indirect appeal goes beyond—to the soul. Gospel music is not so much an expression of Christian joy as an appeal to the sinner. It is not a passive state, it is an aggressive action. The effectiveness of action depends in a large measure upon the state of the singers, however. Beethoven said, "From the heart it came and to the heart it shall penetrate." The same should be said of Gospel songs.

All good religious music is not good for all occasions. For instance, "Abide with Me" is a beautiful hymn, but not appropriate for a morning Bible school session. The morning service should be characterized by hymns of a highly devotional nature. The evening service should be more enthusiastic and evangelistic. Have purpose in your song service, using the songs the people need. The music should be in line of sermon if possible.—E. Clair Harding in "Christian Workers' Magazine."

A LETTER

By Kathryn B. Leaman.

For the Gospel Herald.

A letter is a written or printed message. A message conveys the thoughts of one person to another. There are then three main factors concerning a letter: the writer, the message, and the receiver.

Much depends upon the thoughts of the writer as to what the nature of the message shall be. Conditions in life, and environment greatly determine the kind of thoughts.

What then, will the message be? One of glad tidings, telling words of love and truth and cheer; or one of unkind, harsh and meaningless words?

Again much depends on the receiver of the message, his mood and circumstances, as to how the message will be accepted.

The true motive in writing a letter should be, to send a message that will encourage, inspire and benefit; in short, to bear words of love.

How we treasure the letters of kind and dear friends. How eager to know the message they bring! Read and reread them, that we glean every thought in them expressed.

But, have you ever received a letter, bearing the sad message of the death of a very dear friend? Oh, how reluctant we are to even believe the truth of such heart-rending

words! If you have, a thought of comfort is herein expressed:

"And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes thet sable pall of death,
Conceals the fairest boon His love can send."

Also, there is a vast difference in letters bearing the death message. Whether they they tell of one who has "fallen asleep in Jesus," or of one snatched away by death unsaved.

Both these letters will cause sadness, but the receiver of the former message may rejoice and say—Blessed are the dead which die in the Lord, that they may rest from their labors and their works do follow them. Rev. 14:13, while the receiver of the latter message can entertain no hope for the unsaved departed.

However much we enjoy good, encouraging, and helpful letters (especially when away from home and many loved ones) I would tell of a message proclaiming glad tidings to **all** people.

A message from a loving Father, not alone to you or me, but to every human creature.

Bearing words of life and beauty, teaching faith and duty; beautiful and wonderful words. Telling,

"Of a love that never fails,
Of a mighty power that saves,
Of a balm for every pain,
Of great riches we may gain."

Saying we are heirs of His eternal will, and bidding us welcome to mansions prepared for us in a city of pure gold. Should not our hearts crave for this the most precious of letters?

Should we not search through it diligently, that we do not overlook one blessed truth? Let us treasure it above any gift; receive it with joy, gratefully accept it, and willingly obey it. For though heaven and earth pass away, these words will never pass away.

"This is the message that I bring
A message angels fain would sing,
Oh, be ye reconciled,
Thus saith my Lord and King,
Oh, be ye reconciled to God."

Hollywood, Calif.

II JOHN 10, 11, or, When Shall We Say "God Speed"

By S. A. Weaver.

For the Gospel Herald.

There are many sub-divisions of professed believers in a God.

Some say He is just a spirit; some say He is All in One; some say He is Nature, 'round and about them; anl some say He is a Triune Being—a living Reality, a Maker and Creator of earth, sea, and sky, and all that in them is.

This last class is diminishing very rapidly (we mean those who both **say** it and **act it** out in their lives) as He in the personality of His Son said, "there be few" who walk on this way.

We question if ever in the past there was a time when men held such a diversity of opinions as to what God is, where He is, what His powers are, and how much of His Word is still applicable to His believers and followers in this late and most enlightened (?) age.

Pure, primitive Christianity soon gave way to denominationalism; the older denominations became divided and sub-divided; parts of one and parts of another, seeing their similarity, became amalgamated, thus forming new divisions of the first order—these again and again "splitting up" owing to differences of opinions of leading individuals in them and this conglomeration of beliefs—the "Babel of voices"—is being termed, collectively "THE CHURCH."

The world calls it by that name, and often in so doing points her finger of scorn at its inconsistencies—say! can we wonder?

Doctrine has been practically thrown to the winds—dogma nearly if not altogether, discarded; and this all for a good (?) purpose, namely to **get along well together,** or in other words "to smother (?) differences."

Today, however, efforts are being made to bring together again the scattered fragments of human beliefs, but the effort evidently overreaches itself in that it cannot formulate a satisfactory plan to work upon.

One plan is universally religious in scope: Jew and Gentile, Mohammedan and Hindu, Shinto and Buddhist, all are to come in under one common belief—and say! doesn't this look roseate? For whom? In this unholy alliance the true Spirit of God CANNOT exist, hence the Satanic power must overbalance and Mohammed and the thousands of Hindus and other gods will have the "balance of power" and the end of that amalgamation will be one of the most sweeping victories the devil has had over man since he beguiled the woman in Eden! When that amalgamation is once formed it would constitute one big "Ye" and every individual in it, however honest his or her purpose, will henceforth be an integral part of that "Ye" and He said, "No man can serve," etc., Matt. 6:24

Destruction is in their wake! "Ye cannot serve God and mammon."

Others come "nearer home" while reveling in their "amalgamation dreams." They propose to foster interdenominationalism by great conferences of the different "beliefs" of the socalled Christian bodies. By this plan they are to get down to a "weeding out" process, each denomination to cut away from her creed—her first love—such doctrines as have heretofore individualized her, but are obnoxious to her sister denominations—all the other denominations going through the same routine—until **all are satisfied,** (and we may well say, "until none has anything left") then they expect to have an all-powerful universal Christian church.

This sounds exactly like "universal peace," does it not? (And, by the way, it is just about as likely to succeed.)

What must be given up by the great majority to accomplish this? Surely one or two powerful socalled Christian denominations will not become a party to this until the rest have given up the Son of God—Christ, their Savior—and His Holy Spirit (see Luke 12:9) for these "men of talent" have only a unit God and **never will** confess a TRIUNE ONE.

What shall the end of this amalgamation be? What shall the end of each and every individual in this unequal and unholy amalgamation be? Second John 7-11 answers this conclusively and tells the "faithful" what to do about it.

Now we want to come nearer home. There have been, in our own beloved Church, such dissensions as to cause open ruptures. Socalled "progressives" have gone forth to proclaim the fallacies (?) of their fathers and are heralding the glad news of their own fancied emancipation from this or that or the other doctrine which our Church has held so dear for centuries because she took them all from Holy Writ—right straight from God's own inspired Word—rooted and grounded in Him; yet these of whom we write have been made so glad (?) and happy (?) by their self-release from such doctrines as the holy kiss (see Luke 7:45; Acts 20:37; Rom. 16:16; I Cor. 16:20; II Cor. 12:12; I Thes. 5:26; I Pet. 5:14), ceremonial washing of feet (see Jno. 13:4-17; I Tim. 5:10; and compare "ought" in Jno. 13:14 with "ought" in I Chron 12:32 and Matt. 23:23; Matt. 25:26-30, and note the consequences of neglecting to do what one "ought" to do), nonresistance (see Matt. 26:52; Luke 22:51, "even unto death;" Eph. 6:10-18; Heb. 4:12), prayer headcovering (see—the man: I Cor. 11:7—has head covered with hair anyhow; the woman; I Cor. 11:10, and read in connection with this Gen. 24:65; I Cor. 11:13), nonconformity in life (see Rom. 12:2 preferring you to read the whole chapter; Tit. 2:12; I Cor. 6:20), nonconformity in dress (see I Pet. 3:1-3 and Isa. 3:17-24),

the latter including gold, jewelry, etc., as ornaments, and other things just as the divisions may fancy to discard until today we have within the walls of our own denomination a bedlam of voices, and what do you think THEY now want? See! it's amalgamation, too. Yes, they want the same thing that the world religion people want—the same thing that the "Universal Christian" people want!

I understand they want to hide their movement behind the misnomer of "School Co-operation.'' We believe it means amalgamation in its worst form—absorption—and whose work is this? Let the reader opine for himself, after reading the various scriptures given in connection with what they would disregard. What of the Doctrine (II Jno. 9)? If it doesn't mean the "whole doctrine" then, pray, what **does** it mean?

As for me,—and I wish every individual in the staid and staunch Mennonite Church would express his sentiments on this all-absorbing question—for it is right at "our very doors." I firmly believe that unless we, as the laity, stand up boldly and help our faithful, fearless ministering brethren by letting the "co-operators," or "amalgamators," or "absorbers"—call them what you will—I say if we don't let them know what the Church at large thinks about their plan, then "some near, near day, not far away" we will wake up to the sad fact that water baptism and "bread and wine" are all that's left to us of the precious ordinances of the Word of God to which we once "pledged our troth" in the Church which then embraced them all, but in that "dire morning" will have deserted us forever. No! No!! Such shall not be!

I wish to add my voice as a laymember (in a seemingly remote quarter) to that good brother who some time since said in stentorian lines, "Let them come back, if not satisfied."

Amelia, Va.

THE WAY UP IS DOWN

By George Hostetler.

For the Gospel Herald.

This is a true saying, and is in harmony with God's Word; for we read, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). But we must not understand from this that if we were once truly humbled at conversion that we may now know and feel that we are great and good and exalted, for then we would be guilty of exalting ourselves and the sentence that we shall be abased would be over us.

When and how shall we be exalted? When we are humble and truly feel our unworthiness and nothingness, then we are exalted in the sight of God; but on the other hand, as soon as we begin to rise in our own estimation, we begin to fall in God's estimation. For proof of this see Rev. 2:9; 3:17. In Rev. 2:9 we read, "I know thy works and tribulations and poverty, (but thou art **rich**)." This does not mean that because they were poor in natural things they were therefore rich in spiritual things. But because, "Blessed are the poor in spirit, for theirs **is** (not shall be) the kingdom of heaven."

In Rev. 3:17 we see a church that made a very high profession of religion. They said they were rich and had so increased in spiritual goods that they had need of nothing more. They thought they were on the mountain top of religion—but how sadly they were deceived, for the spirit said they knew not that they were (spiritually) wretched, miserable, **poor,** blind, and naked. Their condition was so loathsome and sickening that he could not retain them but was about to spew them out of His mouth. How He wished that they were humble, or palatable which is here represented by cold or hot, for we all know that luke-warm water cannot be retained but will compel us to spew it out. The cold and hot cannot mean good and bad, for that would establish a neutral ground which the Scripture nowhere allows. Christ would wish that they were bad rather than neutral—and we know that He never wished that any one was evil, but that all would repent and be good.

In Luke 17:10, we read, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants: We have done that which was our duty to do." Who of us can say that we have done our whole duty; and if we had, even then we could not earn our board and wages, and it would only be through His great love and mercy that our Master would keep us at a loss to Himself. Many other scriptures might be given, but we think these are enough to show that the way up to heaven is down to the river through the valley of humiliation.

Harper, Kans.

We may safely take the tenth as a starting point, for there are few who care to give less than the heathen and the Jews.—Wm. Salemon.

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

"WORLDLY SPOTS"

By Sadie Brubaker.

For the Gospel Herald.

> Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.—Jas. 1:27.

We have no need to speak of the blackness of sin, as it is pictured at the bar, in the ball room, or the gambling hall. These are generally recognized as a menace to all that is noble, pure and good. The writer perceived this, but saw an opportunity to press home the fact that we need to be watchful lest we become spotted by some worldly finger.

The apostle Jude though bent on writing about the "common salvation," was constrained to throw out warning along this line. In his short letter he uncovers many spots that were threatening the Church. The errors of Cain and Korah and Balaam seem to have been duplicated by those who had crept in unawares. The most deplorable fact was that they seemed to be perfectly at home in the Church "feeding themselves without fear."

Now the question is, Are these worldly spots found among professed church members today? Is not the modern sacrifice almost as perverted as Cain's? Does not the vain display of the present-day worship bespeak a drift into idolatry?

The psalmist says, "The sacrifices of God are a broken spirit." Such God will not despise. The haughty spirit can not render acceptable service, nor should they expect Abel's blessing to be theirs.

An aged mother of Israel recently told me that she enjoys the services while in the house of worship, but she never has anything to bring home with her. When we think how the worship of God is now conducted (or ground out) we can in part feel with the aged mothers the sad loss of true spirit devotion, the Spirit-filled hymns, etc.

The world is so helpful and the Church so nonresistant that it can scarcely resist the devil. If the Church can not interest the people on the simple Gospel plan, they allow the world to suggest some improvements. Mixed service is much like "mixed wine"—it is worse than poison, for the label is withheld. If the many places of amusement were truthfully labeled, they would not be patronized so freely by those professing godliness.

How about the chautauqua, the fair, and such gatherings that have enough of the world to gain its support and enough good to entrap the Church? You say you think there is no harm in them for you. You may

have been able to withstand the evil influence, but how about "your brother for whom Christ died?"

We are compelled to think that there is too much peace in the universe. The world as the world can not be too peaceable or the church too unified; but there is too much courting between the two. The difference between the kingdom of God and the kingdom of this world is the difference between light and darkness. A mixture of the two is equal to darkness, for the light is not manifest and can not serve its purpose.

"Ye are the salt of the earth." Are we true to our mission?

"Ye are the light of the world." May we think of these words in the light of eternity, with a world about us forever darkened unless **we** arise and **shine.** May we not only apply these words to the Church, but as individuals may we say, "Search me, O God, and know **my** heart . . . . and see if there is any wicked way in **me.**"

(To be continued.)

Hesston, Kans.

TOBACCO SMOKING AND MENTAL EFFICIENCY

By R. D. Becker.

For the Gospel Herald.

The following statistics show again beyond a doubt that nicotine poisoning is injurious mentally.

A study was made of over 500 boys in a private school at the Germantown Academy, and it was found that the grades of smokers were invariable lower than the grades of nonsmokers. The professor presents the following table:

Age	12	13	14	15	16	17
Grades of nonsmokers	83	90	89	84	87	85
Grades of smokers	73	75	73	75	75	68
% of smokers in school	15	20	28	39	57	71

There was an investigation made of the students in attendance at Clark College. There it was found that of the 201 students 46.3 per cent were smokers.

Of the smokers 18.3 per cent won academic honors; whereas, of the nonsmokers 68.5 per cent won academic honors.

Which one of the lists are you in, dear brother? Are you among those whose mental efficiency is of the highest per centage or are you among the lower percentage class?

Should we not take care of the body to the utmost, so that our minds may be clear and pure, and our breath does not annoy any close around us?

Does real purity prevail where tobacco abounds?

Read I Cor. 3:16, 17, and II Cor. 7:1.

Lancaster, Pa.

WHAT CONSTITUTES A SUCCESSFUL PAST?

By Emma Keller.

For the Gospel Herald.

Before answering that question, I want to ask you a question. Is there anyone whose past life we may really call a successful one, save that of Jesus alone?

To have the past what we may call successful, we must consecrate our lives to Christ every moment of the present. We must grasp the opportunities now, to do good, to learn more of Jesus. Of course we will pass through many tribulations and temptations, but all the saints passed through man's tribulations and profited thereby. Therefore temptations help to make a successful past, for in them we are humbled, purified and instructed to live better lives now and for the future.

We must begin early in life to know Jesus as our Savior, that we may grow in grace and the knowledge of our Lord and Savior Jesus Christ. To know Christ is to love Him, and love is of God. If we love Him, we will cheerfully do His will day by day.

To be a successful past, our life must be like unto a race.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain" (I Cor. 9:24). We will then be pressing toward that mark for the prize of the high calling of God in Christ Jesus.

Our past, should it not belong to Jesus? That which hath been is now, that which is to be hath already been; and God requireth that which is past. But would He want our past if we were not living a life for Jesus? What would He do with such a life? If we are willing to turn and love Him, He will cast our past sins into the sea of forgetfulness, and remember them against us no more. Surely God is wonderful—past, present, and future.

What constitutes a successful past? or what will make our life a successful one? Winning souls for Jesus. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). By winning souls for Jesus, we are striving for the Master's cause, and when our past life is ended we could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

La Park, Pa.

WHAT IS EDUCATION?

By A. K. Kurtz.

For the Gospel Herald.

"Education is a great deal more than arithmetic, grammar, history, geography, literature, or science. These are the fruits of the intellect that sustains only a minor part in one's education. The fruit of the Spirit constitutes the real education; and they are gentleness, goodness, temperance, faith, love, peace, meekness, long-suffering, joy. No man can be really considered educated unless he has these qualities. It makes no difference how learned he is in Latin, mathematics, political economy, or science. Our systems of education have never found this out, though they all let on to believe the Bible. Recognizing this fact, may be called putting the Bible in the public schools, for it recognizes the spiritual content in education as dominating the intellectual."

This clipping from an editorial in a secular newspaper has the right ring. And if it could be realized it would bring great blessings to the Church of Christ. With such an education there would be a wonderful change wrought in the religious social, and political condition of the country. But with Catholics, Jews, and skeptics of all sorts opposing the use of the Bible in the schools, and having already succeeded, in some instances, in having it banished, there is little hope for the better this side the millenium.

With the exclusion of the Bible from our colleges, the system of education is to teach the opposite of what education really is. And this is what causes opposition to socalled education. The fruit of the spirit is not drawn out and cultivated in proportion to the knowledge that puffs up, and the Church is the loser. C. G. Finney, a man that had much experience in educational matters, says that he knows of young men of good moral character that could not lead a prayer meeting after leaving college.

We believe that so long as the spiritual dominates the intellectual education is a blessing; but when the intellectual predominates, the contrary is the inevitable result.

Smithville, Ohio.

WORKING TO THE GLORY OF GOD

If you are a worker in the vineyard of the Lord remember that whatever you do, if it is to be pleasing to God, must be done with a pure motive and a sincere heart, or it will not count. Your motto must be, "Only to please God, only to glorify His name."—John F. Funk.

GOD WANTS US TO BE HAPPY

By Elva L. Yost.

For the Gospel Herald.

He has made everything for our lawful use and enjoyment. David says, "The heavens declare the glory of God; and the firmament sheweth his handiwork." What is more beautiful than to go out and take a view of the heavens on a starry night? Can we not learn great lessons of peace, humility and trust in Him who holds the stars in His right hand, feeds the sparrows, clothes the lillies, and feels an especial and paternal interest in every soul He has created? How can we be otherwise than happy when He has promised to supply all our needs if we only trust Him? Do we enjoy the beautiful things which God has given us to enjoy? The beautiful rays of the sun and the power it has in just an hour of sunshine will do more to change the face of the earth than a million men can do in a lifetime of toil. What is our fame and pride when we consider the great works of our Creator?

And now as we are again in beautiful springtime we gladly welcome the birds with their beautiful song and learn of them the lessons of happiness and contentment. They are happy when they leave us in the fall and fly away to a warmer climate for shelter during the cold winter months. They are happy when they return. Are ye not much better than they?

Can we not be happy while in this world, happy to know that there is a place of shelter, a home where we too can fly away and be at rest. David once said, "Oh, that I had wings like a dove, then would I fly away and be at rest." "As for man his days are as grass; as a flower of the fields so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more." If we listen to the teachings of the grass we shall learn lessons that will lift our hearts to the heavens above and the life eternal.

The air which we breathe, should one element be removed, we would perish. God is the Giver of all the comforts and blessings of life. Will we enjoy the gifts and deny the Giver? How wonderful are the works of our Creator? He has given all these things for our lawful use and enjoyment. He wants us to be happy.

It is only when we use these things in an unlawful way that He is displeased with us as He was with our first parents in the Garden of Eden. Because they took of the forbidden fruit they were driven out of the Garden of Eden. How unhappy they must have been. But God did not want them to be in that unhappy state, so He promised them a Redeemer to pay the cost of their sins, so they could repent and be restored to that happy state in which He had created them, alone through the blood of Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

How God has created and made everything for our happiness! Does it not prove to us that He wants us to be happy and enjoy life? Because when all looked dark after the fall of man in the Garden of Eden, then God gave a ray of light to look forward to in the promise of a Messiah. This promise being fulfilled when Christ was born into the world, suffered and died on the cross on Calvary, and afterwards ascended into heaven and is now at the right hand of the Father interceding for us, leaving for us that blessed hope that if we will obey His voice and follow in His footsteps we can be happy in Him and when life is over we can be happy with Him throughout the ceaseless age of eternity. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." A poet once wrote these words:

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift,
Beyond His love and care."

Gap, Pa.

ARE YOU FOR CHRIST?

By Levi Blauch.

For the Gospel Herald.

Dear Readers, if we are for Christ let us get to work, show our loyalty to God, the Church, and her officials. The officials of Christ's Church have a great responsibility resting upon them, but we, the laity, can lessen the responsibility by giving heed and strict obedience to the teaching of the Bible. The officials have the welfare of the Church at heart. They spend hours of their time trying to win disobedient members. We as members should so live that this would not be necessary. Are we for Christ? If so, why not yield and be obedient? Many an hour of the night, while you and I sleep, they are awake studying, meditating, praying over some important problem that has to be solved. This solving will be easy if the laity is willing to be one with them. For instance, they want Sabbath schools to be evergreen, a sermon preached in each meeting house every Lord's day of the year. They let it to a vote, the majority says NO. By this we take matters into our own hands and rule instead of allowing the officials to rule. Listen. "Remember them which have the rule over you, who have spoken unto you the word of God" (Heb. 13:7). Again, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Heb. 13:7).

How is it with the wearing of fashionable attire? Are we for Christ? Do we take the advice as given by our officials against the most abominable styles the world ever knew? When was there a time that stylish women walked the streets as they do these days? A decent man must be ashamed to appear on the streets on account of the awful adulterous style that stylish women appear in. Sisters, are you for Christ? If so, take the advice and abstain. Ease the burden of the officials of the beloved Church of Christ. The visible church here below may tolerate such abominable adulterous styles as now worn; but dear sisters, the Church triumphant can never own a woman bedecked with such an abominable, devilish style. O brethren and sisters, let us awake to a sense of our privilege. The opportunity is before us to stand firm and be out and out for Christ. The devil is busy, he is roaring, he is lying, he is going about as an angel of light under a cloak of religion and thereby deceiving the people by the millions. Are we for Christ? — If so, let us encourage our officials and help them so that they may get more work accomplished. They have the good cause at heart. They see the great need of more preaching and teaching done. They need our support by prayer, by encouragement, by submitting to the truth, by regular attendance.

Are we for Christ? Reader, let us examine ourselves and see where we stand. We may think we are for Christ and yet be deceived. The Bible tells us but we must read and find out whether we are in the faith. But "faith without works is dead." Therefore work is needed. Let us work while it is called today, for "the night cometh when no man can work."

Johnstown, Pa.

The Christian Church has fallen below even the Jewish low-water mark of a single tithe.—Geo. Eddy.

Courage based upon God's strength can never fail.—Sel.

THE SWEETS OF LIFE

Sel. by Cora E. Stutzman.

Life is not all a dreary waste,
  A season of despair,
Each desert has its watering place,
  And fragrant flowers, fair.

Oft do we find an April Day,
  Cold Winter's welcome guest;
The warm sun sheds a genial ray,
  And every heart is blest.

So life, at times, is sad and drear,
  Has many a mingled sweet,
Affection spreads a dainty cheer,
  To tempt our willing feet.

Well pleased, we tread the fairy ground,
  To taste the sweets of love,
Though many, many hearts have found,
  How false these visions prove.

Yes, human love, how false and fair,
  Sweet as the dews of even,
Perverted 'tis a dangerous snare,
  Improved the bliss of heaven.

Love makes a little heaven below,
  When sanctioned from above,
Go, search the bowers of pardise,
  The fairest flower is love!

What is ambition but a name?
  Or money but a snare?
They promise bliss, but all in vain,
  If love be absent there.

Go, and life's sweetest pleasures taste,
  And then this lesson prove,
Earth is not all a desert waste,
  But would be without love.

Aurora, Ohio.

REPORT

Of the Twenty-sixth Quarterly S. S. Conference Held at the Catlin Church, near Peabody, Kans., Mar. 22, 1914

For the Gospel Herald.

Mod., J. S. Horst; Secys., Harry Selzer, Lester Beck; Chor., Daniel Horst.

Devotional conducted by Samuel Cockley.

Ex-secretary's report read by Michael Horst.

Children's exercises conducted by Edna Selzer.

Recitations by Paul Horst and Leona Cockley.

Exercise by four girls, "Helping others."

Recitation by Harley Evers.

Scripture quotations by Elsie Hunsberger and Susie Harnish.

Song, "Little Pilgrims," by children.

Following are the topics discussed:

Why are God's People Drifting into Irreverence? Henry Horst.

The people love the pleasures of this world more than the study of God's Word. Irreverence is getting away from spiritualness and it is contagious if not guarded.

How Can Reverence for God be Fully Regained? L. O. King, Harve Evers.

Let God control self, be fully consecrated to God and not bring up things of the past, but plead with God that reverence may be regained. Take the wor' that God assigns you.

How should We as Christians Associate with One Another? Maggie Horst

Be of a loving attitude to all we meet and apply the Golden Rule, "Do unto others as you would have them do to you."

Secretary.

Married

Bender—Miller.—On March 29, 1914, at the home of the bride's parents, Bro. Mark T. Bender to Sister Effie Miller, both of Springs, Pa., Bro. Ed. Miller officiating. The Lord abundantly bless this brother and sister as they walk hand in hand through life.

Clymer—Winey.—On Mar. 4, 1914, at the home of Bro. and Sister Ammon U. Winey, Kinzer, Pa., Bro. Martin D. Clymer of New Holland, Pa., to Sister Mabel E. Winey, Bish. Christian M. Brackbill officiating. May God be pleased to grant them a successful life to His honor and glory.

Brubaker—Culp.—On April 5, 1914, at the home of the bride's parents, near Elida, Ohio, Bro. Phares Brubaker of Wayne Co., Ohio, and Sister Elizabeth Culp of Allen Co., Ohio, were united in holy matrimony by Bro. J. M. Shenk. May a halo of heavenly light encircle their pathway through life.

Obituary

Thomas.—Levi M. Thomas of Thomas Mills, Pa., was born Nov. 2, 1858; died April 1, 1914; aged 55 y. 4 m. 29 d. He was the father of 11 children, all living except one; also 10 grandchildren living. He united with the Mennonite Church 34 years ago and was a faithful worker in the church and Sunday school until death. He leaves to mourn his departure, his wife, 10 children, and a host of friends. He was buried at the Thomas Church on April 3. Funeral services were conducted by the brethren, L. A. Blough, James Saylor, Simon Lehman, and W. C. Hershberger. Text, Isa. 38:1: "Set thine house in order, for thou shalt die and not live."

Miller.—Christian Miller was born in Dirmstein, Palatinate, Europe, on July 26, 1832. He with his companion came to America in 1892, and settled near Congerville, Ill. In 1906 he removed from Illinois to Michigan and made his home with his son, Christian, in St. Joseph Co., during the remainder of his life. On Nov. 26, 1860, he was married to Elizabeth Eash who died Jan. 21, 1867, leaving 2 children, a son and a daughter, who are still in Germany.

He married as his second wife Catharine Roggy, on Sept. 22, 1868, who survives him. The fruits of his second marriage were 2 sons and 3 daughters. One son preceded him to the world beyond. There are also 29 grandchildren and 8 great-grandchildren, who survive him. During his last illness he suffered from heart trouble 10 weeks, and while his sufferings were severe, he bore it all with patience and willing submission to God, until the Lord called him to his eternal home, Mar. 31, 1914, at the ripe age of 81 y. 8 m. 5 d. He was a faithful member of the Mennonite Church and always manifested the true Christian spirit, leaving an influence for good to all who knew him. He was a liberal contributor to the church and other benevolent causes. He was buried at White Pigeon on the 2nd of April, where appropriate services were conducted by John F. Funk of Elkhart, and Harvey Friesner, of Vistula, Ind., from II Tim. 4:6-8. John F. Funk.

Harshberger.—Jesse May, beloved wife of Deacon John F. Harshberger, of near Hollsopple, Pa., was born May 15, 1879; died of consumption Mar. 24, 1914; aged 34 y. 10 m. 9 d. She was married to John F. Harshberger Aug. 11, 1901, to which union were born 1 son and 1 daughter, who survive her. She is also survived by her husband, father, step-mother, 2 sisters, 1 half-sister, and 1 brother. Her mother, 1 brother, and 2 half-brothers preceded her to the spirit world. Sister Harshberger was a faithful member of the Mennonite Church from the age of 17 years. She was fully resigned to the will of God, desired to fulfill all the commandments of the Word, requested to be anointed with oil and her request was granted. She said she would be glad to get well and stay with her family, but if it was the Lord's will she was ready and not afraid to die.

Funeral services were conductel on the 26th at the Kaufman Church by L. A. Blough, James Saylor, D. S. Yoder, and Alex Weaver. Text, I Sam. 20:18. Buried in the Kaufman graveyard. Sister Harshberger will be missed in the church, in the Sunday school, and especially in the home as help to our dear brother in his office as deacon. May God's richest blessing rest upon all mourning friends.

"Mother is gone, but not forgotten,
  Never will her memory fade;
Sweetest thoughts will ever linger
  Around the grave where she is laid.
Yet again we hope to meet you
  When this weary life is o'er;
And in heaven with joy to greet you
  We shall meet to part no more."

Lape.—Nora M. (Stahley) Lape was born near Nappanee, Ind., Aug. 23, 1833; died Mar. 27, 1914; aged 30 y. 7 m. 5 d. During a series of meetings conducted by Jacob S. Gerig of Orrville, O., she, together with the one who later became her husband, accepted Jesus Christ as her personal Savior and unitel with the Amish Mennonite Church of that place. On June 20, 1907, she was united in marriage to Edwin S. Lape, with whom she spent nearly 7 years in most pleasant relationships. To be in the Church meant to her the giving of her life for service and she was always ready to assume obligations for the Master. She was the first superintendent of the separate primary department in their Sunday school and was active in the young people's meeting work, not only filling her own place but in assisting others in their preparation. Some one has said that their home more than any other in the congregation was the center of the social life of their young people. On June 16, 1911, Bro. and Sister Lape went to the Mennonite Gospel Mission in Chicago to assist in the work, and spent a year in faithful service.

Our sister's ideal of life for herself was Christian motherhood, and it was in her effort to attain to her ideal that she gave her life a sacrifice. Two infant sons preceded her to the spirit world and a third one accompanied her. She left to mourn her departure a husband, parents, 2 sisters, 1 brother, and a large number of relatives and friends. The following, her "Morning Resolve," is worth many times the space it occupies in this obituary: "I will this day try to live a simple and serene life; promptly dispelling every thought of discontent, anxiety, discour-

(Continued on next page.)

Items and Comments

The Florida fruit crops are declared damaged by storms and cold weather.

The women voters in Illinois are blamed for helping to put about 1200 saloons out of business.

The Easter message from the Pope at Rome to the Catholic world was a prayer for peace, referring especially to the Balkans of Europe and to Mexico.

In Toronto, Canada, the walls of a building that had been partly destroyed by fire in February fell to the ground April 8, killing two men and injuring a number of others.

Sunday, May 17, has been designated as a day when the doctrine of peace is to be proclaimed from many pulpits. Let it be the real New Testament kind of peace, which decries all kinds of carnal warfare for either offensive of defensive purposes. Every Christian individual, every Christian nation, should be able to say, "The weapons of our warfare are not carnal."

The Irish question in Great Britain, which but a short time ago seemed near a bloody conflict, has assumed a somewhat more peaceable aspect, both sides opening their eyes to what is before them. Hopes are entertained that an armed conflict may be avoided. Neither side expects to fight, but both sides are making the mistake of remaining in a fighting attitude.

One of the most exciting controversies before the Congress at Washington is that referring the repeal of the exemption clause providing that American ships engaged in coast-wide trade may go through the Panama Canal free. All kinds of questions, from a possible world-wide war to complete railroad domination, are being raised. The disinterested observer can not help but form the conclusion that if selfishness and politics were eliminated there wouldn't be much controversy left.

After ten years of controversy over the right of the United States on Panama, a treaty has just been signed by representatives of the United States and Colombia whereby the former is to pay the latter the sum of $25,000,000 as damages for assisting Panama in gaining her independence from Colombia. Should this treaty be ratified by both countries involved, it is hoped thereby to secure a better feeling on the part of the Central and South American republics toward the United States.

Following up his victories at Torreon and other places, Gen. Villa determined upon the policy of expelling Spaniards from Mexico, 800 of them having been shipped from Torreon across the border into Texas. The excuse for this is that these Spaniards have aided the Huerta government against the rebels. It is charged, but officially denied, that the rebels mean to confiscate the property of the Spaniards, some of whom are quite wealthy. Others think that it is a Protestant move to break the power of Catholicism in Mexico. It is wonderful how many savage things are done in the name of religion.

"Prove all things; hold fast that which is good."

(Continued from preceding page).

agement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in GOD."

Funeral services were conducted at the Amish Mennonite Church, Nappanee, Ind., Mar. 30, by I. W. Royer, A. M. Eash, L. W. Yoder, and others. Texts, Psa. 23, and Rev. 14:13.

Notice of the Annual Meeting of the Mennonite Board of Missions & Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church in Berlin, Ont., May 25-27. The Executive and Mission Committees will meet at the same place on Saturday the 23, at 9:00 A. M., to arrange their work for the Annual Meeting. At 1:00 P. M. May 25, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President,
J. S. Shoemaker, Secretary,
D. J. Johns, Chair. Mis. Com.

CONFERENCE ANNOUNCEMENTS

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Missouri-Iowa

In accordance with the decision of a committee appointed by conference, the time of meeting of the Missouri-Iowa Conference will be as follows:

Sept. 1 and 2.—Sunday School and Mission Board Conference will be in session.

Sept. 3 and 4.—Regular Church Conference will be in session.

We will meet with the brotherhood at Cherry Box, Shelby Co., Mo.

All our workers are urged to be present at all the sessions. Brethren and sisters from other districts are also cordially invited to come and assist us.

Particulars as to railroad connections will be given later.

Write L. J. Johnson, George Bissey, or Jno. G. Detwiler, Cherry Box, Mo., concerning your coming.

J. R. Shank, Secy.

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not,
It was fought by the mothers of men."

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
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J. E. Hartzler, Asst. Treas., Goshen, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio., Geo. M. Hostetler, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio. T. K. Hershey, Supt.
Altoona.—(*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ——— ———, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 23, 1914 (Gospel Witness Established 1905) No. 4

EDITORIAL

"Better is a little with righteousness than great revenues without right."

Now that spring has opened be sure that you imitate, not the butterfly, the most prominent part of which is its glittering show, but the singing birds which with their merry warbles remind us that this is a good time to praise the Lord.

The burden of our Sunday school lesson for last Sunday was that it costs something to be a Christian. Though salvation is free, in bestowing it Christ observes His own teaching about not casting pearls before swine. The Holy Ghost dwells only in clean temples. Though the cost of salvation is the death of self, it is the best investment ever made.

Our Young People's Meetings.—We would like to speak a word of encouragement in appreciation of the splendid work our young people are doing along this line in many places. This is not saying that the work can not be improved, but faithful effort spells improvement, socially, morally, spiritually. Put the very best you have into these meetings, and God will see that you will get the very best possible results out of them.

Names Desired.—We are in possession of two letters, one from Zurich, Ont., enclosing one dollar and one from New Dundee, Ont., enclosing three dollars, both to renew subscriptions for the Gospel Herald without names being signed to either letter. If this reaches the eyes of the senders, will you please send your names? While on this subject it may be well to repeat what we all know, that it is important that we sign our names to all our letters, especially when there is money in the letters. Our people have done quite well in this respect during the past year, but once in a while we get an unsigned letter, which makes it inconvenient and often impossible to give proper credit.

Penitence.—We have before us a tract telling the story of a murderer who a month after his conviction for his crime confessed faith in Christ and gave evidence of a bright experience. At the time of his execution he acknowledged his crime, laid it to strong drink, told of his glorious conversion, and proclaimed his happiness in the Lord. But if he felt the pangs of remorse for having taken human life and sent a soul to a premature grave, perhaps unprepared, the tract does not disclose that fact.

This reminds us that there may be something lacking in our teaching and testimony. In our expressions of joy because we have been saved from sin, we often betray a lack of penitence for the sins committed. In other words, our expressions of joy too often sound like the voice of somebody who thinks he has done something great rather than the expression of one who realizes that he is but a sinner saved by grace. In this Paul is a conspicuous example, for while his writings abound with expressions of joy in the Lord he does not fail to sound the note of penitence for ever having persecuted the Church of God. They who are not only glad they are saved but also sorry for their former sins are not apt to be moved out of the plain, simple, humble, devoted, grateful, pious, joyful life and attitude toward God which should characterize all the children of God.

The Power of Submission.—There is a power that overawes, and a power that wins. As an example of the former we think of God's manifestation of power on Mt. Sinai—so terrible that even the stout-hearted Moses confessed, "I exceedingly fear and quake." More glorious still is the manifestation of His power on Calvary. With lamb-like meekness the blessed Son submitted to all the indignities which His enemies cared to heap upon Him, though He had only to say the word that would bring the legions of heaven to His rescue. He died dishonored, discredited, disowned—yet His obedience to "the death of the cross" was the most powerful victory ever won, and millions in glory will sound His everlasting praise.

Many read the admonition to "obey them which have the rule over you" with an air of contempt, thinking it but an arbitary interference with their liberties. But they do not know that it is but a bid for their freedom. It was Christ's submission that made Him King. It is our submission to God that frees us from the shackles of sin and admits us to the power of heaven. Did you ever see a really great and powerful leader in the Church who was not loyal to the core, submissive to the powers that be, an even greater servant than he was a leader? It is they who have not yet experienced the grace and power of submission who are hampered in their labors by a leanness of soul. "Whosoever will save his life shall lose it." "He that is greatest among you, let him be servant of all." They who vacate self completely and let God take complete possession of their being are the ones who accomplish great things for God. Surrender to God, loyalty to His Word, submission to His institution, the Church, and unfeigned love and service to God and man is the key that unlocks the door to the throne and admits you to the realms of power with God and man.

THE DIVINE ATTRIBUTES OF GOD

By J. S. Hartzler.

(Extract from a chapter on "GOD," first chapter in our forthcoming book on "Bible Doctrines."

By the term, attributes, we mean the perfections or conditions which God attributes or ascribes to Himself. No one with a rational mind will claim that he is able to state and explain all the attributes which God possesses. Some of them may be explained in a measure, for when He said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," He clearly showed that man was not able to grasp what was in the mind of God, hence can never be sure that he knows all the attributes of that divine Mind.

Bible students differ in the names which they apply to these attributes, but the sense is practically the same; hence the discussions here will not follow any one of them exactly, either in name or in thought.

Infinity.—The Christian, when he prays, feels that he is communing with a personal God, one who is moved by his petitions and who answers his prayers. This makes it hard for us to understand how he can be everywhere, fill all space and non-space if there be such a thing. David said, "Whither shall I flee from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." Then as if he realized that it was impossible to find a place where God would not come, the psalmist appeals to condition. If place makes no difference, neither will darkness hide from His everywhere-present eye. Other scriptures bearing on this subject are, "Do not I fill heaven and earth? saith the Lord" (Jer. 23:24). "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens can not contain thee; how much less this house which I have builded" (I Kings 8:27)? God is "not far from every one of us: for in Him we live, and move, and have our being" (Acts 17:27, 28).

Reason is in full accord with divine revelation on this point. It would be impossible for God to have complete supervision of the universe if He were limited in this particular. He who created all things would not after that give them over to certain laws without giving them some attention. The fact that we admit that He rules all things means that we admit that He is everywhere present. We readily admit that "in Him we live, and move, and have our being," which would be the same as expressed by another author: "As the birds in the air and the fish in the sea, so are we always surrounded by God. It is thus that He is infinite in His being, without absorbing all created beings into His own essence, but sustaining all their individual subsistence, and in the exercise of all their own powers."

Unity.—Two things are brought out under this head: (1) that God is not made up of separate and component parts like some intricate machine, and (2) that there can be none other, but that He stands alone in magnitude, in creation, and in supervision. Some of the references in support of the latter are, "Our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3). "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1). "The Lord our God is one Lord" (Deut. 6:4). "Thou art God alone" (Psa. 86:10). "I am God, and there is none else" (Isa. 45:22). "To us there is but one God" (I Cor. 8:6).

From the nature of the work ascribed to Him in these references and from their general teachings there can be but one. The very name, God, brings to our minds a perfect and infinite Being and there can be but one such. We can not imagine two Gods and have them on an equality. There would be no harmony in the universe with two such Governors of equal power over the same place and condition. There would be a crash somewhere. But not simply in the government but in the creation as well is there complete harmony. This could not be if two different minds were laboring with it. Wakefield says, "If two or more independent beings are supposed to exist, their natures must be the same or different. If different, they are either contrary or various. If contrary, each must destroy the works of the other; and if various, one must have what the other has not, and so neither of them have all possible perfection. But if they are the same, having equal perfection, neither of them can be absolutely perfect .... It is therefore impossible that there can be more than one absolutely perfect Being." Do we think of God as absolutely perfect? Then we must admit that there is but one, and that He is one both as to component parts and as to His standing alone in magnitude, creation, and supervision.

Eternity.—As God fills all space, so He fills all time. That is, there never was a time when God did not exist and there never will be a time when He will cease to exist. In other words, He never had a beginning and will have no end. As we contend that divine revelation is necessary let us look there first for our proof. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2). "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end" (Psa. 102:25-27). "I am the first, and I am the last; and beside me there is no God" (Isa. 44:6).

God is not governed by time but He "is the same yesterday, today, and forever;" hence the very applicable name which He gave Himself, The "I Am." He is the eternal now. That is to say, there is nothing like past or future with reference to the existence of God, but that these are as the present with Him.

Immutability.—As God fills all time and all space and is God alone, so He is unchangeable. To this the Scriptures bear ample witness. "The counsel of the Lord standeth for ever" (Psa. 33:11). "They (heaven and earth) shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end" (Psa. 102:25-27). "I am the Lord, I change not" (Mal. 3:6). He is "the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). These references show very clearly that God does not change, and they are not contradicted by those that speak of God as repenting, for that with Him means a change in His manner of administration and not sorrow for some act that He has done. If God were sorry that He did a certain thing it would be evidence of His imperfection; for since He knows all

things, He must know the result of everything before its creation, hence repentance with God, as man repents is an impossibility. His omniscience is evidence enough that His plans are all completed before the work is begun, which so far as a change in God's purpose is concerned would be entirely uncalled for. As an earthly father, at one time instructs, at another time comforts or reprimands and even punishes his child with one and the same object in mind—the good of the child—so the obedience or rebellion, the meekness or pride the earnestness or indifference of God's subjects often make it necessary for Him to change His method of administration but always with one object in mind—the good of the creature.

(To be continued.)

Goshen, Ind.

MAY CHRISTIANS ENGAGE IN LITIGATION?

By J. S. Shoemaker.

For the Gospel Herald.

The question is frequently asked, "Is it right for Christians to use the law?" The answer to this question depends altogether in what sense the law is used. It is generally understood that it is not only right, but sometimes absolutely necessary for Christians to make use of the law in doing certain things, which require legal advice, and legal forms, in executing legal papers, in the matter of transferring property, settling up of estates, etc., etc.; but when the law is used in the way of litigation, the New Testament Scriptures give no sanction to its use.

There are those who seemingly fail to know the Scriptural restrictions against going to law. It is possible that their failure to know whether Christians may engage in litigation hinges on at least one of five things, as follows:

1. Erroneous teaching on the part of those whose business it is to clearly define and expound the Scriptures.
2. Ignorance of the teaching of Christ and the apostle Paul relative to the matter of going to law.
3. Building upon the law of Moses rather than upon the Gospel and its non-resistant principiles.
4. Being prompted by the spirit of justice, rather than the spirit of self-denial and longsufferings.
5. Being carnally minded, hence void of the spirit of Christ, and the great underlying principles of the Christian religion.

It is indeed lamentable that any one who bears the name Christian should bring reproach upon the cause he has espoused by being an agressive party in a law suit, thus ignoring and disobeying the teaching of the Master who said, "If any man will sue thee at the law, and take away thy coat, let him have the cloak also" (Matt. 5:40). Again, "Of him that taketh away thy goods ask them not again" (Luke 6:30). Our Lord's teaching in these two distinct passages of Scripture is so clear and definite that any one with a reasonable degree of intelligence can understand without an explanation. The essence of the Master's teaching is, If some unprincipled person should forcibly "take away **thy** coat," or "**thy** goods," property which really belongs to you, do not withhold, even more than he hath taken, nor ask for the same again, and much less sue to recover the property.

There are those who take the position that it is wrong to go to law with the brethren, but that one is justifiable in going to law with an outsider. We fail to find in the New Testament Scriptures any ground for such a position. Our Lord did not say, If thy brother "sue thee at the law," but "if **any man,**" meaning any one, brother or no brother. Nor did He say, If thy brother "taketh away thy goods," but "of **him**" (any one) that taketh away thy goods, "ask them not again."

Paul's teaching corroborates that of the Master's. In I Cor. 6:1-8 it is made clear that the Corinthian believers were guilty of litigation, even among themselves, for which Paul sharply reproves them, making it clear that both those who were sued and those who sued were in the wrong. "There is utterly a fault among you," is the charge he brought against those who would not suffer themselves to be defrauded, and "Ye do wrong" was the charge he brought against those who had defrauded their brethren. The former had disobeyed the Master's teaching, hence were "utterly at fault," and the latter had been guilty of dishonesty in defrauding, hence guilty of wrong doing.

It is evident that the Corinthian brethren profited by Paul's plain teaching in the letter and chapter referred to, for in turning to II Cor. 11:20, we find that these same people endured patiently when others devoured them, and took of them. Thus it is clear that they had become enlightened on the question of litigation. They had lost their carnality and became spiritual, having been made partakers of the Christ nature which enabled them to suffer, rather than to offer resistance in any way.

There are those who argue that it is the Christian's duty to defend his rights, because Paul made his defense before the Roman authorities. His was not the defense of personal rights but the defense of the Christian religion, and the hope of the resurrection, for which he was being tried, and not because of any property loss he had sustained. It was not a question of litigation, but Paul, being accused, was willing to face the highest courts and give an account of his actions. That this was not an ordinary lawsuit is evident from the fact that Paul did nothing but to explain his position and to defend the Gospel for the preaching of which he was persecuted.

It is not difficult to decide what to do in case one is sued at law. Simply ask yourself the question, "What would Jesus do?" No one who knows the character of the Master would take the position that while here on earth, He would have been an agressive party in a law suit, and under no circumstances would he have been a plaintiff. "The disciple is not above his Master, but every one that is perfect shall be as his Master" (Luke 6:40).

The cry is so prevalent among many who profess Christianity: "We want justice, and it is right that we should have it." Did our Lord demand justice when the Samaritans refused to extend their hospitalities to Himself and His disciples as they passed through their country? When James and John who were prompted by the spirit of justice, asked, "Lord wilt thou that we command fire to come down from heaven, and consume them, as Elias did?" The Master answered, "Ye know not what manner of spirit ye are of." The same is true of those twentieth century disciples who engage in litigation. Our Lord at no time demanded justice, nor did He teach His disciples demand it. But He taught them, and us as well, to patiently suffer for righteousness' sake, for in so doing the spirit of Christ is made to shine out very beautifully in the life of the Christian, and God's name is glorified. Great shall be the reward of those who thus suffer for His name's sake.

Freeport, Ill.

An ounce, a moment, a penny are all little things but each is a basis for gigantic computations. A man stood on a street corner in Kansas City—content with his wealth and ease and good health. In a single moment he was in eternity. Compute the value of that moment to the lost man.—The Brethren Courier.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. —Jno. 3:16.

BIBLE DICTIONARY

Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Communion

What do we mean by communion? Well, at least several things: (1) The celebration of the Lord's supper. Partaking of the symbols of the broken body and shed blood of our blessed Savior. (2) It also means a common union or fellowship of believers or professing Christians in a certain church whose ideas and interpretations of the Holy Scriptures are the same. (3) We also mean the members of a church who are in good standing or full communion.

The Lord Jesus, in the last night He spent with His disciples, organized and established the ordinance which we usually call "The Lord's Supper" or communion. This service Jesus said we should keep in remembrance of Him. And how glad we should be to do it. To the child of God it is an inspiration and incentive to press on in the work of the Lord.

May we ever remain true to God and follow on in the path of duty, so that when each time to partake of the sacred emblems comes round we may join the brethren in observing it.

Contempt

Contempt means the act of despising or treating anything as mean, vile, and worthless. This is one of the strongest expressions of a mean opinion which the English language affords.

Do people ever make themselves contemptible? Yes. People whose hearts are so full of corruption and whose life is so full of sin and wicked deeds that decent people loathe their company are apt to become contemptible. Even then, however, our duty toward such miserable wretches is very plain. In every way possible we should point them to the "Lamb of God, which taketh away the sin of the world." They need salvation. They need sympathy.

It is seldom the best to disdain any one, no difference how sinful they are. The child of God should never cast their "pearls before swine," but by keeping in close touch with the One who is all LOVE, and having our hearts more completely filled with His Spirit daily, we learn how to handle such people better.

Belleville, Pa.

God desires us to **know** what we **have** in Christ, and to **have** what we **know**.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WORLD-AWAKENING WORD

See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nation fires,—
Sets the kingdoms on a blaze.
To bring fire on earth He came;
Kindled in some hearts it is;
O that all might catch the flame,
All partake the glorious bliss!

When He first the work begun,
Small and feeble was His day;
Now the Word doth swiftly run;
Now it wins its widening way:
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of Hell.

Sons of God, your Savior praise!
He the door hath opened wide;
He hath given the word of grace;
Jesus' word is glorified.
Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of Him,—
He who spake a world from naught.

Saw ye not the cloud arise,
Little as a human hand?
Now it spreads along the skies,—
Hangs o'er all the thirsty land;
Lo! the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the Spirit of His love.—Wesley.

LETTER FROM IGATPURI, INDIA

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—The Herald is a welcome visitor at our home, as it brings news from America and makes us feel like one large family hearing what the rest are doing. On March 8, Bro. J. N. Kaufman and family were with us. We enjoy having fellowship with those of like precious faith who believe and teach the "all things" He has commanded and claim the promise, "Lo, I am with you alway, even unto the end of the world." On the 9th the writer accompanied them to Bombay where I got acquainted with Bro. Friesen and family. On the 10th both families sailed for America. May God protect and comfort them and make them a blessing wherever they go.

The industrial work is going along smoothly. The medical work is increasing. We are spending 4 to 5 hours a day on the language. Bro. J. N. Kaufman in comparing the Marathi with the Hindi said that 75 % of the Marathi was the same as the Hindi, also is closely related to several languages, which is quite an encouragement in learning the language.

The Hindoo graveyard is only about 50 rods away from the bungalo, and some weeks they have 3 or 4 burials. I attended one. How vividly this song came to me: "Oh, to have no Christ, no Savior, How dark this world must be." Even though they bury 3 or 4 feet deep, wrap in cloth, and in filling up the grave they put in a layer of stones, yet many get disturbed by what I thought were dogs, but since have found out to be jackals and wolves with an occasional panther, black bear, or a tiger. Human bones are lying thick in the graveyard and some 40 rods away. There are large trees nearby and but few underbrush, and on bright moonlight nights if I had a good shot-gun or a repeating Winchester rifle I would try and put a stop to it; besides getting a few rupees from the government and furnish some skins for friends in America who think these things ought not so to be.

Remember us at the throne as we need your prayers. This leaves us both well, busy and happy, rejoicing in Him.

For Christ and the Church,
S. H. Martin and wife.
March 14, 1914.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Several children have been placed into homes on trial and a number of others have been admitted since our last report. Our family now numbers twenty-nine and all are enjoying good health. We are grateful to our heavenly Father for this blessing. All enjoyed Easter and some heard for the first time about the resurrection of our Lord. Our neighbors and friends remembered us kindly by sending in provisions, etc. Bro. and Sister Funk, one of our aged families in the Millersville congregation, brought two baskets filled with eggs on Thursday, April 9, and on the night of the tenth our dear brother suddenly passed out of time into eternity. When we stopped to think of the spirit of love shown in the last hours of our dear brother's life our hearts were made mellow and we shed tears of joy mingled with sorrow. May God comfort the bereaved family and may father's God be their God is our prayer.

Cash contributions were sent in from Leaman Place and East Petersburg, Pa., Kokomo, Ind., and Maugansville, Md. We want to thank all contributors and ask all to remember us when you pray. We still have a number of small boys and

girls who would brighten the childless home and would make special mention of three little sisters—aged one, two and three years—and several children eight and eleven years of age. Any one desiring a child can have same on trial for three months, after which an agreement is signed that the child remains until eighteen years of age.

Yours for the needy little ones,
Levi Sauder.

Millersville, Pa.

SOUTH AMERICA AS A MISSION FIELD

By J. Horsch.

For the Gospel Herald.

Much has been said in our periodicals on South America and its needs as a mission field, but it goes without saying that the subject is not yet exhausted. It is the purpose of this article, in the main, to set forth some pertinent facts that have not yet been pointed out.

South America is a part of Latin America, which includes Central America and Mexico. The languages spoken are Spanish and Portuguese, both derived from the Latin; hence the name, "Latin America."

The discoveries of the new world found in South America conditions differing vastly from those of North America. The Indians of North America were warlike and savage, while in South America two great classes of Indians were found; a class that was partly civilized, dwelling in houses and tilling the land, and another class that was much like the North American Indians. The Spanish gave the first mentioned class of Indians a higher civilization and a new religion—the Roman Catholic. The number of these Indians including Spaniards and other Europeans with their descendants, who live among them and are their political and social leaders, is estimated at about forty-five million. The continent is divided into ten countries (republics). These countries are Roman Catholic to the core. Only more recently has the modern liberalism gained a foothold in parts of South America.

On the other hand, the war-like Indians of South America, numbering several million, have not been catholicized and civilized except to a small degree. Many of them are, like most of the North American Indians heathen. The uncivilized Indians comprise only a small percentage of the population. Probably not over 5 per cent. of the population of South America are heathen and do not profess the Roman Catholic faith. Hence South America can not be spoken of as a heathen land.

The leading nations of South America are Argentina, Chile, and Brazil. These nations have within a generation made great progress industrially and educationally. Argentina has a fine system of railroads. The population of the capital Buenos Aires, is increasing at a faster rate than that of any North American city. There are in North America today only three cities having a larger population than Buenos Aires. In Argentina primary education is free and is compulsory for children of 6 to 14 years. The government also maintains many colleges, normal schools and technical schools; nevertheless the census of 1900 showed that 41 per cent. of the school pouplation was not able to read or write. In 1895 there were in each 1000 of the population, 991 Roman Catholics, 7 Protestants and 2 Jews; but evidently some of those professing to be Roman Catholics are such only in name.

In Chile, as in Argentina, education is largely under the control of the national government. The constitution demands that free instruction must be provided for the people. School attendance is not compulsory, however. In government schools of all grades instruction is free. In the normal schools, for the education and training of teachers, not only the tuition, but also books, board and lodging are free. In 1903 there were 88 hospitals in Chile; 628,536 persons received free medical assistance at the public dispensaries during the year; there were 24 homes for foundlings with 5,570 children.

In Brazil also great progress is made along various lines. In every part of this republic, says the Encyclopedia Britannica, which is authority for some of the above statements, the Roman Catholic Church maintains hospitals and asylums in large numbers and in "no country have these charities received more generous support than in Brazil."

As in all Roman Catholic countries, the general morality of the people is at a comparatively low ebb; but it must be admitted that divorce is practically unknown in South America. The people pray to Mary and venerate the pictures of the saints, and this, by the way, is in strict accord with Roman Catholic teaching. The superstition concerning miracle-working statues of Mary is found not only in South America but in all Roman Catholic countries as well as to an extent among Catholics of North America. A prominent trait of the South American (and Spanish) character is politeness. A certain traveler in Peru relates that it required one-half hour to have a check cashed; the banker insisted on introducing the stranger to his family and that he partook of a lunch that was hurriedly served.

The uncatholicized Indians of South America are difficult to reach, being partly of savage disposition and living in regions which are very unhealthful for Caucasians. Hence the question of missions in South America, as far as it concerns us, is perhaps exclusively one of missions among Roman Catholics. The question is pertinent, is it in order to undertake missionary work among Roman Catholics?

The Protestants of our day are not a unit on this question. It will be remembered that the "Federal Council of the Churches of Christ in America" which comprises nearly all the leading denominations, including some Mennonites, refused to adopt the name "Evangelical" or "Protestant" which would have excluded the Roman Catholics. The leaders in this modern movement are harboring the hope that the Roman Catholics, in course of time will become a part of this union. And why not? How could the Catholics be excluded when those who deny the authenticity of the Scriptures and the divinity of Christ are found in large numbers in this federation? But those Protestants who would now look upon the Roman Church as a sister denomination clearly condemn their own past. Quite evidently the leaders in the popular union movement would never have renounced the Church of Rome, had they lived in the era of the Reformation. They are not made of the stuff that made their forefathers go to the stake to give their lives for their testimony against Romish idolatry and superstition. They hold that creed and doctrine counts for little and is of secondary import.

It goes without saying that this is not the position of the Mennonite Church on the point in question. We believe with Menno Simons that priestcraft, sacraments, absolutions, holy water, holy oil, incense, masses indulgences, or even good works, will never save a soul; and although the Romish Church nominally professes faith in Christ, the truth of the Gospel is hidden away and made ineffective and denied by many teachings which are contrary to Scripture. The way of salvation is not taught. We believe that the Romanists need the Word of God and its unadultered teaching. It should be observed that Menno Simons gave much of his time and effort to missionary endeavors among Roman Catholics with whose spiritual condition he was thoroughly acquainted. In later periods the Church has largely lost

(Continued on page 61)

Family Circle

FOR A GUEST ROOM

Sleep sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart.
Nor let tomorrow scare thy rest
With thoughts of coming ill;
Thy Maker is thy changeless Friend,
His love surrounds thee still.
Forget thyself and all the world;
Put out each feverish light;
The stars are watching overhead;
Sleep sweetly then. Good-night.

A CAUTION

By Elizabeth B. Dingee.

For the Gospel Herald.

A late number of the Gospel Herald contained an article on The Need of Sound Literature which I can heartily endorse. Another thought presented itself that parents should not allow periodicals or literature of any kind that contain objectionable advertisements, or such as are evil in their tendency, to come into their homes. The young and the thoughtless are often ensnared in that way and their means worse than wasted by encouraging the advertisers in their wickedness.

For some time an interesting little paper came to our house. The paper was rather innocent in itself, but there began to be objectionable ads. in it which increased with every paper until the last number had no less than four ads. of fortune telling, besides a number of other ads. of degrading character. I at once notified the editor not to send any more of his papers to our home on account of the disgraceful ads. in it. Publishers ought to be discouraged from printing and circulating ads. which are specially calculated to mislead the young.

THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Points thus far Considered:

I. Introductory
II. Prenatal Influence
III. The First Epoch in Life
IV. The Second Epoch in Life
V. Choosing Companions
VI. Choosing the Great Companion
VII. Choosing a Life Companion

VIII. After the Wedding, What?

The wedding is over. "The twain (have become) one flesh." Friends have offered their congratulations. But marriage has just begun. Looking backward, the happy couple recounts the time of precious memory when first as friends and next as lovers they spent their hours in blissfull associations and pleasant and hopeful meditations concerning times to come. Looking forward—there is a still more blissful time ahead provided they walk in the Lord and let Him have His way with them in all things. Here lies the secret of the real success or failure of that family. Success or failure, weal or woe, eternal life or eternal death, such are the possibilities of the future, depending upon whether they improve or neglect their opportunities. Following are a few sign-boards along the way:

1. Take life seriously from the beginning. Marriage is a "joke" for simpletons only. Sensible people regard it as one of the most serious, important, ennobling, and best steps of their lives. The "honeymoon" will stretch out farther if you do not spread it on so thick. Whether you spend some time under the parental roof of either bride or groom, or begin at once in building a home for yourselves, remember that in becoming "one flesh" you have left your respective families and have become one of your own. The rest of your journey will depend largely upon how you start.

2. Your companion is only a human being, with human faults and weaknesses, subject to becoming "sweet" or "sour" depending upon the treatment. In your ecstatic delight over each other's presence and virtues you may have overlooked this fact. The practical part of it is that you recognize it before your eyes are rudely opened to it, that you live for each other and do your best to make each other better by proving yourselves self-sacrificing and worthy.

3. Let your home be a real Christian home from the beginning. Our Savior's assurance is that "where two or three are gathered in my name, there am I in the midst of them." Husband and wife are two; let your Savior be—not the third, but the first with yourselves as His loving companions. The home that does not honor Christ as the Head is not worthy to be called a Christian home. Let the family altar have a place from the beginning. The first morning after the home is started should be marked for fervent prayer and devotion, and the habit kept up ever after.

4. Luxury is not essential to the happiness of the home. The only luxuries needed to make the home a place of happiness (and they are also actual necessities) are love and the grace of God. You can sleep better with a scanty supply of necessities than to be surrounded with abundance and have the whole plastered over with notes and mortgages. "Better is a little with the fear of the Lord than great treasure and trouble therewith." Among the first lessons to be learned, and among the main essentials to real happiness in the home, are simplicity, economy, and contentment.

5. Family life ought to add to your usefulness in public service. It is too often the case that young married couples spoil their usefulness in public service by either being gay and giddy or by being so well contented with themselves that they lose interest in society and Church. This ought not so to be. Young married people ought to take an active part in whatever the Church has for them to do. They fill a place in the work of Church and community that no one else can fill so well as they. If your married life does not make you more dependable and useful in public service, there is something wrong with your marriage.

6. Cultivate commendable habits Picture in your mind what you conceive to be an ideal home and an ideal life in the home; then try your best to reach it. Kindness, cheerfulness, seriousness, studiousness, cleanliness, quietness, piety, hospitality, sympathy, love, temperance—these are some of the habits which should be cultivated in every home, from the beginning. By and by, when children surround the family fireside and table, it will be fortunate for them that they were born into a home where such excellent habits prevail.

What we have said in discussing the topic now under consideration may be taken as an introduction to our next topic, **The Christian Home.**

Scottdale, Pa.

THE GROWING CHURCH

My observation has been that the growing church is the one that keeps the fire burning on its altars the whole year round. It is the one that has as a conspicuous part of its program, soul winning throughout the year, jealously and zealously watching its opportunity to reach by instruction and personal visitation those who need Christ in their lives. Special evangelistic services are a good thing, but they are valueless only as they supplement thorough well-planned, and consecrated work throughout the year.—Religious Telescope.

Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory.—Francis Havergal.

"The Lord is my shepherd, I shall not want."

Sunday School

For the Gospel Herald.

Lesson for May 3, 1914.—Luke 15:11-32

THE PRODIGAL SON

Golden Text.—I will arise and go to my father, and will say unto him Father, I have sinned against heaven, and in thy sight.—Luke 15:18.

Introductory. — The lesson before us is a continuation of our last lesson. In these two lessons we have three parables in one, teaching the same thing. Two applications can be made, one applicable to Jew and Gentile, the other being a personal appeal to every lost soul.

The first Application.—The first application, and the one which Christ evidently intended for His hearers, is that which looks upon the elder son as a type of the Jew and the younger son as the type of the Gentile. The Pharisees had always looked upon their nation as the favored people of God, while all the Gentile world was in darkness. Hence when our Savior came with His love-to-all-the-world Gospel they stoutly withstood Him. "He eateth with publicans and sinners," was one of their frequent complaints. Now notice how completely our Savior takes them at their word, and in what for a bad light this puts them.

Christ never disputed the fact that the Jews were the chosen people of God, but on the other hand confirms the claim over and over. God called out Abraham, and from that time the children of Abraham were the recognized people of God. But Israel failed miserably in not taking the place that God wanted of His people. When God said, "In thy seed shall all the nations of the earth be blessed," He not only referred to Christ whom the Jews rejected, but He taught the lesson that one of the missions of this called out people was to serve as the body of people through whom, in connection with this Seed, the blessings of salvation should be carried to all the world. Here Israel failed.

Now comes this promised Seed and brings the lesson home. You Israel, are like the 99 sheep safely sheltered in the fold. I am the Shepherd, and seeing that the Gentile lamb is lost, must go out and find it. Why are you not in sympathy with me? You are like the many pieces of money in a woman's possession. I am that woman hunting for the lost coin. Why are you not interested in the search? You are like the oldest son that stayed at home. I commend you for your sobriety; but why are you so selfish, so jealous, so out of sympathy with your Father, that when the younger brother (the Gentile) manifests a disposition to come back instead of welcoming him with a smile you frown and grumble and snarl and thereby lose the little respect that your Father still has for you? I am glad that you stayed at home, and if you act like a son at home ought to act, then all the riches of the Kingdom are at your disposal and there will be wealth enough and room enough to take in this younger brother that we may rejoice together that he is again with us.

The older son (Israel) refused to be reconciled, and the blessings of the Gospel are not enjoyed by him.

The second Application.—Having seen Jew and Gentile pictured in this parable, let us proceed to bring the application down to individuals. "All we like sheep have gone astray." That wandering boy represents every accountable being in past and present ages, for "all have sinned." Some say that the prodigal at home was worse than the prodigal away from home; but the Word of God does not say so. Certainly no one who is guilty of the sins committed by this prodigal son has any right to say to another, "You are a worse sinner that I am." Space will not admit us to present the many impressive lessons found in this parable, so we will only call your attention to two of them.

1. The vanity of sin. With all of this young man's money, ambition, intelligence, and popularity, he was soon reduced to poverty and want. Like Dives, he fared well for a time, but turned out to be a beggar. So with every sinner away from God—at the judgment and in the lake beyond, if not before, they will become beggars and realize that with all the brightness which the devil pictures a life of sin, "all is vanity."

2. The love of God. Like the father, lovingly looking for his wayward son's return, so our Father in heaven is lovingly looking for sinners to accept His mercy. Though that son, had he remained and perished in the far off country, would have perished forever from his father's presence, yet when he did return he found only love and forgiveness and joy. So the sinner, dying away from God, will be forever banished from His presence and glory, yet if he, like the prodigal son, comes back to the Father, he will find only love and forgiveness and joy. Send the word around. Send it far and wide. Let all the prodigals know that at the throne of God there is One who is lovingly waiting for them to return. Joy in heaven, and joy among the saints of earth, will be mingled with the joy of the returned prodigal once dead but again alive.—K.

Our Young People

WORSHIP: THE SPIRIT OF REVERENCE.—Psa. 33

Topic for May 10

MOTTO

"Worship God."

THE STUDY HOUR

I. **Meaning of Our Topic.**—

1. **Worship** — worth-ship,—and means, (in action) to pay honor to; to reverence with supreme respect.
2. **Reverence** is a quality that belongs to the spirit of the worshiped. It is a word made up of the Latin **revereri—re,** again, and **verere,** to fear. To feel awe.

The spirit of reverence is best understood by experience. It is an emotion that comes from a recognition of the superiority of a being above ourself. There is a sort of recognition of superiors by animals that comes only through the physical senses in the feeling of fear that came by man's control over the creature. But man the most enlightened creature has a sense of worship in the recognition of superiority of being. He who sees no cause of reverence to a Supreme Being is stupid, overestimating himself and underestimating or ignoring the manifestation of God.

All worship of any person or being inferior to God is blindness and ignorance or else the highest handed presumption and wickedness.

There is a reverence that is due one's fellow creature to another in respect to the office God may have assigned him which does not conflict with reverence to the Supreme Being. For example,—Reverence of child to parent, pupil to teacher, wife to husband, Christian people to the overseer of their spiritual interest. Reverence in these instances when rightly observed is respect to God's plan and becomes due reverence to God. Reverence of one fellow to another does not conflict with a return of similar reverence to the one giving it, from the one revered, in honor to the calling wherewith God may have called. Thus while the wife is to reverence her husband as head of the home, the husband is commanded to give honor to the wife (I Pet. 3:7) in her sphere of service. Reverence therefore when rightly directed, and properly inspired is the most beautiful spirit found in humanity.

III. **Outline Study.**

1. Reverence.—
   a. Reverence for God.—Gen. 3:3-6; 17:3; Heb. 12:28.
   b. Reverence for God's house.—Ex. 19:30; Eccl. 5:1.
   c. Reverence for His ministers.—Phil. 2:29; I Thes. 5:12, 13; I Tim. 5:17; Heb. 13:7, 17.
   d. Reverence for parents.—Ex. 20:12; Lev. 19:3; I Tim. 5:1.
   e. Reverence for the aged.—Lev. 19:32.
   f. Reverence for rulers.—I Pet. 2:17; Rom. 13:7.
   g. Reverence for one another.—Phil. 2:3; Rom. 12:10.
2. **False or Improper Reverence.**
   a. None before God.—Ex. 20:3; Matt. 4:10; Acts 10:26; 12:21 23; Col. 2:18, 19; Rev. 19:10.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 23, 1914

Field Notes

An impressive communion service was held at Mellinger's Church, Lancaster Co., Pa., on Easter Sunday.

Baptismal services have been appointed for Paradise Church, Lancaster Co., Pa., to be held on Saturday, April 25, and communion services to follow the next day. There are at present 20 applicants for baptism at that place.

An interesting letter from the Kansas City Mission came too late for publication this week. It will appear in print next week, the Lord willing.

Change of Address.—Bro. Andrew O. Hostetler from Topeka, Ind., to Middlebury, Ind., R. 1. Friends desiring to write him will please note the change.

Following are the communion dates in Central Missouri, with Bro. Joe C. Driver of Garden City, Mo., in charge: Bethel (Cass Co.), April 29; Mt. Zion (Morgan Co.), April 26; Carver (Camden Co.), May 3.

Bro. Walter Yoder of Goshen, Ind., is at this time conducting singing classes in Mahoning Co., Ohio. The workers at the Youngstown Mission are looking forward with pleasure to an old fashioned singing class with them, with Bro. Yoder in charge.

Communion services were held at the Altoona, Pa., Mission on Easter Sunday. Bro. J. N Durr of Martinsburg, Pa., was present and conducted the services. The work at Altoona, at the present time, seems quite promising. God grant that it may so continue.

As noted on last page, the fifth annual meeting of the Mennonite Children's Home Association of Lancaster Co., Pa., will be held May 4, 1914. An interesting program has been arranged, and the meeting will be profitable, even for those not immediately connected with the Association.

Bro. I. J. Buckwalter of Dalton, Ohio, whose intense sufferings have before this been chronicled in these columns, is still in Lakeside Hospital, Cleveland, through not suffering so intensely as he did a few weeks ago. He asks an interest in the prayers of God's people that he may be able again to go forth in the work of the Lord. May God speedily restore him to his former vigorous health and own his service to the strengthening of the cause.

Bro. J. N. Kaufman and son, Russel J., missionaries on furlough from India, spent a short time in Scottdale, Pa., the beginning of this week. Bro. Kaufman and family are spending their time at present at his former home near Johnstown, Pa. The brother's desire for rest was emphasized in his request that no appointment be made for him while here at Scottdale. We hope to hear his story later.

The Sunday school at Strickler's Church near Middletown, Pa., has again been reorganized with Bros. Harry Landvater and David Ebersole at superintendents, Bro. Earl Leppard as Sec.-treas., and Sister Ida Bowers as chorister. M.

A ministerial meeting for the Virginia Conference has been called to meet at the Hildebrand Church Augusta Co., Va., May 8, 9, 1914. These meetings have proved quite helpful wherever held and we believe that the forthcoming meeting at Hildebrand will be no exception.

Communion services in the Middle District of Ohio have been announced as follows:

Bethel Church, May 10.
Martin Church, May 17.
Longenecker's Church, May 24.
Canton Mission, May 31.
Union Hill Church, June 7.

May these meetings prove to be a blessing to all. B.

Baptismal services have been appointed for Swope's Church near Harrisburg, Pa., to be held on Saturday, May 9, there being nine applicants in Swope's and Strickler's congregations for baptism and one to be reclaimed. Communion services have been appointed for the same place on Sunday, May 10. Bishop John G. Ebersole is expected to be present to take charge of the meetings. M.

Safe at Home.—Word reaches us that our missionaries from India, Bros. J. N. Kaufman and P. A. Friesen and families, arrived safely at New York harbor in the morning of April 14, and at this time they are doubtless enjoying themselves at their former homes—the former at Johnstown, Pa., and the latter at Mountain Lake, Minn. We trust that their stay in America will be profitable both to themselves and to the Church.

Many of our readers will learn with sadness the death of Bro. Daniel Burkhard of Roseland, Nebr., whose obituary notice we publish elsewhere in this issue. Interested in both his home congregation and in the affairs of his conference district and the Church at large, he was whole-hearted and loyal, and his services were greatly appreciated and prized by his fellow workers. But the summons came, and he answered. We cherish his memory, and pray that God may raise up others to take his place.

Correspondence

Filer, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—A few lines from this place may be of interest to some. Several families have moved in here recently. On last Sunday, April 5 six were received into the church by letter. The present membership is 25 with prospects of others coming in. Besides the regular preaching services we have a very interesting Bible class every Sunday evening. Also teachers' meeting every Friday evening.

We are sorry to say Bro. Timothy Thut and family have moved to their former home in La Junta, Colo.

Bro. F. B. Wedel, superintendent of the Bethany Deaconess' Home and Hospital from American Falls, Idaho was here on Sunday, March 9, and spoke in behalf of the work at that place.

Weather is fine. Farmers busy with spring work. Health in general is fair.

Cor.

April 10, 1914.

Albany, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—Truly we can say, "Our lines have fallen in pleasant places," as we enjoy special meetings from time to time, as well as our regular services which are very interesting.

On April 4th the 12th quarterly mission meeting was held with the Albany congregation with a good attendance and splendid interest. We are glad for the mission spirit that is being aroused among the brotherhood, as we are brought face to face with conditions as they really exist, as well as having a unifying effect upon the several congregations.

On Sunday, April 5, we held our communion services, Bro. S. G. Shetler preaching the sermon and Bishops J. D. Mishler and J. P. Bontrager having charge of the communion services.

Health is fair in this vicinity.

Bro. John Bontrager, wife and son of Ohio are here visiting his son, Bish. J. P. Bontrager. They will stay indefinitely. Pray for us at this place. Wishing the grace of God upon all of God's chosen ones, we remain,

Yours in the Master's service,
G. R. Bebb.

April 10, 1914.

Bardo, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—"Rejoice in the Lord always, and again I say rejoice." We have great reasons to thank and praise the Giver of all good and perfect gifts. We were especially made to rejoice at this place when on Mar. 29 four precious souls sealed their vow and were received into church by water baptism. May the Holy Spirit be their abiding comforter, and may they fully trust in Him who has promised never to leave nor forsake us.

On Easter Sunday, April 12, communion services were held to commemorate the Lord's death. Our Sunday school is increasing in number. The attendance is from 95 to 108. May we not only increase in number, but may we put forth greater efforts and advance in spiritual life more than ever before. We are again reminded of the truth given in Gen. 8:22: "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease." The farmers are busy tilling the ground and sowing their grain.

May we be sowing the precious seed by the way.

In His name,
Fannie Stauffer.

April 12, 1914.

Elizabethtown, Pa.
(Bossler's congregation)

Dear Herald Readers, Greetings of Love:—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ."

Today Bro. I. B. Good from East Earl preached for us, taking for his text I Cor. 15:20, 21. We enjoyed a spiritual feast.

We organized our Sunday school again for the summer. School opened today with a good attendance.

On Good Friday afternoon a number of young people and a few older ones gathered at the home of Bro. Levi Kraybill to sing for Grandmother Longenecker, who has attained the age of 93 years. Her health is very good, for her age, but during the winter months she is confined to her home. So the song service proved a blessing to her as well as to the younger people.

We expect to have our baptismal and communion services May 2 and 3.

Susie E. Garber.

April 12, 1914

Middletown, Pa.

Greeting in Jesus' Name:—As it has been some time since you heard from us no doubt a small item would be of interest. We had Sunday school at Swope's on Sunday morning, followed by preaching, sermon by Bro. D. Z. Miller. Organized Sunday school at Strickler's, preaching following in the evening. Sermon by Bro. H. L. Longenecker. We expect to have baptismal services on the ninth of May, and communion on the tenth.

Cor.

April 13, 1914.

Vestaburg, Mich.

We have just commenced a Sunday school here near Vestaburg at Oak Grove, in a school house which is not in use any more. There are 18 members here. April 12 was the second time we had Sunday school and Bible class. There were about 50 in attendance. We feel much encouraged. We expect a minister to move in here in the near future to carry on the work. Pray for us that much good may be done.

Susanna S. D. Sweitzer.

April 13, 1914.

Wellman, Iowa
(West Union congregation)

Greeting to all Herald Readers:—April 12 nineteen souls were received into church fellowship here eighteen by water baptism and one by letter. May God abudnantly bless them and give them grace to stand true to His teachings.

These confessions were a result of the meetings held last winter by Bro. Levi Miller of Garden City, Mo.

Let us continue to pray for them that they make the full surrender and be baptized with the Holy Ghost.

Yours in His service,
W. H. Miller.

April 13, 1914.

Hubbard, Oreg.
(Hopewell congregation)

Greeting to all Herald Readers:—We reorganized our Sunday school at this place March 29 with the following results: Supts., Bros. Lester Andrews and Jos. B. Mishler; Secy., Sister Ruby Andrews; Treas., Bro. Daniel Hershberger; Chors., Sisters Ruby Andrews and Rosella M. Shetler. Correspondent for the Gospel Herald, Rosella M. Shetler.

On March 9, Bro. and Sister Sidler were received into the Church by letter and on March 28 Bro. Wideman was received by confession anl Sister Wideman by letter. Both families formerly lived in Alberta, Canada.

On Saturday evening before Easter L. S. White and wife were received into Church by water baptism. These are converts from a mission point nine miles from Hubbard, where some of the brethren had been laboring. On

(Continued on page 60)

Miscellaneous

TRUE CHRISTIAN SOBRIETY

By S. A. Weaver.

For the Gospel Herald.

William T. Ellis, in his exposition of the International Sunday School Lesson for April 5, as printed in the News-Leader (daily of Richmond, Va., of April 3, opens by saying:

> The convivial Christ is the central figure in this story. No anchorite or ascetic He, but a frequenter of feasts—a desired diner-out. Because He spent His early life in a carpenter shop is no warrant for classing Jesus as socially unsophisticated.
>
> The three years of His ministry reveal Him often in social aspects, and frequently at feasts.
>
> The boorishness which regards the possession of evening clothes as a mark of worldliness would get no encouragement from Jesus. He was so true a democrat that He could meet all men on their own level, from the highest to the lowest, etc.

We want to "think" on this a little:—

CONVIVIAL! Think of it!! Crabb in his "English Snyonyms," thus describes **convivial**: "The prominent idea in **convivial** is that of **sensual indulgence**; the prominent idea in **social** is that of enjoyment from an intercourse with society. **Convivial** is a species of the **social**; it is the **social** in matters of **festivity**. What is **convivial** is **social** but what is **social** is something more; the former **(convivial)** is excelled by the latter (social) as much as the **body** is excelled by the **mind**. We speak of convivial meetings, **convivial** enjoyments, or the **convivial** board; but (of) **social** intercourse, **social** pleasure, **social** amusements, and the like."

A little more: **Conviviality** is the distinguishing trait of the **convivialist**—which the above writer classes our meek and lowly Jesus to have been—and is, properly thus defined: "The **mirth** and **merriment** indulged in at **convivial** gatherings."

Why should we need further comment upon such an appellation given to our blessed Savior? But we **do** need it. Such a writer on such a subject in such a newspaper, reaches and influences men and women, boys and girls who could not **be otherwise persuaded into the presence of** the old, confirmed **convivialist** at his festive—often absolutely nauseating and anti-Christian, board. They would not stoop so law, spiritually; but when they read this from the pen of one "who is supposed to know" the psychic effect upon them is to lead them to believe that Jesus was not only a happy frequenter of the jolly festive board, but a positive justifier of the same, and they will drag their religion on down with them to the feast, the ballroom, the public dancing hall, the brothel, and—to hell!!

What intelligent human being who studiously ponders over his open Bible and tries to learn the lessons in the life of Jesus, who will not find it plainly written that He—this Holy One who is described as "no Anchorite nor Ascetic, but a frequenter of feasts, a desired diner-out"—was **ever** only at these feasts as **an invited guest of those who made themselves His mortal enemies!**

The few possible exceptions to this are the visits of our Lord to that humble home of those devoted sisters, Martha and Mary (and here we find so plainly that He found vastly more delight in having the one "sitting at His feet and learning of Him" than He did in the tableful of delicacies of the other) and when at other times He was invited by some believing one to come and heal them or to give comfort or advice.

But the feasts that stand out prominently in the New Testament, at which Jesus was an invited Guest are almost, **if not always,** those of the Scribes, Pharisees, and Sadducees—all Jews—and the **same people,** who, later on, succeed in getting His precious life-blood drawn on Golgotha's brow.

WERE THEY HIS FRIENDS? We scarcely need be told that this "sophisticated, social Jesus" was always only invited to these feasts—and we believe, further, that **these feasts were planned with that specific purpose in view**—with the hope that His hosts and their allies might entrap Him into saying something with which they might accuse Him to the Jewish Sanhedrin, and further to arouse against Him the hatred of the Roman offiicialdom.

We challenge all who read these lines **to find one single instance in the life of Jesus** to show where He was ever a regularly invited guest at a great feast where "His lines were cast in pleasant places."

They **always** conspired together **to entrap** Him; and He always answered them in such a manner as to make their feasts of no account,—for how often do we read the words "None dared to answer Him!"

It is our firm belief that Jesus, on the contrary, **was never at a great feast except with a heavy, aching heart.** He knew why He was invited. He knew His **duty was to go** even at the invitations of His enemies, to refute the false calumnies heaped by them upon His head, and to prove to them, if possible, His sacred Messiahship. They nearly always understood before He had finished with them, and they "durst not answer." No! No! This Saviour of ours never went to feasts for fun or frolic, **and** no one needs to tell us so; and **positively no justification can be found in all the history of His life on earth** for the actions of anyone of His followers(?) who desires to attend any such gatherings.

And as for the the "evening clothes" excuses— well, we all **know** at what sort of gatherings they are worn, and also about how much sincere "Jesus talk" is heard at any such gatherings, and not much comment on this is necessary. However, the Scribes and all who knew Jesus, also knew His ways; and no Scripture goes to show that He dressed differently—nor more extravagantly—to attend a feast than at ordinary times, nor do we feel the least bit abashed at being dubbed as "boorish" when we assert emphatically that all the extravagant "evening clothes" and laces and puffs and gold and diamonds and other costly array of foolishness placed on exhibition on the persons who are guests at modern (and ancient, too, if you please) feasts and social gatherings **are pure and simple evidences that JESUS is not a Guest there.**

May all our critics read the Bible from lid to lid and prove this. Its general principles are against such a festive, frolicsome life; and its specific commands as to dress, deportment, and the life-mission of the Christian here below are directly antagonistic to it. To say that Jesus dressed in the "gewgaws" of fashion to attend these functions is none other than "perverting all His teaching," making Him to be fallible, the same as we are.

We need to cry out against such teaching and so do you—dear reader—we have more work to do in these last days than to just fold our hands and close our eyes and say "thanks" to Him, for "that we are what we are and that we are not like that poor fellow yonder"—as the Pharisee said about the Publican.

If we do not expose these things and warn each other and our children of them, and meet print with print, we may find, some day when it is too late to do better, that some one's blood is upon our heads and our crowns are gone and it is too late to win them back. We fear that name will be legion! Let **us** hold up a life of simplicity in "walk and talk" in dress, (while we are not, in this article, holding up nor decrying the monostyle in dress, but simplicity as the Christ of old taught simplicity—not changing from one to the other just rapidly enough, as some seem to do, to **just keep a little bit behind** the latest styles, and thus claim to be **plainly dressed)** in business—

EVERYWHERE—that the world may see and recognize that truly "this is a peculiar people, zealous of good works" and give God the glory. If we cannot do more than this for Him, this, in itself, is much.

Amelia, Va.

THE POWER OF LITTLE THINGS

By Laura C. Smith.

For the Gospel Herald.

Life with all its surroundings is composed of little things. Oceans are composed of tiny drops of water, mountains of minute particles of sand clay, pennies make fortunes, eternity is made up of moments.

It is a fixed law of the universe that little things are but parts of the great. The grass does not spring up full grown; the rain does not fall in masses, but in drops; the planets do not leap from end to end of their orbits, but inch by inch, and line by line, it is that they circle the heavens.

Intellect, feeling, habit, character, all become what they are through the influence of little things. Thus in morals and religion it is by little influences acting upon us, or seemingly little decisions made by us, that every one of us is going, not by leaps, but by inches, either to life or death eternal. Without mounting by degrees we cannot attain to high things.

It is by studying little things that we attain to the great art of having as little misery and as much happiness as possible.

Little duties may seem small, but they are not too small to be performed. It may be some trifle about the home, some little deed of kindness to some one in need—whatever may be the duty, however small it may seem—perform it.

Great duties are but smaller ones in multiplied form. By attending to little duties we prove ourselves worthy of greater ones.

It is remarkable what great results may come from little things. A single match may start a fire which consumes whole forests. The tongue—a small member—if unguarded, has great power to do evil.

He that despiseth small things shall fall little by little.

"While out on life's highway, life's battles to fight,
All nature speaks forth and in unison rings:
Be true to conviction, and stand for the right,
Rememb'ring 'tis great to observe little things."

Metamora, Ill.

GOOD FRIDAY

By Levi Blauch.

For the Gospel Herald.

This is Good Friday, April 10, 1914. The sky is clear, the rays of the sun are bright, spring-time is at hand, and nature seems to rejoice. But how about the Son of God? Did He rejoice on this day 1881 years ago. No. Why? Because He was nailed to the cross. Why? Because the whole world was lost in sin and could not be redeemed unless Christ would die. Behold Him as He was condemned and led away; how they laid hold on Simon and laid the cross on him that he might bear it after Christ. It seems that Simon could not bear up under the cross, so Jesus with His large heart filled with love for the human family stepped right under the cross and relieved His fellow-man for in John 19:17 Jesus had the cross, brought it to the place of crucifixion. In Matt. 27 we see Him crucified between two thieves. And they that passed by reviled Him, wagging their heads. The priests, scribes, and elders also mocked Him. Now from the sixth hour there was darkness all over the land unto the ninth hour. What an awful darkness that must have been. Something unusual took place.

Let us look at the cross for a moment. There hangs the dear Son of God, the only Redeemer of the world, surrounded by a wicked mob so that His friends can't give comfort. He calls to the Father, but there is no bodily comfort. He was offerend vinegar to drink but refused. When He had cried again with a loud voice, He yielded up the Ghost and "behold, the vail of the temple was rent in twain from the top to bottom," and the earth did quake and the rocks were rent, and the graves were opened, and many bodies of the saints which slept arose.

Reader, is not this a day that should be remembered above any holiday in the year? For on this day Christ bore the cross, was nailed on it, and while there He prayed He cared for His mother, He shed His innocent blood and paid a debt that men could not pay. The great and only redemption was wrought for the whole human family. If there is one day of the year, besides the Lord's Day, that our meeting houses should be opened for service, it should be this day. Not to honor the day so much, but to honor Christ who bestowed unto us this great salvation that none other could bestow.

Johnstown, Pa.

"In everything give thanks."

"WORLDLY SPOTS"

By Sadie Brubaker.

For the Gospel Herald.

No doubt the honest heart has acknowledged the sin of Cain as one very near to our door. Yet it falls to our lot to bring up another error: that of Balaam. It too is very practical at this time.

Balaam was a man whom God had endowed with a certain talent to be exercised in a godly way. We might simplify it and say he was a man of strong influence. At one time he was tempted to use his talent for the devil. He did one thing rightly; he asked God for guidance. God plainly said, "Thou shalt not," but there was another influence present. Balak said he would give "great honor." Consequently Balaam said they should tarry till he again inquires of God. He seemed to think it probable that he might convince God that it was all right to answer the call of Balak just once. Balaam kept on courting with the princes of Balak, till the desire became intense. God still plead with Balaam and even sent an angel to hinder him in his way.

This is enough of the story to bring out the lesson. Loyalty or disloyalty is stamped on the whole story—blessing or a curse are the final words. In this trying season of decision Balaam, seeing the people of God assembled, breathed out his innermost desire, "Let me die the death of the righteous." He wished to be a soldier of the Lord but he did not want to accept the cross.

Do we need to search long to find a Balaam? Is not the Church full of those who desire the blessing found in loyal service, but are too cowardly or too covetous to be identified with the "chosen nation, a peculiar people?" Is not the world depending on the church member to co-operate and keep the world in a civilized state? Is not the world in all its wicked schemes and devices, inviting the benediction of the Church? Is it not sadly true that the blessing ordered for the Church is being pronounced upon the world by a weak-kneed Balaam?

Nothing short of the grace of God an angel along the way, or some other God-sent force can enable us to reject honor and fame when set before us. The one who is endowed with unusual gifts will be sure to meet Satan at some time. It is very dangerous to compromise anytime, but for such events it should be out of the question. How grand it is when we see talents kept and reserved all for Jesus.

May our prayer not only be, "Let me die the death of the righteous,"

but may it be, "let me live the life of the righteous **now.**" God will claim His own in death.

Hesston, Kans.

(To be continued)

VITAL PROBLEMS THAT CONFRONT US IN SUNDAY SCHOOL TODAY

By R. J. Heatwole.

For the Gospel Herald.

Vital relates to life. We have been in Sunday schools where there was too much life. Also in the same school and at the same time there was not enough life. When teachers and scholars had taken their places in the various classes, there was a noise—"too much life"—in the voices of the various teachers, so that classes could not understand at one end of the class what was said at the other end, because of roaring tones of said teachers' voices, some of them loud enough to be understood by the whole congregation. We feel sure a lower tone of voice in the teachers would bring better results, even if there were a dozen in the class.

But, we are commanded to be alive unto God, and to be filled with the Spirit. Parents were not saying enough to their children who had made the good confession. The cares of life hindered it, and for this same reason we believe teachers were hindered from visiting their classes during the week, to encourage those to a higher life who had made the good beginning, and if some had never made it, then with the Spirit's guidance, a tender feeling, and kind words might have helped them into a loving service of a loving heavenly Father. The fire of God's love shed abroad in the heart by the Holy Ghost will overcome every hindrance for parents and teachers and supply them with more of the divine life. They will not grieve the Spirit by hindering His inflow into their hearts nor quench the Spirit by hindering His outflow, toward those at home all week, or at the school one hour, one day in the week. We believe that each of us may live in higher heights, and deeper depths of God's love and have a better readiness for the coming of our Lord, so that we might love His appearing at any time, according to II Tim. 4:8. How beautiful if one and all were redeeming the time, improving the golden opportunities, ever having that life in the soul that makes us strong men and women in the Lord and in the power of His might.

Windom, Kans.

CORRESPONDENCE

(Continued from page 57)

Sunday communion services were held, which were well attended. Bro. J. P. Bontrager from Albany officiated at these services, assisted by the home ministers. On account of the measles some of the members could not be present.

Children's meeting is held every Sunday evening and Young People's Meeting one Sunday and preaching the following Sunday evening. Attendance and interest good.

We rejoice that eighteen have been received into the Church since Christmas by confession, letter, and baptism. A few others expect to unite in the near future.

We ask an interest in your prayers.

Cor.

April 14, 1914.

Beach City, Ohio

(Longenecker congregation)

Dear Herald Readers, Greeting in the name of the Master:—We were made to rejoice on Easter morning to have with us Bro. P. R. Lantz of Weilersville, Ohio, who preached interesting sermons, both morning and evening.

The congregation at this place is glad for the ministering brethren who can help fill the regular appointments, as the church at present is without a minister, being the first church service we were privileged to attend in six weeks. We have Sunday school every two weeks. Truly "the harvest is great, and the laborers are few." Pray for the work at this place.

Two sisters.

April 14, 1914.

Dale Enterprise, Va.

Greeting:—The meetings held at the Pike church by Bro. Aldus Brackbill of Clarksville, Mich., reported in a former correspondence, closed with three confessions. On the fourth Sunday of March 27 members were received at Weavers Church by baptism. Bro. Brackbill also conducted a three weeks meeting at the Peaks school house, which closed on the fourth of April with ten confessions. On the following Sunday four were received at that place by baptism and two reinstated. A week later three were reinstated at the same place and one was baptized in her home, not being able to come to the meeting.

Our regular council meetings for this spring have been held at three places, at which time there was a unanimous expression of peace and a desire to commune. The sisters, Mary Blosser, Emma Showalter, and Rebecca Hartman, were chosen as deaconesses during the council meetings and were installed at Weaver's Church on Good Friday.

All the Sunday schools in this district, eight in number, have been reorganized. Five of them were not closed during the winter.

April 14, 1914.

Manheim, Pa.

(Erisman's congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Easter Sunday, April 12, communion services were observed at this place, when the sufferings of our Lord were again commemorated. Bishop Peter Nissley and Bros. John Snavely and Isaac Brubaker spoke on the types and figures. We rejoiced again to see so many brethren and sisters partake of the sacred emblems of the body of our Lord and Savior Jesus Christ.

On Good Friday we had our preparatory services here, and there were also 5 applicants baptized and received into the Church. Bishop Peter Nissley conducted these services. Text, Mark 16:15, 16.

We trust these precious souls will remain obedient and faithful unto the end, for it is only by so doing that the crown is obtained.

Let us all remain obedient to our calling.

Yours in His service,
Elizabeth B. Brubaker.

April 14, 1914.

Hesston, Kans.

Dear Herald Readers:—The harbingers of spring are here, and "the time of the singing of birds is come." Old winter seems loath to leave us, but before the strength of the king of light he must flee.

It is strange that just at this time of year God's children are apt to grow careless. Now is the time when, with the awakening of nature God's handiwork is so gorgeously displayed, that a new zeal and vigor should be aroused within us. Then too it is the happy Easter time which speaks of a risen Savior, one who is able to awaken us to a newness of life. May this inspire us with greater service.

The last term of our school year has been entered upon. The first day of the term, Friday, April 3, the term address was given by Bro. D. H. Bender on the theme, "Loyalty." This was much appreciated by all present and especially by the students, as it was given as a father's advice to his children.

Easter vacation, which extended from Friday morning the tenth until Monday evening the thirteenth, has passed into the record of the past. Most of the students are back to

their work again. We enjoy these times of rest, but work seems healthful for body and soul, so we welcome it back with cheer.

On Easter Sunday Bro. D. H. Bender conducted communion services at Peabody, Kans. The same day Bro. T. M. Erb favored the Hesston congregation with one of his interesting sermons. We are glad that he is able once more to minister to us the bread of life. Bro. D. S. Brunk was also present and conducted the opening service.

Communion has been announced for this place Sunday, the twenty-sixth inst.; also on the evening of the nineteenth the quarterly Sunday school meeting will be held.

The Executive Committee of the school in their meeting on Friday evening of the tenth decided to begin work for the foundation of the men's building this week.

May God bless and prosper His kingdom.

Rose Shank.

April 14, 1914.

Garden City, Mo.

Greeting to the Herald Readers:—We have many things to be thankful for, and we feel that "hitherto hath the Lord helped us." Sunday, April 12, we were permitted to worship with the missions in Kansas City and Argentine. In the evening a very interesting program was given by the children at Argentine, for which we praise God. The work seems prosperous at both stations and it is evident that the Lord is with them. May the Lord's blessing be with all His children everywhere.

S. S. Hershberger.

April 15, 1914.

Dalton, Ohio

At the Sonnenberg Church, Wayne Co., Ohio, 31 young precious souls were received into the Swiss Mennonite Church and two brothers reclaimed on Good Friday. Our prayer is that they may remain faithful to their profession. On Easter Sunday communion was held. May it have been a blessing to all who partook.

Deacon Jacob Moser who had been sick the past weeks with pleurisy, has nearly recovered, yet was not able to attend services on Good Friday and Easter. This was the first time he was absent from such meetings for many years.

April 16, 1914.

Sugar Creek, Ohio

Dear Herald Readers, Greeting in the blessed Name of Jesus:—The Sunday school at Union Hill was well attended on Sunday, April 12. They have an enrollment of 116, the Bible class numbering 35. Immediately after Sunday school Bro. David Hostetler of Weilersville, Ohio, preached a very interesting sermon which we enjoyed very much. Keep the good work going, dear people, at Union Hill. The time will come when we will cease from toiling and meet with Christ on the other shore where sickness and death can never come. Pray for the lost.

Your unworthy brother,

Frank Lauver.

April 16, 1914.

Topeka, Ind.

(Emma congregation)

On Sunday, April 12, there were received into the Church at this place 13 precious souls by water baptism and two upon confession of their faith. May these precious souls be of great help to the Church and continue true in the way of a happy Christian life.

Cor.

April 18, 1914.

(Continued from page 53)

sight of her duty toward them, although the Church of Rome comprises a considerable part of the population of the United States and Canada; and in the neighboring land of Mexico conditions very similar to those of South America are found.

What is the great need of South America? Why should we, as a Church, pity the people of the continent south of us and come to their help? Should we be moved to compassion because they are not advanced in civilization as far as the people of North America, do not have as good railroad service, not as good school accommodations, not the latest machinery of various descriptions, and are behind North America in respect to other fruits of modern civilization? Is the Church of Jesus Christ a society for the advancement of industry, mechanics, agriculture commerce, science, and art? Is it the province of the Church to labor and pray for the advancement of these things? Or is it her business to spread the Gospel of salvation through faith in Jesus Christ and keeping His commandments?

The need of South America, we should say, is consecrated preachers and teachers of the Gospel, men who have greater faith in the Gospel message than in our boasted "twentieth century civilization." Advanced civilization will not fill the needs. Obviously, among those who march in the very front ranks in the progress of civilization conditions are found that the people of South America can well afford to do without. The old Fatherland may serve as an object lesson. Germany is, by general consent, leading the world in point of education. Its religious conditions are sad indeed. A great propaganda is now carried on in Germany in favor of radical modern infidelity. Protracted meetings are held in which men—highly educated men—whose tongues are set on fire of hell, urge the people to take a definite stand against Jesus Christ and against all churches. In Berlin and vicinity sixteen such meetings were held during the Christmas season, which were attended by 13,000 persons, of whom 2,343 announced their intention to have their names taken from the church books. Now those who laud "twentieth century civilization" and culture as the great goal would doubtless say, that these people need more education, more civilization and culture. Well, as to education their foremost leader is Ernst Haeckel, who is generally considered one of the greatest scholars and certainly is one of the greatest scoffers of the world, a man who is animated by a diabolical hatred of Christ. Their leaders rank with the most advanced in point of education and culture. They have gone through the schools, have been instructed in science, have been taught to enjoy art, literature, etc.; their manners show them to be accomplished men of the world, they make use of everything that civilization has to offer, in their homes are found the latest electrical contrivances, they ride in the fastest trains and some of them have travelled in air ships. What differences, pray, do these things make as to the prevailing religious conditions? Although Germany enjoys wonderful material prosperity and notwithstanding the prevailing culture, there were nearly fourteen thousand suicides in one year (1910). There is a great increase of crime. O, grand "twentieth century civilization!"

Christ has given the Church the commission to preach the Gospel. This is what Romanists, including those of South America, need. The question of civilization will then take care of itself. The modern idolization of culture and education is inimical to the cause of the Gospel. To consider it the business of the Church to advance civilization and culture, is to substitute stone for bread. The people of South America have attained to a fair degree of civilization and are making great progress along these lines. What they need, be it repeated, is the Gospel of Jesus Christ

Scottdale, Pa.

MY OLD FAMILIAR HYMNS

Sel. by Lizzie Z. Smoker.

I seem to hear the voices
And the songs they used to sing,
The sweet reverberatios,
"Jesus, all to Thee I bring."

I see the old chair in its place,
Just as it used to be,
And softly through the years come back,
"Nearer my God, to Thee."

And the voices, oh, the voices
Of the happy long ago!
To my listening soul are singing,
All the songs I used to know.

Comes an echo far and faintly,
Of the world that is to be,
Like a benediction saintly,
"Rock of ages, cleft for me."

Friends of other days I see them,
Gathered in that holy place;
They are singing of my Savior,
"When I meet them face to face."

Still the melody is ringing,
Swelling to that old church dome,
Sweetest peace to me is bringing,
"When we'll all be gathered home."

And my lips, though lone and friendless,
Sorrow's billows round me roll,
Yet they speak of joy that's endless,
"Jesus, lover of my soul."

Far across the gloom and shadows,
Gleams a beacon fair and bright,
Pilot of my soul forever,
"Lead thou me, oh, kindly light."

Lead, and with thy beams to guide me,
I at last shall reach the goal,
Storms of life no more betide me,
"Where the surges cease to roll."

Intercourse, Pa.

Married

Kemp—Haning.—On Sunday, April 12, 1914, at the bride's home near Springs, Pa., Bro. Samuel M. Kemp to Sister Dora C. Haning, Bro. N. E. Miller officiating.

Wilt—Matthias.—On April 12, 1914, Bro. Willis Wilt and Sister Minnie Matthias, both of Rockingham Co., Va., were united in marriage at the home of Bro. and Sister Lewis Shank, Broadway, Va. May God's blessings attend them wherever they go.

Good—Musser—On April 4, 1914, at the home of Enos Musser, near Wakarusa, Ind., Bro. Isaac Good and Sister Susan Musser were united in holy matrimony, Bro. J. W. Christophel officiating. May God bless them and keep them in their walk through life.

Hirstein—Showalter.—Bro. Aaron Hirstein of Cullom, Ill., and Sister Martha Showalter of near Harrisonburg, Va., were united in marriage at the home of Bro. and Sister Perry E. Shank near Broadway, Va., March 25, 1914. May God's blessings rest upon them continually.

Zook—Yoder.—On Thursday morning, April 16, 1914, at the residence of the officiating bishop, Bro. J. A. Ressler of Scottdale, Pa., Bro. S. B. Zook and Sister Mollie A. Yoder, both of Mifflin Co., Pa. Their many friends unite in wishing them a prosperous journey in the service of the Lord.

Obituary

Hostetler.—Florence Fern, daughter of Amos and Ida Hostetler, was born Oct. 28, 1912; died March 25, 1914; aged 1 y. 4 m. 25 d. Funeral services March 27 at Forks Church conducted by D. D. Miller.

Alderfer.—Roy S., son of Wilmer and Katie Alderfer, died at their residence in Souderton, Pa., on Monday morning, March 20; aged 1 y. 5 mo. 21 d. The child had been suffering from complication of diseases. The neighbors and friends extend their sincere sympathy to the bereaved family. The funeral was held March 23, at the Franconia Mennonite meeting house by Bros. J. C. Clemens, A. Z. Derstein, Jonas Mininger, and Abram G. Clemmer.

"This lovely bud so young and fair,
Called hence by early doom,
Just came to show how sweet a flower,
In paradise doth bloom."

Grand-parents.

Keagy.—Sister Elizabeth M. Keagy, widow of John Keagy who died some years ago, died at her home near Mt. Crawford, Va., March 27, 1914; aged 76 y. 9 m. 21 d. Sister Keagy's health has been failing for some time and she gradually weakened until the end. She united with the Mennonite church in early life. For some years she seldom had the privilege of attending the church of her choice, yet she remained a true and zealous member. She much enjoyed the fellowship of the brethren and sisters.

When asked about her loyalty to the Church she would express her willingness to live that devoted and consecrated life becoming those who have accepted the faith taught in the Gospel and the plain, simple truths contained therein.

Funeral services were conducted in a church in Mt. Crawford by the brethren, S. H. Rhodes and Christian Good, from Rev. 14:13. Her body laid to rest in the Mt. Crawford Cemetery.

Hartman.—Peter S. Hartman was born May 9, 1847, in Ashland Co., Ohio; died at his home in Wakarusa, Ind., March 25, 1914, aged 66 y. 10 m. 16 d.

At the age of one year he came with his parents to Elkhart Co., Ind., where he grew to manhood. Dec. 8, 1873 he was married to Anna Weldy. To this union were born 5 sons, Aaron, Wm. Amos, John and Abram and 6 daughters, Martha, Amanda, Emma, Mary, Rosa and Cora. One daughter, Rosa, preceded him to the spirit world.

Those left to mourn his departure are his companion, ten children, 27 grandchildren, 2 brothers, 2 sisters and many relatives and friends.

At the age of 21 he confessed his Savior, united with the Mennonite Church, and always remained true and faithful to the same.

Bro. Hartman was very zealous in the cause and when possible could be found in his place at church services. During his 2½ weeks of sickness he suffered much. On Sunday, March 22, he called for the elders of the Church and was anointed. When it became evident that he could not recover he manifested an implicit confidence and trust in his God and said if it was the Lord's will he was ready and willing to go. A few days before he died he called his children to his bed-side and admonished them to live true and faithful to Christ. He was privileged to see all his children confess Christ and all are in his service at this time but one.

The funeral was held Saturday from the Holdeman Church, David A. Yoder and Jacob Christophel officiating. Burial at North Union.

Harnish.—Elizabeth, wife of Amos D. Harnish, was born June 30, 1844; died at her home in Lancaster, Pa; Apr. 7, 1914; aged 69 yr. 9 mo. 7 da.

She leaves to mourn her departure, a sorrowing husband, two sons, and four daughters, one daughter having preceded her to the spirit world. She was a constant sufferer for three years, dropsy being her main affliction, though there were other complications.

Her patient suffering, (which at times was very severe) and Christian fortitude were an inspiration to those who visited her and noticed her sweet, gentle smile, which she bore under it all, thus verifying the words which came to Paul: "My grace is sufficient for thee." She was a faithful member of the Church for more than forty years. She was one of a family of nine children, seven of whom preceded her to the other side. One sister, the wife of Pre. D. N. Lehman, survives.

She was a model mother, and her children, who so faithfully ministered to her wants will greatly miss her. She died in the arms of her youngest son, as she was unable to lie down because of difficult breathing.

Sometimes in her lonely suffering she would repeat the first line of one of her favorite hymns, "Let me go where saints are going," which hymn was sung at her funeral.

Funeral services on the 10th, conducted at the home by Pre David Mosemann and at the Millersville church by Pre. John Mosemann. Prayer was offered at the church by Deshong of the Church of God.

Text, John 14:1: "Let not your heart be troubled. Ye believe in God, believe also in me."

Burkhard.—Daniel Burkhard was born Feb. 15, 1846, in Berks C., Pa.; died at his home near Roseland, Neb., Apr. 8, 1914; aged 68 y. 1 m. 24 d.

He was married to Hannah Snyder in December, 1872. To this union were born eleven children of whom 8 preceded him to the spirit world. He leaves to mourn his loss a widow, three sons, and 4 grand-children. The home has lost a kind and loving husband and father, the Church a devoted, faithful, and exemplary brother who will miss him very much, and the community a man who was a friend to all.

For years he was a member of the Evangelizing and Benevolent Board and later of the Mennonite Board of Missions and Charities, a representative on this Board of the Kansas—Nebraska Conference. There never was a place that the Church asked him to fill but that he filled it to the best of his ability.

He united with the Mennonite Church in his young years and has been an ar-

dent supporter of the cause he espoused, always much interest in the cause of missions. His oldest son, Jacob, died a missionary in India.

Bro. Burkhard has been in failing health for about 6 months. He had a serious derangement of the heart, which gave him much trouble at times. The last attack he had lasted only 20 minutes. He had been to town the day before and in the evening joined the family in singing and remarked that he felt better than he had for some time.

The service at the home was conducted by Bro. Albrecht Shiffler by reading II Cor. 5:1-10 with appropriate remarks. The Sermon was preached in the church by D. G. Lapp from II Tim. 4:7, 8. The remains were laid to rest in adjoining cemetery.

The poem by Alfred Tennyson entitled Crossing the Bar was true of his life and death.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning bar
When I put out to Sea,
For though from time and place
The flood may bear me far,
I hope to see my Pilot's face,
When I have crossed the bar."

FINANCIAL REPORT

Of Welsh Mountain Industrial Mission For First Quarter, 1914

For the Gospel Herald.

Receipts—Contribution

A. B. Lutz	$1.00
Byreland S. S.	10.00
Barbara Angspurger	120.00
Manson, Ia., S. S.	19.85
Menno B. Brubaker	.50
John Musselman	100.00
Daniel McClue	25
Total	$251.60
Rec'd for Mdse.	1270.26
Balance on hand Jan. 1st.	41.16
Total to April 1st.	1563.02

Expenditures

Paid for Mdse.	$904.64
Labor	177.16
General Expense	244.49
Machinery & Fixtures	31.81
Borrowed Money returned	100.00
Total for quarter	$1458.10
Cash on hand April 1st.	104.92
	$1563.02

Gratefully Acknowledged.
S. H. Musselman, Treas.

Superintendent's Report

Paradise Sewing Circle Clothing	$2.55
East Petersburg Sewing Circle Clothing	5.25
New Holland	2.90
Goodville	1.96
Total	$12.66

Gratefully Acknowledged,
Arthur T. Moyer Supt.
Per A. M.

Be not like swine, which live only to feed; but be like oxen, which draw the master's plow when they eat the cater's provender.—A. J. Gordon.

REPORT

For Old People's Home, Marshallville, Ohio, April 1913—April 1914

For the Gospel Herald.

Donations from Sewing Circle, Middlebury, Ind., per D. D. Miller: 1 tablecloth, 6 aprons, 9 pillow cases, 7 sheets; A sister, Orrville, Ohio, 1 gal. applebutter; a brother, 2½ bu. apples; Sewing Circle, Walnut Creek, Shanesville, Ohio, 7 sheets, 14 pillow-slips, 8 aprons, 2 dresses; Aaron Eberly, 10 lb. cheese, 11 lb. home-made soap; Adam Royer, 4 bu. corn; Mrs. Noah Steiner, red beets; Anna Musser, grapes; Barbara Burkholder, 2 bu. plums; Peter Garber, 3 bu. apples; Harvey Friedt, 1 bu. apples; Bro. and Sister Hackman, 5 qt. onion sets, 3 lb. butter, 1 quilt; Mr. and Mrs. Abram Brubaker, 1 basket apples, 3 gal. applebutter, ½ gal. jelly, 1 peck beans, some plums, 1 bu. corn; Sewing Circle, Millersburg, Ohio, 8 rugs, 4 pillow slips, 3 sheets, 3 aprons; C. Z. Yoder, some lettuce and Christmas treat; D. L. Frederick, 1½ bu. seed potatoes, some cider; Dave Friedts, 2 gal. sliced cucumbers, salted, some milk; Jacob Hartzler, 1 basket apples; Will Brown, 1 crate pears, 5 crates apples; Sewing, Sterling, Ill., 2 comforts, 8 towels, 16 pillow-slips, 6 handkerchiefs, 2 waists, 1 covering, 1 night slip, 6 sheets, 3 chemise, 2 pr. drawers, 1 petticoat, 1 dress and cape, 2 rugs, 2 gowns, 1 ear muff, 13 aprons, 1 package for Lizzie Super; D. C. Amstutz, some pears, and honey, vegetables, pop corn and New Year's treat; Philip Hilty, several loads of wood; Alfred Brenner, 9 bu. apples, several bu. pears, some plums; Ulrich Steiner, 1 basket apples; Amos Hartzler, West Liberty, Ohio, 2 coats, 3 vests; J. E. Smucker, 3 gal. apple butter; Elmer Smucker, 1 hat; Carl Bechtel, druggist, Orrville, Ohio, 7 doz. bars toilet soap, some tooth powder, and disinfectant candles: Chas. Bowman, grocer, Orrville, Ohio, several doz. bananas; Minnie Coprider, oranges, bananas and jello; Mrs. Cleophas Amstutz, 4 men's handkerchiefs; Harvey Dietzler, 3 bu. pears, 6 gal. applebutter, some grapes; Jacob Lind, 6 cakes honey; Leah Yoder, 1 cake; Daniel Steiner, several bu. apples; 1 bu. sour cherries; 1½ bu. pears; some plums, about 1300 red beet plants; Albert Hartzler, 3 bu. sweet cherries, about 100 bu. apples; the Oak Grove Sewing Circle (about 30 in number) met at the Home one day and sewed for the inmates. Miss Fannie Moser also came in and sewed three weeks for the Home.

REPORT

Of the Quarterly S. S. Meeting Held at the Roseland Mennonite Church, Apr. 5, 1914

For the Gospel Herald.

Moderator, A. E. Zook.
Devotional by moderator.
Song Service, Emma Showalter.

The Relation of the Sunday School to Mission Work. (1) **By Support.** Emanuel Schiffler, Sadie Lapp.

The relation of the S. S. to the mission is by merely spreading the Gospel. The beginning of the mission work should be at home. We cannot do any mission work without the help of God. The S. S. is the greatest institution in the world, because it reaches more people and all kinds of people, than any other institution.

2. **In Recruiting Workers.** Sarah Burkhard.

Value of Consecrated Beginnings. D. G. Lapp.

Consecration does not only mean one thing, but a number of things. Joseph was a consecrated boy. John the Baptist was very consecrated to his work. People that live consecrated lives from youth up are more useful than people that are consecrated when aged, because their lives have always been pure.

How Create and Promote Interest in S. S. Work? Sine Snyder, Mary Hoffman.

We must have a superintendent and a corps of teachers that will work together in unity in order to create interest in S. S. Work. Although it is true that interest will promote activity, it is true that activity will promote interest. If there are any visitors in your class make them to understand that they are welcome; and not only welcome, but that they are wanted. One of the greatest things to make a S. S. successful is prayer. The parents are called to perform the greatest work in order to create interest in Sunday School.

Geo. Showalter, Sec.

REPORT

Of the twelfth Quarterly Mission Meeting Held at Albany, Oreg., April 4, 1914.

For the Gospel Herald.

After the sermon by S. G. Shetler from Acts 11:21, the following topics were discussed.

1. **Co-Operation:**
(a.) **Of the Workers.** Christian workers should work together. Be like minded. Encourage the weak.
By working together there is Victory.
(b.) **Of Christ in the Work.**
To be successful we must abide in Christ. Work is not successful without Christ.

2. **Mission Work:**
(a.) **The Need.**
Empty churches, worldly gatherings, children out of Sunday school, show the Great need.
(b.) **The Purpose.**
To save more souls.
To reach souls deprived of church privileges.
(c.) **The Sin of Standing Aloof.**
"To him that knoweth to do good and doeth it not, to him it is Sin."
(d.) **Ways of Helping.**
By Prayers. By giving of our means.
(e.) **Reward.**
We shall be rewarded according as our work shall be. Rev. 22:12.

3. **Results Accomplished and Work Left undone:**
Mission Spirit Created.
Stations established. Steps taken to establish more stations.
The meeting was well attended. The interest was good.

Secretaries.

It is no proof of tenderness to shut ones eyes to the awful doom of the ungodly. Compassion is far better shown in trying to save sinners than in trying to make things pleasant all round. Oh that we were all more distressed as we think of the portion of the ungodly in the lake of fire! The popular plan is to shut your eyes and forget all about it, or pretend to doubt it; but this is not the way of the faithful servant of God.—Spurgeon.

Items and Comments

New Jersey is said to have the greatest proportion of railroad to every three square miles of territory. This makes an unusual risk of forest fires set by railroads.—Forest News.

"Next year the 250th anniversary of the First Baptist Church of Boston will be celebrated. This is the oldest church in Boston with an unbroken history. Two Congregational churches organized earlier have become Unitarian."

The heavy storms in southern California during the past rainy season wiped out many miles of trails in the national forests of that part of the state. They are now being rebuilt for the coming summer, for use in fire protection. They are also of great use to tourists, campers, and prospectors.—Forest Notes.

The distillery belonging to the Standard Distilling Company, Mt. Pleasant, Pa., was burned to the ground April 16. The cause of the fire is unknown. The loss is estimated at $25,000. That is a small loss compared with what the losses would have been had that distillery continued to manufacture its drunkard-making liquids.

After a strike of several weeks the Yorkshire, England, miners' strike has been settled by compromise and 170,000 miners have returned to work. The same paper that brought this news also brought the news that in a referendum vote the coal miners of the Pittsburg District voted overwhelmingly in favor of remaining at work and settling the wage scale by peaceable means.

That was a brilliant idea on the part of a distillers' distributing company of Kansas City, Mo., which had made it a business of collecting names of habitual drunkards and proposed to sell a list of 40,000 or 50,000 names to the original Keeley Institute at Dwight, Ill., for $400. That kind of an arrangement would catch the poor victims coming and going. The grog shops would get pay for making drunkards, and the Keeley Institutes for curing them. Why not cut off both items of expense by abolishing the grog shops and thus do away with the necessity of having Keeley Institutes?

New complications have arisen in the relation between the United States and Mexico. During the early part of last week a Mexican officer caused a number of marines from an American gunboat to be arrested. The U. S. naval commander considered that an insult to the American flag and promptly demanded that the marines be released and that the Mexican government give evidence of its disavowal of the act by firing a salute of twenty-one guns to the American flag by way of apology for the insult. The marines were released, but after a few days of parleying the demand for the salute was positively refused by provisional President, Huerta. At the time of this writing steps are being taken which may result in a formal declaration of war. It is thought by many that this was a studied scheme on the part of President Huerta either to draw from the United States a recognition of his government or to solidify all Mexicans against the United States, thus saving himself from a hopeless struggle against the rebels and possibly bringing about international complications that would save himself and bring about the humiliation of his enemies, God alone foreknows results. Let us continue our prayers that He may overrule and the nations be spared the horrors of another murderous war.

Notice of the Annual Meeting of the Mennonite Board of Missions & Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church in Berlin, Ont., May 25-27. The Executive and Mission Committees will meet at the same place on Saturday the 23, at 9:00 A. M., to arrange their work for the Annual Meeting. At 1:00 P. M. May 25, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President,
J. S. Shoemaker, Secretary,
D. J. Johns, Chair. Mis. Com.

CONFERENCE ANNOUNCEMENTS

Ontario

The Annual Conference of the Mennonite Church of Ontario wil be held (D. V.) at the Berlin Church, on Thursday and Friday, **May 28 and 29, 1914.** A cordial invitation extended to every one.

David Bergey.

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Illinois

The annual Sunday School Conference for the state of Illinois will be held June 2-4 at the A. M. Church near Metamora, Ill. The Church Conference will be held the day following Sunday school conference at the Union Church near Washington, Ill. A cordial invitation is extended to all Sunday school and church workers. Those coming from a distance will notify either J. D. Smith, Metamora, Ill., or the undersigned.

A. L. Buzzard,
Washington, Ill.

ANNOUNCEMENT

The fifth annual meeting of the Mennonite Children's Home Association will be held at Millersville, Pa., on Monday, May 4, 1914. Morning session begins at 9:30. An invitation is extended to all.

D. M. Wenger.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Treas., Goshen, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Fash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio., Geo. M. Hostetler, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1721 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

"Press on, forever trusting,
In faith believing too;
In spite of doubt or feeling,
God's Word will take you through"

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GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 30, 1914 (Gospel Witness Established 1905) No. 5

EDITORIAL

"No Name."—This is what we were compelled to write across the back of a number of articles recently received without any signatures or evidence as to who wrote them. Such articles are usually held for awhile with the hope that the writers may remember their oversight and send in their names. Failing to hear of the writers, the articles are then sent to the waste basket.

Rhumatism.—This is a common name for a number of diseases caused by the presence of lactic acid, uric acid, or some other disturbing element or substance in the blood. It may be either chronic or inflammatory, in either case causing great annoyance, often excruciating pain.

A spiritual condition akin to rheumatism is often noticed on the part of many people. People afflicted with this malady are greatly annoyed with any form of Christian service. It hurts them to read the Bible, to offer a prayer, to take part in a spiritual conversation, to be a living witness for Jesus, to take an active part in Sunday school; and to practice self-denial causes them excruciating pain. The doctor who succeeds in discovering an effective remedy for this disease will perform a valuable service to the cause of Christ.

It is a blessed thing to trust in the Lord. Not only does it bring a realization of the promise, "I will never leave thee nor forsake thee," but it brings added blessings in that it keeps our minds and hearts centered upon God. The man who commits his all to God looks to God for his keeping. His face is turned heavenward, his thoughts are on God, and his trust in God binds him to a companionship with God. The man who looks to the world for protection has a similar attitude toward the world that the man just noted has toward God. Hence it is not hard to see that while the one grows more heavenly minded, the other grows more worldly minded. Yes, it pays to trust the Lord fully in all things. The less you look to the world for protection the better it is for your soul.

Inseparable Twins.—That is the way we look upon conservatism and progressiveism. They can not be separated without doing great damage. Especially is this true in religion. Remove the first, and the body flies off into liberalism and infidelity. Remove the second, and the body becomes stagnant and lifeless. To conserve the Christian faith and the Christian Church, it is necessary that the body of Christ be kept as an aggressive force for God. As for progression, is depends altogether upon whether the progress is made in the direction of God and Godliness, or in the opposite direction, as to whether it is conservative or destructive. If you are wise, and true to God, you may properly be called an aggresso-conservative. It is as wrong to call deadness conservatism as it is to conclude that only drifting into worldliness is progression. The highest form of both conservatism and progression is that presented in II Pet. 3:18.

A few weeks ago we published an article appealing for funds that the Mission Board may meet all its obligations. While we have not heard direct from any officer of the Board we have reasons to believe that the appeal was promptly and generously responded to. Now we desire to speak of another form of support that is even more important (though not more necessary) than financial support. Pray for our missionaries, that at all times they may be kept strong in body and in spirit, standing for the entire Gospel and exemplifying it in their lives, courageous and happy, faithful and wise, leading many souls to God. Pray for our Mission Board, that those entrusted with its cumbrous cares may be given especial wisdom to deal with all questions coming before them in a way that God will be glorified, sinners saved, and the Church strengthened. No cause can prosper in the highest sense of the word unless sustained by prayer and the heavenly power back of it. "The effectual fervent prayer of the righteous man availeth much."

In the parable of the prodigal son we have two pictures which ought to be impressed vividly upon the minds of all people: (1) In the two sons we have Jew and Gentile held up before us, the Jew grumbling in selfishness while the Gentile returns and receives unmerited favors at the hand of God. (2) In the career of the younger son we have a picture of the lost sinner straying away from God, too many of them never returning, as did the younger son of the parable.

Two lessons should be learned never to be forgotten. While the first application is intended principally for the Jew, we should never be so wrapped up in our own goodness and security that we are not ready to extend the glad hand of welcome to every returning prodigal no matter how low in sin he may have fallen. From the second application we get the lesson that it is not only sinful but exceedingly foolish to wander out in sin. Even if that son did finally return, the stain of his record was there to haunt him the rest of his days. Should this meet the eye of any prodigals, return at once without further dishonoring God and ruining yourselves.

THE DIVINE ATTRIBUTES OF GOD

By J. S. Hartzler.

(Extract from a chapter on "GOD," first chapter in our forthcoming book on "Bible Doctrines."

(Continued)

Spirituality.—When Jesus said, "God is a Spirit," He did not stop to explain what a spirit is but left that for man to reason out from his own consciousness. It is not composed of "flesh and bone;" is not a solid substance, as wood or stone; is not subject to the laws of physics, such as gravitation; but has the power of thought, will, action, and motion. Spirituality, then, when applied to God, means that He is not subject to corruption, to need, to pain, to the laws of nature, and can not be seen with the natural eye. Wakefield says, "The immateriality of God is a point of great importance, not only as it affects our views of His nature and attributes, but because when once it is established that there exists a pure Spirit, living and intelligent, and invested with moral properties, the question of the immateriality of the human soul may be regarded as almost settled."

The objection is sometimes offered that He must be in the physical form of man because of the frequent references made to the parts which compose the human body. The face, the mouth, the arm, the hand, etc., of the Lord are found in numerous places in Scripture. Try to apply all these physical parts to God and notice the result. For want of space but one illustration will be given here. "The Lord's hand is not shortened, that He can not save." Two men are helped by the hand of the Lord at the same moment, one in Chicago, the other in China—a physical, but by no means a spiritual, impossibility.

The paramount argument is that the Scriptures teach the spirituality of God. "God is a Spirit." "The Lord is that Spirit," and many other references speak of the "Spirit of God." Being spiritual does not prevent Him from being able to supply all the needs of man.

Omniscience.—By this term is meant, Knowledge that has no limit, or All-knowing. That is to say, there is nothing in the past or present, and there never will be any thing in the future, that God does not know at this moment. This idea has been opposed on the ground that it would be impossible unless we grant that He fore-ordains everything with the most radical fatalism—a thing which very few of us believe. Arguing from the basis of our own knowledge this might seem right, but it would deny foresight to an infinite Being, which again would be inconsistent for it would make Him finite instead of infinite. Without for a moment interfering with man's free agency, God looks into the future and sees what will come to pass just as we look into the past and realize what has been without having had anything to do in bringing about the particular event. Again, the objection has been raised that this would not harmonize with the repentance of God; but, as stated before, His repentance must not be interpreted as being sorry for an act that He has performed. If either of the above objections were valid it would be very clear that He could not be God, for instead of being clothed with perfections, He would have at least one gross imperfection.

James impressed upon the minds of the Jerusalem Conference that, "Known unto God are all His works from the beginning of the world" (Acts 15:18). This pre-supposes that He knows the works of man, or how would He know what He would do because of what man does? "Thou understandest my thought afar off" (Psa. 139:2). Many others might be cited, but suffice it to say, "His understanding is infinite" (Psa. 147:5), which would again be impossible if His knowledge were limited in any way.

From the three references given above we glean that, so far as His own works are concerned, He knew them from the beginning. As a part of His work will be in the future, who will dare to say, in the face of numerous prophecies on the subject, that He does not know what He will do even in the Judgment? As that depends upon the actions of men and women yet unborn, He must know what such actions will be long before there is any outward evidence of their occurrence.

Omnipotence.—By this term is meant, the removal of all limitations of power, so far as is consistent with His other perfections. He has the power to do anything consistent with His will. He wills and it is done. He said, "Let there be light." That was all that was necessary, for "there was light." Even the heavens were the result of His will; the most remote star, too far distant to be seen with the strongest telescope, is likewise a part of the creation. But why should He not have this power? He is "the Almighty." His name implies that.

The idea that He has absolute power has given rise to many absurdities. The question has been asked, "If He has absolute power, does He have power to destroy Himself?" He has other attributes which count much more in His sight than power. His love, omniscience, wisdom, and many others which are constantly used in the administration of His will for the welfare of His creatures would not allow even the consideration of such inconsistencies.

The ease with which God sustains and controls everything proves His omnipotence. Human beings, angels, and the elements are alike within His power. "All nations before Him are as nothing..... It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers" (Isa. 40:17, 22). Of the earth and sea Job said, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in the thick clouds; and the cloud is not rent under them ... He compasseth the water with bounds" (Job 26:7-10). A few other scriptures giving light on this subject are, Psa. 115:3; 135:6; Jer. 32:17; Matt. 19:26.

Wisdom.—This attribute shows the unerring way in which God governs all things to His own glory and for the welfare of His creatures. It would scarcely seem necessary to discuss this separately, from the fact that it is so clearly shown in the other attributes; but being so prominent in His dispensations, this article would be incomplete without it.

Let us consider a few of the many references on this point. "O Lord, how manifold are thy works! in wisdom hast thou made them all" (Psa. 104:24). "The Lord by wisdom hath founded the earth" (Prov. 3:19). "Great is our Lord, and of great power: his understanding is infinite (Psa. 147:5). "To God only wise, be glory through Jesus Christ for ever" (Rom. 16:27). Unable to get words to express the ecstacy of his soul, Paul said, "O the depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33)—which is possibly the clearest expression of divine wisdom found in Scripture.

In many of His works His wisdom is clearly seen. They are of such a nature as to awaken the gratitude of His

creatures and stimulate a desire to find out even "the deep things of God," for man is made to feel that He who has so wisely planned for the happiness of humanity must be his Friend as well as his Creator. It is fortunate for man that notwithstanding the wisdom used in the creation simplicity everywhere abounds. This encourages man to study and develop his mind so that he may glorify God the more. His wisdom is manifested in the endless varieties in nature. In the thousands of leaves of a single tree there are no two that are exactly alike. Notice the differences in the snowflakes, in animals of the same kind, in flowers of the same variety, in human beings of the same race. How very inconvenient if all men had exactly the same features. But in none of these has divine wisdom been so wonderfully shown as in the great plan of redemption.

Justice.—This term means, the inclination which God has to give to His creation such laws of equality and right as will tend to bring out the best that is in them for time and eternity, and as the final Judge to impart such rewards and punishments as will be to His glory, to the comfort of those who accepted His teachings and lived them, and a proper infliction of pain, shame and remorse to those who wilfully cast aside His offers of mercy. The Scriptures show that God "will render to every man according to his deeds" (Rom. 2:6). for He "is a righteous judge" (Psa. 7:11, R. V.), and "He shall judge the world with righteousness, and the people with His truth" (Psa. 96:13), for "righteousness and judgment are the habitation of His throne" (Psa. 97:2).

Because man does not understand the ways of God there are many things which seem to contradict these statements. Wicked and oppressive men live to a very old age and seem to be surrounded with every comfort of life while others who seem to be very devoted to God's cause suffer affliction and want. The great mercy of God gives the wicked ample opportunity to flee from his wickedness, and, when He will "judge the world with righteousness" in that great day the opportunities of the wicked will be taken into consideration. No trial shall come to the righteous with which God does not give sufficient grace to bear it and at the same time cause the trial to be a means of spiritual growth and development. Besides, if "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," it can be no misfortune for the person who thus profits by it. Again a matter of favor may be in perfect accord with divine justice. See Matt. 20:1-15.

Truth.—The Truth of God is a term which is used in the sense that He can be depended upon and that He will not disappoint us; that when His Word makes a promise or a threat it will be carried out very definitely except on conditions of repentance of the sinner or the apostasy of the Christian. It is not the purpose of this chapter to prove the truth of the Bible. That is taken as a matter of course. All that is necessary is to show that the Bible teachings are definitely carried out. Think of the prophecies regarding the birth, life, character, death, and mediation of Christ and see how definitely they were fulfilled. The most skeptical must be convinced as he stands on the site of old Babylon and reads Isaiah 13:19-22; or as he looks from the highest place in Tyre and sees the nets spread out on the banks to dry where once there was a strait a mile wide, then reads Ezekiel 26:12-14; or as he sits on the south wall of the City of Jerusalem and reads Jer. 26:18 and Micah 3:12 and looks out on what was once Mount Zion, the strongest part of the city, and sees it outside of the wall, a common field where the farmer plows, sows, and reaps his grain. If these did not suffice him, a score of others might be given which are equally convincing. If we did not believe in the Truth of God we would imperil our faith in every one of the other attributes, and contempt instead of regard for God would be the result. His Word, now so precious to us, would be worse than the writings of a capricious and malicious deceiver.

Goodness.—As the Justice of God demands that He faithfully administer rewards to those who are true to Him, so the goodness of God makes it a delight to Him to promote the happiness of His creatures by manifesting His love and kindness toward them in pity and forbearance, even though they are unworthy of His care and protection. Wakefield says, "When it (the goodness of God) brings happiness without merit, it is called grace; when it commiserates the distressed, it is pity; when it supplies the indigent, it is bounty; when it bears with offenders, it is patience or longsuffering; and when it pardons the guilty, it is mercy." As God is immutable or unchangeable, and is very good to His creatures at times, we must conclude that His goodness is unchangeable, and is not like the imaginary heathen gods who are supposed to be so moved by passion at times that they are very cruel even to their advocates.

God's goodness is sufficient and unfailing. It touches every case, and where the baseness of man does not prevent, it brings such blessings and comfort to man as tend to his enjoyment and to the glory of God. He delights in exercising that goodness in a large way, for "He giveth to all men liberally, and upbraideth not." This attribute which is the exercise of His love endears Him to all who come in vital touch with Him.

Scripture proofs of that goodness are abundant. Only a few will be given here. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee" (Psa. 86:5). "The Lord is good to all" (Psa. 145:9). The Psalmist was so impressed with that goodness that he wanted others to enjoy it also. "O taste and see that the Lord is good" (Psa. 34:8): "The earth is full of the goodness of the Lord" (Psa. 33:5). He gave His name as, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). Hence the passage, "The eyes of all wait upon thee; and thou gavest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Psa. 145:15, 16).

Holiness.—This is the attribute by which the purity of God's moral character is known. In it He is shown to be averse to anything that is low, vile, or evil; and to love every thing that is good and noble and true. There are several references, however, in which the thought of awe and dread are more prominent than the aversion to evil. "His holy arm" (Psa. 98:1) does not convey the idea of sanctity so much as it does that of vengeance and power. This passage is probably taken from the song of Moses in Exodus 15, especially from verse 16. In this song of praise the august and venerable ideas are in evidence rather than the moral and the pure. Isaiah 8:13 is another passage much of the same nature.

The scriptures which show the holiness of God in the sense of the purity of His character are numerous. He declared His holiness Himself. "I, the Lord your God am

holy" (Lev. 19:2). The four "living creatures" (R. V.) in Rev. 4:8 are saying, day and night, "Holy, holy, holy, Lord God Almighty." This was the song of the seraphims also in Isa. 6:3. The holiness of God furnished much material for the Psalms. See Psa. 22:3; 30:4; 47:8; 48:1; 60:6; 145:17, and others.

Love.—Many Bible students do not consider love as an attribute the same as holiness, goodness, truth, etc. They hold that love does not "belong to" but is a part of the Divine being; that is, forms a part of the essence of God. As a proof of their position they quote I Jno. 4:8. Space does not allow the discussion of that part of the subject. Suffice it to say that love is the greatest factor in the Christian and rules his life, both in regard to God and his fellowman and it is one of the most important factors in God with regard to His creatures.

Love is inexpressible. Language fails to declare it, therefore Christ simply said, "God **so** loved." The fact that He sent His Son to pass through such an awful ordeal for man's salvation gives some idea of its extent especially when it is remembered that this was done when man was in rebellion against God. Rom. 5:8. The extent of that love is beyond human conception, for "it passeth knowledge" (Eph. 3:19); and yet it is free and undeserved, for the Lord said, "I will heal their backsliding, I will love them freely" (Hos. 14:4). The effect of that love is found in such scriptures as Jno. 3:16, 15:13 and many others.

The above may be called attributes, but they must not be construed as showing all the characteristics of God; for He may have many others of which man does not know because they do not enter into His relationship with man.

CHRIST IS REAL

We are forced to one logical conclusion; if Jesus was what He claimed He was, the only begotten Son of God from all eternity, then what He believed, we must believe; what He taught, we must teach. What He says about the inspiration of the Word of God must be the end of all controversy, a bar to criticism. If you do not accept the teaching of Jesus, you make Him either a lunatic not responsible for what He said or the worst fakir the world has ever known; in either case He is not fit to be the Head of a religious system, and to worship Him is idolatry.—Echoes.

"Jesus Christ, the same yesterday, and today, and forever."

BIBLE DICTIONARY

Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Discontent

Discontent means uneasiness of mind, or disatisfaction at any present state of things. Discontented people are apt to be restless and fretful.

Of course there are two sides to the condition. "Woe to them that are at ease in Zion," cries the prophet Amos, indicating that there is a contentment that is not good. We must not get the idea that all contenement is good. The Lord said, "Lift up your eyes and look on the fields; for they are white already to harvest." To sit down, fold the hands, and sit at ease when the great harvest of the Lord remains ungathered, is not complying with the Lord's many commands.

In matters over which we have no control, we should take God at His Word, trust His love and grace, and be content, since no amount of worry or complaining will change circumstances; but when it comes to conditions in our lives, our homes, our churches, then we should never be satisfied till conditions are as near ideal as fallible man can make them.

Omnipresent

Omnipresent means everywhere present at the same time. Of course it is an attribute of God only. Man could not be omnipresent, but we should be thankful that at no time in our life can we escape from the all-seeing eye of God; neither is there any power that can separate us from His unbounded love. Oh, what would happen us if we would be separated from the presence of the Lord! Still, when people are desirous of committing a sin they don't want to be known, they hide from man and defy the Lord of hosts. What a strange creature man is.

The very God who holds our life in His hands is usually the last person to be taken into consideration by evil men. And yet all sane people believe that in His own time we must all answer to Him for our being here. To the child of God His omnipresence is the greatest comfort; to the unconverted, the greatest terror. "Happy is that people whose God is the Lord."

Belleville, Pa.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

BATTLE HYMN

Eternal Father, Thou hast said
That Christ all glory shall obtain;
That He who once a suff'rer bled
Shall o'er the world a conq'ror reign.

We wait Thy triumph, Savior, King,
Long ages have prepared Thy way;
Now all abroad Thy banner fling,
Set Time's great battle in array.

Thy hosts are mustered to the field:
"The Cross! the Cross!" the battle call;
The old grim tow'rs of darkness yield,
And soon shall totter to their fall.

On mountain tops the watch-fires glow,
Where scattered wide the watchmen stand;
Voice echoes voice, and onward flow
The joyous shouts from land to land

O fill the church with faith and power,
Bid her long night of weeping cease;
To groaning nations haste the hour
Of life and freedom, light and peace.

Come, Spirit, make Thy wonders known,
Fulfil the Father's high decree;
Then earth, the might of Hell o'erthrown,
Shall keep her last great jubilee.

—Ray Palmer in "The Vanguard."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting in Jesus' Name:—Another Eastertide has been celebrated and we trust that Jesus may have arisen in the hearts of many and that He may indeed be enthroned in their lives

A special program was rendered at Argentine on Sunday evening. About 160 were present.

Bro. S. S. Hershberger of Garden City, Mo., was with us and preached two helpful sermons, one at Argentine and one at S. 7th St

The work at Argentine is moving along with interest. The attendance Sunday morning in Sunday school was 91, for which we praise God.

The work at 7th St. is moving along about as usual. The Spirit is still striving with men, but some are not willing to pay the price, while others are really seeking to know the true way that leads to God.

One soul confessed last Sunday evening. Others are halting between two opinions. Will you join us in prayer for the lost of Kansas City?

Bro. Good has started a Mission garden for the Argentine Sunday

school where every child can take part to grow a few vegetables. In this way they can get into the confidence of the children and their parents by being closely associated with them and at the same time implant the mission spirit into their young minds.

Bro. Harvey Diener, who came to us last winter on a visit, and then was enlisted as a worker, is leaving today for a week's stay at his home near Canton, Kans

The Argentine workers are a great help to the work here. By working together we can have plenty of efficient teachers at both Sunday schools which we did not have while the work at Argentine was abandoned.

Sister Emma Daron surprised us with her presence in the audience last Sunday. We are always glad for her help in our services.

On last Saturday morning funeral services were conducted for a small babe in one of the dark homes of the city, where none of the family present had made Christ their only portion; hence our hearts were saddened indeed.

Communion services will be held (D. V.) May 3

The children's Welfare work is moving along quietly. We have frequent calls to take children, but as our Receiving Home has not been started yet, we have refused them all.

The Local Mission Board will meet here May 1 and (D. V.) the Children's Welfare Board meets about May 15, at which time matters concerning these Boards will be considered. May God have His way in the heart of each one is our prayer.

We indeed appreciate the co-operation of the various sewing circles and the brethren who by their help have made it possible for this work to go on. God bless you all.

Yours for the lost of Kansas City,
Hettie B Mininger.

April 19, 1914.

THE HOLY SPIRIT—HIS MISSION

By Elizabeth Lehman.

For the Gospel Herald.

I love to think of the Holy Spirit as a person doing for us as God's children just what Christ did for His disciples while He was here on earth. The Holy Spirit indeed has a great mission; and what is so beautiful about Him He fulfills His mission so faithfully.

God created man and placed him here on earth. Here the Spirit had His mission even in the creation. Man was placed here for some purpose. God has planned a special work for each individual, therefore each individual has a mission to fulfill. In order to do our mission we must needs have some person to guide and teach us what our mission might be. This one person is the Holy Spirit. I think of the Holy Spirit as

A Convincer

He convicts the hearts of men and women. He warns the wicked of the dangerous road they are traveling on. In fact He convinces the world of sin and shows by the Scriptures that Christ is the Redeemer of the world and is so willing to lift mankind to a higher plane of living. The Spirit also gives evidence to the righteous that they are saved and cleansed by the blood of Jesus Christ. He will also work with the world but the world cannot receive Him, because it seeth Him not, neither knoweth Him. When once men and women accept Christ as the Savior of the world He will then abide with them because they then know and accept Him. He also is to the righteous

A Comforter

He speaks peace to our souls, He speaks to us when we are tried by the tempter, He comforts us when we are in sorrow and grief. He comforts us in such a loving way as none other can. He testifies, He teaches—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). A small incident occurred to the writer some time ago which taught a lesson. One day as I was about to go out on my Home Department work something seemed to say, "Be sure and take your Bible with you." I thought my Bible was rather large and perhaps I could do my work if I take the lesson help. While reciting the Sunday school lesson with a certain lady, she asked me some questions and with the little knowledge I have I was not able to help her as I might have had I my Bible with me. As I left this home and entered into the next home and while reciting the lesson some more questions were placed before me similar to the former ones and I was not able to give to the hungry souls what they wanted, in fact what they needed. The Spirit had reminded me to take my Sword with me but I refused. Because of disobedience one opportunity has passed and gone. One lesson taught to me that I shall hereafter take my sword with me whithersoever I go. Just give the Spirit a chance and He will teach and direct us at all times. He upholds us, He prays for us, He abides with us day and night. Only give Him an invitation and we need never stay alone.

His mission is also to take out a people for the name of Jesus.

Some to preach the Gospel, others to give their voices for songs of praise, others to work and support those who are on the mission fields in active service, others to give their service to the sick. There are others too numerous to mention. The Spirit is no respector of persons; God is no respector of persons, and Father, Son and Holy Ghost are one. The mission of the Spirit is great indeed.

A question to the unsaved: Has the Holy Spirit ever reminded you of your sinful, careless and indifferent life? Will you give Him a chance? He will lift you from sin and misery to Jesus who shall cleanse you from all sin.

A question to the Christian: Do we give the Spirit free access in our lives? Do we let the Spirit fulfill His mission in us? Are we always willing to do as He teaches us? Do we reach and lend a helping hand to the fallen? Are we filled with this loving Spirit? If not, let us "ask and it shall be given" unto us; and let the Spirit have a fair chance with us; then He will do great wonders in and through us.

Youngstown, Ohio.

CHRIST'S GREAT DESIRE

By Matilda E Steckley.

For the Gospel Herald.

When Jesus was on earth His mission was to seek and to save the lost. His desire was to reach all mankind, and His great love still extends to the uttermost parts of the earth. He saw the condition of the lost world, and was constantly about His Father's business. His last command was, "Go ye into all the world, and preach the Gospel to every creature." We can see it to be the great burden of Jesus Christ, in obedience to our Heavenly Father that all should be saved. The question that comes to us now is, Will we endeavor to heed this great command?

Paul, the great missionary, declares that this Word is committed and that we (His Church) are now ambassadors for Christ to bring the glad tidings to all mankind.

We may sometimes think, "Are these people worth saving? Is it of importance that we bring them the Gospel that they may be born again and start anew?" What does our Savior say? One soul is worth the whole world. What a high value He places upon a soul! We are told that if the Church of Jesus Christ is to live, it must continue to exercise the spirit of loving service, such as Jesus showed when He was here among men. The greatest joy is in serving

(Continued on page 76)

Family Circle

THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Points thus far Considered:

I. Introductory
II. Prenatal Influence
III. The First Epoch in Life
IV. The Second Epoch in Life
V. Choosing Companions
VI. Choosing the Great Companion
VII. Choosing a Life Companion
VIII. After the Wedding, What?

IX. The Christian Home

"After the wedding, what?" The marriage is a failure if the subject that stands at the head of this division of our subject is not taken as one of the most serious and important things in life. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." Being "one flesh," they must of necessity have a habitation, and this habitation we call "home." The kind of a home it is depends almost wholly upon whether this "one flesh" is also one in the Lord. If that be the case, we call their home a "Christian home."

Every wide awake Christian man or woman is interested in having home not only as a place to eat and sleep and rest, not only a place made agreeable by a love that binds the different members of the household together, not only a place where the needs and comforts of natural life may be supplied; but also a place that is in the highest degree conducive to the development of strong Christian character, a place that stands for all that is good and against all that is evil, a place that in every sense of the word may be called an "ideal" home. Home, to be ideal, must be—

1. **A Place of Love.**—This phase of home life is touched upon so often that we mention it simply for the sake of enumerating it as one of the essentials of an ideal home. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

2. **A Place Brightened by the Presence of Children.**—A childless home lacks something; it is not normal. If God withholds this form of the fruit of the marriage (God forbid that man should try to withhold it) then, if the health and conditions of the home should be opened as a refuge for homeless children. Children contribute something to a home that nothing else can supply. A home can not afford to be without them, even for the sunshine that they bring into it; but looking at the matter from a more serious standpoint, this is God's way of throwing about the children the very best and safest influences while in their most impressionable age, and every home should contribute its full share in the work of fitting the children of this generation for the duties and responsibilties devolving upon them in the next.

3. **A Place of Devotion.**—Of devotion to one another we have already spoken. We now want to speak a few words with reference to devotion to God. People often quote the words of Joshua: "As for me and my house, we will serve the Lord." It is good not only to quote these words, but to live in a prayerful resolution to put them to practice. Take Christ out of a home, and it becomes a den of paganism. How would a guest in your home feel if you would scarcely ever speak to him or associate with him? And how do you suppose Christ feels as the confessed principal guest in a "Christian" home where His name is seldom spoken except perhaps in levity, His Word is seldom read, and the heavenly influence which always surrounds Him is sadly lacking? Don't forget the daily devotions at the family altar. Don't fail to cultivate the spirit of devotion and obedience to God, both on your part and on the part of your children. The Bible, religious books and papers, free discussion—at the family altar, around the family fire-side, and at the family table—of religion, Church, Bible, heaven, the destiny of man, results of wickedness, "little foxes," fruits of righteousness, and other themes bearing on the vital interests of human souls, should be freely heard in the home. Let the children grow up in that kind of an atmosphere, and it will mean much for them and their posterity

4. **A Place of Hospitality.**—"The latch string hangs out," is a saying that used to be said in sincerity and in truth. Now that the latch string has given way to the doorknob, be sure that you keep the outer knob so that it can easily be turned. There ought to be, in every home, such an atmosphere of congeniality that it not only makes those within feel glad that they are there, but also makes those from without feel glad when they can get there. And let us not make the mistake of supposing that there can be no congeniality without foolishness. It used to be considered out of the question to have "a good time" socially without the jug or the bottle. That child of the devil has been banished out of civilized society, but too many people are still laboring under the delusion that the other child of the devil—foolishness—is necessary to be really sociable. Be sociable; make friends and others feel welcome when they come; let the air of congeniality be so marked that they want to come—but let this air of congeniality bear the perfume of heavenly breezes rather than the satanic, suphurous odors of coarseness, vulgarity, pride, giddiness, and other kinds of foolishness. "Given to hospitality," should be a mark of every Christian home.

5. **A Place of Healthful Influences.**—Some of the thoughts which might have been given under this head have already been noted. Speaking of health, our motives should be the same whether we talk of things natural or spiritual. It is the duty of those responsible for home keeping to make it as healthy a place as possible—physically, intellectually, morally, socially, spiritually—remembering the latter as the most important of them all. Books and papers should be selected with especial reference to the moral and spiritual well being of the children. With this phase of the development positive, look out also for literature that will develop the other powers of the being. I tremble for any home where intellectuality is prized above spirituality, and still more so when the reading matter is chosen simply because of its pleasing sensationalism. Healthful influences should also be safeguarded in the kind of associations that are encouraged in the home. If your home is a place where the roughs and toughs of the neighborhood love to loiter, you should reflect that not only is that dangerous to the best interests of your home but that there is in all probability something about your home that lends encouragement to just that kind of a life. "Birds of a feather flock together." Should that be the condition of your visitors, you should change some of your feathers, and ask the Lord to direct you in the undertaking. You remember that when we talked of hospitality we were careful to note the heavenly influences that should accompany it. Sociability, like every other blessing, becomes a great curse unless this power is consecrated to God. We should make it one of the most serious studies of our lives to determine what is helpful and what is detrimental to the best interests of both the inmates of the home and those who as visitors go in and out from it. The home should be a training place for boys and girls who when they go out from under the parental roof are qualified to take their places and perform useful service to fellow men and to start the right kind of homes for themselves.

We recognize that it is seldom possible to rise to our ideals; that there are circumstances over which we have no control; that our children are too much like ourselves to be per-

(Continued on next page.)

Sunday School

For the Gospel Herald.

Lesson for May 10, 1914.—Luke 16: 1-13

THE UNJUST STEWARD

Golden Text.—He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.—Luke 16:10.

Introductory.—Another parable is before us. This time it is our whole Christian stewardship that is up for consideration. As for conclusions, add to the golden text the following: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Read this parable to get what is on the surface. Then keep on in your study and meditations until you have grasped the meaning of the lessons which it brings forth.

1. **The Steward.**—We are introduced to the man who had charge of another man's goods. This man had some qualities about him that were not commendable. In fact, we are plainly told that he was accused of wasting his master's goods. That there was some truth in the accusation is evident from the fact that instead of facing his lord and establishing his innocence he cunningly prepared himself for a place to stay after he should be relieved of his office.

This man typifies us. Our stewardship may include farms, stores, merchandise, money, knowledge, influence, family, friends, etc. We call them our own, yet they all belong to God, and we are simply renters here, stewards taking care of or wasting the things which our great Master has committed to our care. The question is, What use are we making of our stewardship? Are we taking care of, or wasting our Master's goods?

2. **Stewardship.**—Word reaches the rich man that things were not going well. The steward suspects what is coming, and begins at once to make provisions that when he shall be no longer steward there will be those who will take care of him. So he makes terms with his customers. The man who owed an hundred measures of oil was let off with fifty. The man who owed an hundred measures of wheat was let off with eighty. We infer that this method was pursued with the rest of the debtors. Now for us there are two important lessons to learn from these transactions:

3. **Wisdom.**—In the first place we notice the astonishing statement that the rich man commended him—not, however, for his meanness, but for his shrewdness. His very actions in this case showed that the charge against him was correct. There was but a limited time of opportunity ahead, and he improved it. By favoring a number of people he was compelled neither "to beg" nor "to dig," but had friends who took care of him the rest of his days. He was wise in that he improved this opportunity.

Christ says that this man acted more wisely than many professed Christians. There are many amazingly stupid church members who live as though they had made no profession. They do not only go on wasting their Master's goods, but keep on in this reckless way of doing until finally they are cut off without friends who are able to take care of them in eternity. Like the unjust steward, our time of dissolution is approaching when we will be no longer steward. We have but a limited time of opportunity. What use are we making of it? A faithful use of the opportunity, in the which time we do all that we do to the glory of God, will win for us friends who at the end of our earthly pilgrimage will revive us "into everlasting habitations." Father, Son, Holy Ghost, the mighty hosts of God in heaven, will be there at the gate bidding us a welcome. But if, instead of living to the glory of God we waste our Master's goods, we waste our opportunities, and spend our time in self-indulgence, we will be among those unwise millions who in this life had opportunity to make friends for glory, but failed to do so. Are we wise or unwise?

4. **Integrity.**—Another lesson follows. After Christ had pointed out the superior wisdom of the children of darkness, and counseled His followers to be equally wise in making friends who will take care of us, He proceeds to teach us a lesson in faithfulness. By the use of our stewardship we prove our worthiness or unworthiness to be entrusted with the true riches of heaven. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" That is the great lesson of this parable. The unrighteous mammon, we are told, lies at the root of all evil. Handling it as our own and wasting it for the Master, it corrupts us. Recognizing that "the earth is the Lord's and the fulness thereof," and looking upon ourselves as the stewards of God who must give an account to a faithful Creator, and using our stewardship in a way that will redound to the glory of God, we will have won the friends who, as in the case of Lazarus, will send their messengers and waft us home into the courts above.—K.

Our Young People

HOW MAY WE HELP THE CAUSE OF TRUE UNIVERSAL PEACE?

Isa. 9:6, 7

Topic for May 17

MOTTO

"Blessed are the peacemakers."

THE STUDY HOUR

I. What Our Topic Means.—

1. **"Peace."**—That condition as applied to the life of men in which harmony, righteousness and goodwill prevail.
2. **"Universal."**—Means that which includes every place in heaven and earth.
3. **"True."**—Not a sham.
4. **"Helping the Cause."**—This implies that there is a work going on that is expected to bring about the result of a true universal Peace.

The topic recognizes that this is a subject that is being considered by men and that it is possible that some who are thinking of bringing about such a condition may not have a true conception of peace nor as to the way of bringing it to pass universally. It is well for us to get a Bible view of the situation and keep our hearts and activities along proper lines.

II. The Text.—Isa. 9:6, 7.

1. What significant event is foretold?
2. What relation does the event have to the cause of Peace?
3. What as to the certainty and extent of the power of Peace?
4. Are there any hints as to the state of affairs in that time?
5. What hope as to universality may be gathered?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Peace.**
2. Keeping Peace with Playmates.

For Young People.—

1. Peace in the Heart.
2. Peace under Test.
3. The Kingdom of Peace Extended.
4. Peace that is not Peace.

For Older People.—

1. What Movements Bring Lasting Peace?
2. What Duty do We Owe to Our Rulers with Reference to Peace? (I Tim. 2:1, 2).
3. What Relation should the Church Sustain toward the Modern Peace Movement?
4. What Contribution can We as a Church make toward Universal Peace?

(Continued from preceding page).

fect, and can not always be directed into the best channels; but that does not lessen our responsibility and our duty to aim for the very best and do the very best we can.

Topic for next week, **In the Evening of Life.**

Scottdale, Pa.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 30, 1914

Field Notes

Communion services have been announced for Allensville, Pa., to be held on Sunday, May 3.

A series of meetings has been arranged for at Doylestown, Pa., to begin about May 1, with Bro. Geo. R. Brunk of Denbigh, Va., in charge. The Lord bless the efforts put forth to the salvation and spiritual uplift of many souls.

Last Sunday was communion day at the West Liberty Church near Inman, Kans.

A card from the Mennonite Gospel Mission, Chicago, informs us that Bro. A. M. Eash has been confined to his bed for a few days with the lagrippe. We hope soon to hear of his recovery.

Bro. Oliver H. Zook of Belleville Pa., began a two weeks' singing school at Lancaster, Pa., on Monday evening, April 20. Good interest is reported, and we believe good work will be done.

Bro. S. G. Shetler seems well contented with his new location at Hubbard, Oreg. He has contracted for a school there next winter, expecting to devote the remaining time to work in the evangelistic field.

The brethren at Mummasburg, Pa., are planning to hold a Sunday school meeting about June 13, 14. Similar meetings at that place have been very interesting heretofore, and we have reasons to believe that the coming meeting will be alike profitable.

Bro. C. A. Graybill and family of Scottdale, Pa., left on Friday morning, April 24, for Schellburg, Pa., their future home. They left with the good wishes of the brotherhood here and many prayers ascend that the blessings of God may rest upon their labors in their new field.

The following dates for special meetings are announced for the churches in Montgomery Co., Pa., in the bishop district of Bro. Warren Bean:

Baptismal services at Skippack May 3. Communion services: Skippack, May 17; Providence, May 24; Coventry, June 7.

We are in possession of a program of the coming ministers' meeting to be held at the Hildebrand Church Augusta Co., Va., on Friday and Saturday, May 8 and 9. The program is well laden with live, practical subjects, and our opinion is that no active worker within reach can afford to miss that meeting.

The annual Sunday school conference of the A. M. congregations in Nebraska is announced for May 28 and 29. An interesting program has been arranged, and we believe the cause of Christ will be greatly strengthened in that field through the instrumentality of that meeting. See announcement on last page.

At the council meeting held at Nappanee, Ind., it was decided to hold communion services on Sunday, May 3, and baptismal services the day before.

Correspondence

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We thank the Lord for the blessings He is bestowing upon us, both natural and spiritual. On April 18, Bro. S. C. Miller of Jet, Okla., came into our midst to worship with the congregation at this place. The same evening he held a preparatory meeting, the next day communion services were held, of which most of the members partook. He also preached for us Sunday evening. He taught us many truths out of God's Word. We feel encouraged in the Master's work.

Cor.

April 18, 1914.

Manson, Iowa

Dear Readers, Greetings:—"Truly God is good to Israel, even to such as are of a clean heart."

Spring is again upon us and nature is rejoicing with the gladness of a new mantle. God's people are also grateful for blessings.

On Easter Sunday 114 members were permitted to celebrate the death and resurrection of our Savior.

We certainly have reason to be thankful for the many blessings during the year. Several families have moved into our neighborhood and in this way increased our membership. We are also bereft of one of our oldest sisters during the year, but our loss is her gain.

We would ask the interest of all God's people, for the work in this place.

L. A. Z.

April 19, 1914.

Mt. Wolf, Pa.

(Manchester and Stony Brook congregations)

Dear Herald Readers, Greeting in the Master's Name:—It has been a while since we have written anything from this place, but we see that God has not forgotten us and we have many things to be thankful for. The sun is shining, and everything looks beautiful. We feel like saying, "Praise ye the Lord, for he is good: for his mercy endureth forever."

We have services every four weeks. Jan. 25 Bro. Joe Forry preached from Jno. 4:24, 25; Feb. 22, Bro. Theo. Forry from Jno 15:1-14; Mar. 22 Bro. Ed. Strickler read I Cor. 13, with preaching by Bro. Joe Forry from Matt. 1:21. Today Bros. Simon B. Landis and Harry M. Erb from Lancaster Co., were with us. Bro. Landis spoke from Acts 3:1-10. We were certainly made glad to have the brethren come into our midst and tell us of that wonderful love that Christ showed toward us. May the Lord bless these brethren in their work and also pray for those that labor here from time to time.

Bro. Myers from Mummasburg was with us last Sunday at Stony Brook. Text, Luke 24:17. We certainly were reminded of our duty by the brethren. Visitors are always welcome. The Lord willing we intend to hold our communion the last of May. We ask an interest in your prayers.

Cor.

April 19, 1914.

New Holland, Pa.

(Groffdale congregation)

Dear Herald Readers, Greeting in Jesus' Name:—An important council meeting was held at Groffdale on Mar. 29. During a ministerial meeting held at Weaverland sometime in March a resolution was formed and adopted by the ministers and deacons present of Bishop Weaver's district. This resolution included a discipline made in the form of a number of specified restrictions regarding personal attire. These restrictions were read and placed before this congregation and was with a few exceptions unanimously supported by all its members. As we are one in regards to the question of social moral, and religious purity, so we should be more as one body in being loyal to the discipline of the Church. After making many sacrifices and suffering many privations, John Wesley in his 40 years' ministerial work confessed he had made a failure, not in preaching Christian perfection, sanctification, and a pure life among believers, but in disciplining the Church.

It is easy to drift with the current of worldliness, but to take a step backward is like rowing a boat up a swift stream of water—it can be done but is somewhat difficult.

We had some special exercises in our Sunday school on Easter morning which seemed tobe interesting to the large number present.

We expect, the Lord willing, to hold our communion May 10.

W H. Benner.

April 19, 1914.

Goshen, Ind.

(Yellow Creek congregation)

To all Readers of the Gospel Herald:—On Sunday evening, April 12, we again re-organized our Y. P B. meeting for 3 months, with Bro. J. F. Buzzard Supt.

Our teachers' training class, conducted by Bro. D. A. Yoder, still continues with good interest and attendance.

On Saturday, April 18, baptismal services were held. At this time 12 were received into the Church by baptism and recently six were received by letter from other congregations.

On Sunday, April 19, we held communion services, almost all the members partaking. Bishop D. A. Yoder was with us on both occasions and conducted the services.

Cor.

April 20, 1914.

Nappanee, Ind.

(A. M. congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, April 12, one precious soul was received into the Church by water baptism, two by letter, one from another Church.

Sunday, April 19, Bro. S. S. Yoder of Middlebury, field worker of the Ind.-Mich. Sunday School District, came to us in the interest of the Sunday school; also gave to us a soul-stirring and upbuilding sermon; also husband and wife were received into the Church by letter the same day.

Jonas Metzler.

April 20, 1914.

Spring City, Pa.

Dear Readers, Greeting:—The work at this place is going on as usual. The Coventry M. H. had been closed for the winter, due to the scarcity of members. Being six miles from the Vincent M. H. it was inconvenient for members from this place to attend during the winter months. It has been decided to open with a series of meetings, on May 30, to continue to June 7. Bro. Geo. R. Brunk from Denbigh, Va., has been engaged to conduct the meetings. We sincerely desire the prayers of the Church that something may be done to place new stones in the wall of which Christ is the chief cornerstone. May the Lord use thee also.

Yours for Christ,
Paul Sheeler.

April 20, 1914.

Kokomo, Ind.

Greetings in Jesus' Blessed Name:—On Thursday, April 9, we held our preparatory services and council meeting. Peace and harmony expressed throughout the meeting. A general confession was made by a number of members to live henceforth more carefully and in earnestness in the Lord's work.

On Sunday, 19th, we had our communion meeting, which was well attended. 189 of the members were present and communed. Bro. J. S. Horner preached the communion sermon from I Pet. 2:21-25. It was very impressive.

G. W. North.

April 21, 1914.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name:—"Let the beauty of the Lord our God be upon us."

A young people's meeting was organized here, April 4, to meet every Saturday evening at 7:30. The following officers were elected for three months: Moderator, Bro. H. H. Mosemann; Sec., Sister Anna Frank; Treas., Bro. Elam Stoner; Chors., Bros. Reuben Hurst, Amos Hurst.

On Sunday evening, April 5, Bro. Noah H. Mack preached an instructive sermon, using the words, "Yet there is room." Sunday evening, April 12, Bro. John Charles of Habecker's congregation, preached an edifying sermon, using Rev. 1:18 as a basis for his remarks. Sunday afternoon, April 19, the funeral services of Bro. Edgar S. Landis were held in our church. (See obituary). Sunday evening, April 19, Bro. Amos W. Geigley of Bowmansville, formerly of Goshen, Ind., preached an instructive sermon on "the cost of discipleship."

Minnie E. Schload.

April 21, 1914.

Frazer, Pa.

Dear Herald Readers, Greeting in His Name:—On Sunday, April 19, we reorganized our Sunday school as follows: Supts., Harry G. Brackbill and Milton Brackbill; Sec.-Treas., Sister Myrtle Haldeman; Chors., Sisters Grace Haldeman and E. H. Taylor. Much interest was shown and all anxious to do more and better work for the cause at Frazer. A committee is being appointed for home missionary work whose duty will be to distribute Christian and Sunday school literature among non-church and Sunday school goers. Pray that the work may grow and prosper at this place. We ask those brothers and sisters in reach of us to visit us often, this being a fine encouragement to the members at this place.

Bro. J. B. Senger of Kinzer, Pa.,

(Continued on page 76)

Miscellaneous

TRIUMPHANT

Selected By Mollie E. Wolfe.

She walked amid the lilies
Upstanding straight and tall,
Their silver tapers bright against
The dusky mountain wall;
Gray olives dropped upon her
Their crystal globes of dew,
The while the doors of heaven grew wide
To let the Eeaster through.

All heaven was rose and golden,
Each cloud was reft apart,
Earth's holiest dawn in dazzling white
Came forth from heaven's own heart;
And never since on Eden
Creation glory lay
Had ever garden of the Lord
Beheld so fair a day.

Her eyes were blurred with weeping,
Her trailing steps were slow;
The cross she bore within her
Transfixed her soul in woe.
The only goal before her
Loomed through her spirit's gloom,
As in the early morning
She sought the guarded tomb.

But down the lilied pathway
A kingly presence came,
A seamless garment clothed Him,
His face was clear as flame;
And in His hands were nail prints,
And on His brow were scars,
But in His eyes a light of love
Beyond the light of stars.

For tears she could not see Him
As o'er the path He came,
Till, like remembered music,
He called her by her name;
Then swift her soul to answer,
The Lord of Life she knew,
Her breast unbarred its prison gates
To let the Easter through.

Rise, King of Grace and Glory,
This hallowed Eastertide,
Nor from Thy ransomed people
Let even death divide;
For yet again doth heaven
Throw all its gates apart,
And send the sacred Easter
Straight from its glowing heart.

AN OPEN LETTER

By E. J. Berkey.

For the Gospel Herald.

Dear Ones in Christ:—Greetings of love. We have been impressed for some time to write a letter of experience which may be a help to some. You know it is natural to want to know all about our journeys before we start on our way, and so often we are hindered in our Christian work and journey because we want to walk by sight and not enough by faith. Experiences of others may be a help to get us to weigh our own and profit by others.

The Lord says that He "will supply all your needs according to his riches," and yet how little do we trust Him in reality? We should not sit idly by and expect our Father to do all the providing for His children, but a wise child will fall in line to let Father manage and it does all that is possible to do under His instruction. In turn, we as children should do our utmost under Father's direction, and naturally He will see to our interest, welfare, and happiness.

Only those who are really tried in responsible positions can fully realize and appreciate this close fellowship and intimate relationship. Our missionaries could no doubt give real experiences as to what it means to literally depend on God and have Him "help out" when in need. While in Chicago as Sec. & Treas. of the Home Mission our faith was tried. With all expenses of the Mission, to which was added $63.00 per month rent, we often found pay day at hand with not half enough money to pay the rent, and it had to be met. What were we to do? We were in Father's work and it was His business to see after His children and His work. Did He not do it? Yes, verily, not once has He failed. He told us to "ask, and it shall be given unto you," and the workers felt free to ask because it was a mutual interest with the Master. Never that I can remember has the day gone by, the rent not paid. The mails through the day would always have it for us. How? Some one was impressed to send some means and they obeyed and the cause prospered, and the sender received a blessing. How many impressions come to us to do things, and instead of doing them we excuse ourselves, the cause suffers, and we lose the blessing.

A few weeks ago we were called to some work at Alexandria, Va., and were impressed to take a certain train for Calverton, on the way, to look after important duties. We were short of means at the time, and expected to take the 8:35 A. M. train. It was nearly train time and not the change on hand needed. We were about to speak for the amount to a brother to borrow it for a few days, when we were impressed to go to the post office first. When we got there we found a warm letter from a brother in Pennsylvania, about 200 miles away, who had been **impressed** to send me a letter with a check enclosed. The amount covered the fare return trip with a few cents for incidental expenses. After writing the brother and explaining that it was JUST in time for me to take the train a half hour later, as it was sent to Warrenton and forwarded, and one mail later would have missed me, he replied that he had a **deep impression** to send it, and after writing it expecting to mail it the next day, the impression came so strong that he must mail it right away that he made an extra trip to town and mailed it—"something that I never do." Thus the cause was prospered, and he was happy and received a blessing by being used.

Brother, sister, have we not had many such impressions in times past and did not obey? An impression to speak to some sad heart, we were too busy, too bashful, too slow, time passed and afterward we regretted it. Did you ever have the impression to visit some sick one and did not, or put it off, and found to your sorrow that it was too late? A missionary from India while on a furlough visited friends in Indiana. He had met a doctor who was not a religious man, but when he found out about this missionary being from India gave him a warm invitation to visit him. He was not well and gave the second invitation, and still it was neglected. "Plenty of time," you say, "to do things like that." In a few days the sad news came that the doctor passed to his reward unprepared. The missionary had the impression and was called for that work, failed, and what was the result? That has been a sting in his heart, "to think (said he) that I had to go all the way to India to do mission work and then neglect the work at my home door." Brother are you looking to India, Chicago, or some other place expecting to do mission work? Have you seen the children, the sad, discouraged, helpless all about you, looking and longing for that kind word, that smile of welcome, that Scripture promise, or whatever the Lord may direct you to give them? Have you written that letter to that bereaved one, who when you heard it you said, 'I must surely write them a letter?" "Oh I just did not get at it," too busy, too slow and time passed away, too thoughtless. No wonder you are not happy as you should be; you are a disobedient child. How can God help you and give you the talent you lack, when you don't use what He has given? Your neighbor has sickness, the impression comes to help, get wood, do chores, etc., and you **intend** to but you are so busy at home. How about that ministering brother who has a struggle to get along financially, a large family, and yet so much time is required and though a very busy man like youself he must go as duty calls. He may have asked you to go along. "Oh no. I have no time." Were you ever impressed to give him a day or two of your time and work for him? Did you do it? Is it any wonder many of our bishops and workers are financially in straits, and yet people criticise them for being poor financiers? Try leaving your work once like many of our bishops do and see how you get along. Weigh these im-

pressions that come and see if they "be of God" and if so, do not lose the blessing by being disobedient.

We can be home missionaries in the country as well as in the city, and if we are not, we should not be too strongly impressed about being a city missionary. We should be like Jesus who was a missionary, not only at Jerusalem, or in teaching the multitude, but in the lonely, side places —one woman at the well, two on the way to Emmaus, or anywhere there was one soul to help. Are we like Him? Oh how blessed to know we can help our Father in His great plan, even many miles away, and have His abiding presence, His grace, love, power, promises and blessings.

Let us pray for one another and do all we can in exercising our talents till we become "strong in the Lord, and in the power of His might."

Waynesboro, Va

ON TO THE COAST

By Anna B. Nissley.

For the Gospel Herald.

Greeting in Jesus' Name: By God's help I will endeavor to write the second letter about the west. I, with Sister Ida Swartzendruber, left Upland, Mar. 27 for Pasadena. At 8 o'clock Saturday morning we took the car for Mt. Lowe. The day was fair, and we looked forward to a profitable time. As we sped along we ascended higher and higher, winding around the shoulders of the mountains, skirting the steep sides of canyons until we reached the green depth of Rubio (2200 feet above sea) where it stops and we stepped into the incline. We soon reached Echo Mountain, 300 feet higher. The car of the incline seats about eighteen people, never loaded to exceed five tons. The car is attached to a cable of the finest steel, tested to 100 tons. Here at Echo Mt. is located the observatory, the great World's Fair Search Light, the electrical machinery for operating the incline.

From Echo Mt. we took the electric car toward the summit. The different views which we met were a wondrous charm. At one point, by looking up and down the mountain nine different tracks could be seen. Its ties are laid upon a solid granite shelf. As we climbed upward, changing pictures were revealed of great scope. Realizing the great depth below us almost caused us to shudder yet perfectly safe, knowing no condemnation resting on our souls. We could sing praises to God for the privilege to behold the beauty of His works. We reach the Alpine Tavern at ten o'clock. The trail starts from here to the summit, 1100 feet higher. The journey is made by horses and burro. When we reached the summit a heavy fog enveloped us, so we could not see any distance. We descended by another trail, but got to the same place started. We returned to Pasadena by 5.40, with our minds filled with many inspirations.

On Monday, March 30, we proceeded to the coast at Long Beach where we met Bro. and Sister Abram Brenneman from Wellman, Iowa, and Bro. and Sister John Kreider and son Benjamin, a very pleasant meeting indeed. The day following we took our first ride on the deep blue Pacific, to San Pedro, to visit Point Furman, where we found a few of its species of shells. As we stood and gazed over the waters, we thought of the benighted heathen on the other side. And our minds wandered from place to place where our missionaries are stationed. Our next trip on it was to Catalina Island. The trip was most delightful even if we were sick. The submarine gardens along its shores which were viewed by glass bottom boats were very marvelous to me. One cannot describe or explain in words. We saw mountains in the water as those on the land. The works of God are truly great. Who can say there is no God? I praise Him for the privilege to enjoy His work. I praise Him for health of body and mind, and for the courage He gives me both temporal and spiritual. But above all, I praise Him that He saved me. Amen.

Upland, Calif.

SOME TRUTHS ABOUT THE TRUTH

By S. E. Roth.

For the Gospel Herald.

Is it not strange how people will try to suppress the truth? But who will try to search and seek to learn the truth about a man when everybody calls him weak or, worse yet, when the ban of popular opinion points him out as a sinner, a crank and a fool. Yes, truth is unpopular; still without truth, we are lame, infirm, worse than slaves. It is truth that makes us free. "God's Word is truth." Falsehood can never overcome the one who relies on God for help.

Woodburn, Oreg.

When sickness undresses a man for death, then Job's "I know," and St. Paul's "I desire," are the words of sweetest comfort.—H. Montague.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Matt. 5:16.

"WORLDLY SPOTS"

By Sadie Brubaker.

For the Gospel Herald.

And they gathered themselves together against Moses and Aaron and said, Ye take too much upon you.—Num. 16:3.

(Continued.)

The particular sin of Korah was rebellion against God's chosen leaders. The motive that gave rise to such a feeling was what we call jealousy—it may be called self righteousness, covetousness, envy, or whatever else is selfish, but we want to notice that God was displeased with his attitude. This evil inclination marked the life of some before this time and God each time made known His disapproval by punishment

In our time we find two classes of people. One class favors anarchy instead of government, and the other class favors a governing power providing they are prominent in it. This may be applied to national, church, or home government. God is over all and He has His leaders.

In the Church we find the spirit of anarchy growing. God's anointed are despised because of their authority Be it ministers, deacons, Sunday school workers, or whatever office God may give, it is dangerous for us to despise their authority; just as much as if it were God, for in fact it is God anyway.

Among young people there is a tendency to envy certain ones because they appear to have more favor with the Church and God. The young soul who lays his or her all upon the altar and is recognized as a ready, willing soldier, will meet many Korahs. It is perplexing sometimes to know which way to turn when accused of usurping undue authority. Christian workers may do this, but more often it is a Korah that brings about such complaint

In olden days it was nothing less than sacrilege to manifest a spirit of hatred against anything consecrated to God's service. Is the meaning less intense now? It is sad to see professed Christians using the house of God as a house of merchandise or entertainment. And how carelessly the moments of prayer are spent in a vain, idle conversation.

Then in many homes the spirit of anarchy has reached a fearful pitch. The rod of correction is despisel, though it be used by Godly authorized parents. In the school room there is danger of the "Korah sin" to creep in. All these are **little things,"** they seem very small now, but they will come with us to the judgment.

Well may we again join with David in saying, "Cleanse thou me from

secret faults, keep back thy servant also from presumptuous sins; let them not have dominion over me."

Hesston, Kans.

"LOOKING FOR JESUS"

By Grace Shaum.

For the Gospel Herald.

The Christian calling not only consists in renouncing evil and doing good, but in looking toward a goal. Our King is in the heavens. Loyal subjects prove their loyalty by looking to Him there and living as unto Him.

Titus 2:13: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

I Pet. 1:7: "Though the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him for we shall see him as he is."

Often weary and worn, burdened with trials, disappointed in the short comings of fellowmen, we are cheered by the abiding presence of the Holy Comforter and look with fond anticipation to the time when Jesus will come in great power and glory to receive to Himself the faithful of all times.

Matt. 24:44: "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

In the preceding verses we are told to be watchful, and in this verse we are told to also be ready for Christ's coming. People are ready for the opera, circus and other worldly amusements, but not ready for the coming of the Son of Man.

Many people think they can be ready by living a moral life, and doing good works; but listen to what Christ told Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." From this we see that the moral man has no promise whatever. The plan of salvation is found in Christ, and no person can enter heaven except by His way.

We shall not live today following worldly fashions and vanities, thinking that tomorrow will be time enough to prepare for eternity. Today is the time to live for Christ and when tomorrow comes do the same, living every day as though it were the last day.

Who has the promise of tomorrow? God's Word teaches me that none have it. "Today, if ye will hear his voice, harden not your hearts."

Many are being called without a moment's warning Do you not think what happens to others may also be your lot? Who knows how soon our lives here may be ended and our departure at hand? If we are ready we need not worry about that time, but will with joy look forward to that time when we shall leave this world of sin and care and enter the land of joy and peace and "be with Christ, which is far better." Let us improve every moment, that when we hear the cry: "Behold, the bridegroom cometh, go ye out to meet him," we will be ready at once to answer the call. Let us ever be waiting and watching, but yet working, so that no matter how suddenly He may come we may be ready and with great joy hear the blessed words "Come, ye blessed of my Father, inherit the kingdom."

Wakarusa, Ind.

DOCTRINAL

(Continued from page 69)

others, and were it not for this opportunity we would soon grow selfish and narrow. God would have us all to be employed in His service for the rescue of the lost and the strengthening of the Church. It is God's chosen plan that the saved should reach the unsaved, that the last man shall be brought face to face with the claims and blessings of the kingdom. This is the mission of His followers all the time. The chief duty of the Christian Church is to give the Gospel to the unsaved, if this is done then we are fulfilling Christ's command in Luke 14:23: "Go ye into the highways and hedges and constrain them to come in, that my house may be filled." If we do not have an interest in the salvation of others we cannot be said to be spiritually alive.

Albany, Oreg.

MY MOTHER

When at morn I first awake,
My mother's face I see,
Smiling, and all alight with love,
And bending over me.

When the bedtime shadows fall,
I'm always sure of this,
Just as I'm drifting off to dreams,
I feel my mother's kiss.

—Mary Stanhope.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

CORRESPONDENCE

(Continued from page 73)

was with us on Sunday, April 12, taking his text from Matt. 28:6, 7, and I Cor. 15:20.

Secretary.

April 22, 1914.

Souderton, Pa.

Dear Herald Readers, Greeting:—We are glad to report there are now seven precious souls under instruction, to be taken into the visible Church on May 3, by water baptism. We hope they may become strong pillars in the Church. Bro. Isaac Kulp of Kulpsville, filled appointment here Sunday, April 19, with the assistance of Bro. Christian Allebach and Bro. Jos. Ruth. Communion services have been announced for June 14.

Our Bible study meeting is to be held this evening at the home of Bro. Mahlon Destrine. We are glad for the privilege of having such meetings, and are encouraged when we have a good attendance and "willing workers." Sunday school and teachers' meetings give us a double study of the Sunday school lessons, which are very interesting at this time, studying the life of Christ. Attendance at Sunday school April 19, was 303. Pray for the work and workers.

J. D. E.

April 22, 1914.

Porterville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to thank God for the blessings of life we are enjoying. Last Sunday evening we had special Easter services. Thirty children took part in the services. About one hundred were present. We had Sunday school and preaching services in the morning Bro. Emanuel Stahley preached from I Cor. 15:20. The brother admonished all to accept the risen Lord as their Savior.

Our Sunday school has been growing with an attendance as high as sixty. We need more workers at this place and our prayer is that God would send laborers into His vineyard at this place. We believe the Lord has a work here. We are enjoying the climate very much at this place. We ask all of God's people to pray for the work and workers in the far west.

In Christian love,

J. R. Miller.

April 16, 1914

"Blessed are the pure in heart: for they shall see God."

"The Lord is my refuge, the rock of my defence."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

March, 1914

General Fund

Fairview A. M. S. S., Nebr	$ 6.90
Logan & Champaign Co's., O., Mission Meeting	197.65
Children, Logan-Champaign Co's., O., Mission Meeting	1.83
Sugar Creek Cong., Ia.	24.53
East Union Cong., Ia.	14.96
Union S. S., Ill.	29 26
East Fairview S. S., Neb.	32.63
West Union Cong., Ia.	30.70
S. P. Zook	5.00
Total	$343.46

India Missions

Bethel & Guilford Congs. O.	$ 40.00
Samuel Wideman	5.00
Sterling Cong., Ill.	12.00
Mr. & Mrs. D. Kornhaus	8.06
Noah Gascho	2.00
West Fairview Cong., Nebr.	18.50
B. P. & Mary Swartzendruber	100.00
Waldo Cong, Ill.	34.15
Mt. Joy Y. P. B. M.	4.10
Zion Cong., Oreg.	12.00
A Bro., Mifflintown, Pa.	8.00
H. K. Blauch & Wife	10.00
A Bro., Ill.	75.00
Belleville A. M. S. S., Pa.	10.00
Willow Springs Cong., Ill.	12.72
Phil. 4:19	150.00
A Friend Wellsville, Kans.	2.00
Oak Grove & Pleasant Hill Congs., O.	70.00
S. P. Zook	10.00
From Souderton, Pa.	21.32
Allensville, A. M. S. S., Pa.	10.50
Salem S. S., Wooster, O.	1.10
Mattawana A. M. S. S., Pa.	16.65
Hiram R Alderfer	15.00
Total	$648.10

India Hospital

Ernest H. Miller	$ 10.00

Native Workers' Support

A. R. Eschliman's S. S. Class	$ 6.00
Zion Sewing Circle, Ohio	12.00
A Bro. & Sister, Kans.	6.00
W. J. Eigsti	60.00
Logan Co., O., Sewing Circle	4.00
Minnie Campbell	2.00
Mr. & Mrs. H. F. Reist	15.00
Salem S. S., Wooster, O.	2.00
S. P. Good	100.00
Total	$207.00

Missionary Support—India

H. Z. Erb	100.00
Logan Co., O., Sewing Circle	3.15
Total	$103.15

Chicago Missions

John Eigsti	$ 3.00
Goodfield Cong, Ill.	10.75
Freeport Cong., Ill	46.00
A Bro., Cullom, Ill.	5.00
A Family, Cullom, Ill.	3.50
Total	$ 68.25

Canton Mission

Orrville Mennonite Cong. O.	$ 9.05

Ft. Wayne Building

A Bro. & Sister, Medina, O.	$ 15.00

Altoona Mission

A Bro., Mifflintown, Pa.	$ 4.00

South America

Berne S. S., Mich.	$ 14.00

South America Pledges

J J. & Isa. Wenger	$250.00
Josiah Weaver	100.00
Total	$350.00

Note:—In the December report H. T. Campbell should have been credited with $15 instead of H. I. B. Campbell $10. The name Luther H. Passet should have been Luther H. Parret.

Old People's Home

A Friend, Wellsville, Kans.	$ 1.00

EASTERN TREASURER

India Missions

Kinzer S. S.	$ 6.02
J. & Mamie Yousay	5.00
A Sister	5.00
Josiah Hershey	1.00
Salunga S. S.	15.00
Total	$ 32.02

General Fund

Clear Spring Cong.	$ 5.83
Brethren in Md.	9.00
Brethren in Md	14.50
Total	$ 29.33

India Orphans

----------	$ 15.00
Total for March	$ 76.35

CANADIAN TREASURER

India Missions

Berlin S. S.	$125.00

Native Workers' Support

Hagey-Wanner Y. P. B. M.	$ 6.00

Toronto Mission

Hagey Cong.	$ 12.50
Latschar Cong.	9 24
Wanner Cong.	8.33
Total	$ 30.07

South America Pledges

Osias Snyder	$ 20.00
Mary Kraft	100.00
Total	$120.00

S. W. PENNA. CONF. DIST. MISSION BOARD

Old People's Home

Scottdale Cong.	$ 15.25

KANS.-NEBR. MISSION BOARD

Missionary Support India Mission

Missionary Support Band, West Liberty S. S.	$ 25.00

Native Workers' Support India

Catlin S. S.	$ 20.00

India Missions

Pleasant Valley S. S.	$ 12.13
La Junta S. S.	27.17
Springs Cong.	.30
Milan Valley Cong	.50
Pleasant Valley Cong.	8.00
West Liberty Cong.	5.40
Spring Valley Cong.	10.00
Spring Valley S. S.	10.31
Catlin Cong.	9.75
East Holbrook Cong.	25.66
Roseland Cong.	4.77
Roseland S. S.	29.37
Protection Cong.	4.00
Pennsylvania Cong.	10.00
Total	$157.36

Chicago Missions

Pleasant Valley Cong.	$ 1.00
West Liberty Cong.	2.00
Spring Valley Cong.	5.00
Catlin Cong.	2.00
Roseland Cong.	.25
Total	$ 10.25

Old People's Home

Milan Valley Cong.	$ .15
Pleasant Valley Cong.	.50
West Liberty Cong.	2.00
Spring Valley Cong.	1.00
Roseland Cong.	9.23
Total	$ 12.88

Orphans' Home

Milan Valley Cong.	$ .50
Pleasant Valley Cong.	3.50
Roseland Cong.	6.50
West Liberty Cong.	2.35
Total	$ 12.85

Kansas City Missions

Milan Valley Cong.	$ .75
Pleasant Valley Cong.	6.50
West Liberty Cong	8.00
Spring Valley Cong.	6.25
Catlin Cong.	2.00
Roseland Cong.	9.00
Pennsylvania Cong.	15.75
Total	$ 48.25

Children's Welfare Work, Kansas City

Roseland Cong.	$ 9.12

Evangelizing

Plainview Cong.	$ 3.00
Milan Valley Cong.	.25
Pleasant Valley Cong.	2.50
West Liberty Cong	1.00
Spring Valley Cong.	.56
Catlin Cong.	8.50
Protection Cong.	1.25
Pennsylvania Cong.	7.25
La Junta Cong.	6.55
Total	$32.86

Home Support

Pleasant Valley Cong.	$ 1.00
West Liberty Cong	1.10
Roseland Cong.	1.50
Total	$ 3.60

Home Missions

Milan Valley Cong.	$ .25
Pleasant Valley Cong.	.25
West Liberty Cong.	1.15
Spring Valley Cong.	1.25
Total	$ 2.90

For Bro. & Sister Egleson Support

Plainview Cong.	$ 2.00
Springs Cong.	1.25
Milan Valley Cong.	.60
Catlin Cong.	2.50
Roseland Cong.	6.35
La Junta Cong.	6.50
Protection Cong	.50
Total	$ 19.70

Incidental

Pleasant Valley Cong.	$ .25
West Liberty Cong.	1.00
Catlin Cong	1.00
Total	$ 2.25

Miscellaneous

Springs Cong.	$ .25
Pleasant Valley Cong.	2.00
West Liberty Cong.	.30
Roseland Cong.	.15
Total	$ 2.70

IND.-MICH. MENNONITE MISSION BOARD

India Missions

Howard and Miami Cong.	$ 11.11
Olive Cong.	15 00
Total	$ 26.11

India Native Workers' Support

C. A. Shantz & Wife	$ 5.00
Sisters' Class, Elkhart	1.50
Clinton (Frame) S. S.	2.00
Eva Kauffman	5.00
Ft. Wayne Cong.	8.00
C. A. Shantz & Wife	5.00
C. A. Shantz & Wife (for house for native workers)	15.00
Clinton (frame) S. S.	2.00
Total	$ 43.50

Ministeria. Supply

Middlebury Cong	$ 15.00
Nappanee (A. M.) S. S.	10.00
Bowne Cong.	4.03
Total	$ 29.03

General Fund

Forks Cong.	$ 15.50

Chicago Missions

A. R. Miller	$ 1.00

Ft. Wayne Mission

Nappanee (A. M.) S. S.	$ 10.00
A. R. Miller	1.00
Total	$ 11.00

Ft. Wayne Building Fund

Martin Fisher	$ 5.00
Geo. McGowan	5.00
Jonas Brubaker	10.00
Frank J. Martin	21.75
W. H. Myers	10.00
Simon G Birky	5.00
Jenny Slabaugh	1.00
A Bro.	3.00
Sol. Hartzler	25.00
Frank L. Knepper	1.00
Total	$ 86.75

LOCAL INSTITUTIONS

Orphans' Home

A. Metzler, Supt.

Elida, O. Churches	$100.00
Bro. & Sister Jno.	

Sweitzer	25.00
Sister, Beaverdam, O.	2.00
Bro., Minot, N. D.	1.00
Special Support	294.75
Total	$422.75

Canton Mission
Geo. M. Hostetler, Supt.

J. Y. Smucker	$ 1.00
Martin's Y. P. E. M.	5.00
North Lima Cong.	5.25
Canton S. S.	16.06
Walnut Creek Y. P. M.	4.00
Total	$ 31.31

Youngstown Mission
T. K. Hershey, Supt.

Masontown Cong., Pa.	$ 6.00
Waynesboro Cong., Va.	5.00
Barbara Otto	10.00
Rent	20.00
Total	$ 41.00

Ft. Wayne Mission
B. B. King, Supt.

Bro. Yoder	$ .50

Nampa Mission

Norene Parkhurst	$ 1.06

Gospel Mission—Chicago
A. M. Eash, Supt.

Christ Albrecht	$ 5.00
Visitors	3.50
Total	$ 8.50

Lima Mission
B. B. Stoltzfus, Supt.

Lizzie Yoder	$ 2.00
Rosie Byler	.25
Total	$ 2.25

Kansas City Mission
J. D Mininger, Supt.

Amos Showalter	$ 8.00
Gertrude Swomley	1.00
A Bro.	25.00
Bucks Co., Pa., Friends	7.00
Sycamore Grove, Mo., Sewing Circle	7.00
Rose Newenswander	1.50
Mrs. Mike Plank	1.00
Mrs. C. Z Yoder	1.00
Sisters, Bethel Cong., Mo.	4.50
Total	$ 56.00

Sanitarium
J. M Hershey, Supt.

Hospital Fees	$163.45
Dr. S. W. Maier	5.00
Robt. Voegtle	5.00
Peter Sommers	5.00
T. T. Woodruff	25.00
Woodruff Endowment	17.85
Total	$221.30

Contributions for **New Sanitarium Farm** solicited by D. S. Weaver, Hesston, Kans.

Geo. Shoemaker	$ 50.00
J. A. Zehr	50.00
A Bro.	50.00
D. H. Schertz	25.00
Peter Hirstein	50.00
J. W. Kempf	10.00
John Fisher	100.00
John Ropp	1000.00
Mother Ropp	1000.00
John Schertz	100.00
Samuel Nunemaker	25.00
Henry Schertz	25.00
Mary B. Nafziger	50.00
Martha Martin	15.00
Ben Litwiler	5.00
D. P. Springer	10.00
J. W. Springer	5.00
John A. Springer	5.00
N. D. Kauffman	3.00
John J. Reinhart	2.00
Barbara Springer	3.00
Val Springer	5.00
Mary Shenk	1.00
Martha Shenk	1.00
Total	$2590.00

Total receipts for March $5880.07

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

REPORT
Of the Weaver Mennonite Church Sewing Circle of Johnstown, Pa., for Year Ending April 1, 1914

For the Gospel Herald.

Number of meetings held	12
Average attendance	9
Total amount of collections	$100.13
Total amount of expenses	94.50
Balance in treasury	5.63
Number of garments and articles made,	60
Number of quilts quilted	10
Number of comforts	1

Nora E. Weaver, Secy.

REPORT
Of the Thirteenth Quarterly S. S. Meeting Held at Crystal Springs, Kans., Church, Mar. 29. 1914

For the Gospel Herald.

Organization: Mod., H. E. Hochstetler; Chor., Rhoda Yoder; Secys., Sue Nafziger, Lula Kaufman.

What the Influence of Children has done. Minnie Nafziger, Al. Coons.

Children have a great influence in winning souls for Christ. Parents have been brought to Christ through the influence of their children.

Who is Responsible for the Child? S. G. Schmidt, J. J. Zimmerman.

Parents, Sunday school teachers, and all Christian people. Children follow the examples of parents. Much depends on the beginning of the child.

Dangers of an Aimless Life. Dave Miller.

There is no success in an aimless life. We should have an aim and always aim for the right and our Christian life will be enjoyable. Destruction will be the outcome of an aimless life.

The "one thing needful." Bertha Plank, D. B. Rich.

We should work and choose the good part and not neglect the one thing needful to ask God for wisdom and guidance as He has told us through His Word to do.

Secretaries.

REPORT
Of the Forty-first Quarterly Meeting of the Mennonite Sunday School Union Mechanicsburg, Pa., April 12, 1914

For the Gospel Herald.

The lessons were very well discussed, beautiful thoughts were given. In conclusion Bro. W. W. Hege from Marion, Pa., talked on **"Colaborers with Christ."** He made it so plain that we must obey all God's commands to enter the kingdom of heaven.

Barbara Lauver, Secy.

REPORT
Of the S. S. Meeting Held at the North Lima, Ohio, Mennonite Church on Good Friday, April 12, 1914

For the Gospel Herald.

Meeting opened by scripture reading (Matt. 27:26-54) and prayer by I. B. Whitmer.

Officers: Mods., A. W. Hershberger, I. B. Whitmer; Chor., Walter Yoder; Secs., Bernice Devitt, J. W. Ziegler.

Sins that Crucified Jesus.

1. **Envy** (Mark 15:19). J. L. Yoder.

The common Jewish people were looking for new leadership, and, in Jesus the Scribes and Pharisees recognized a rival. To overcome envy in our lives love and humility should be cultivated.

2. **Avarice** (Matt. 26:14-16). George Mumaw.

Judas had a greater love for money than for his Master. This sin may be overcome in everyday life, by placing another's interests in the same basis with our own.

3. **Slander** (Luke 23:2). J. W. Ziegler.

Through the great desire of the Jews to accuse an innocent man, they resorted to falsehoods. Slander may be prevented by loving our neighbor as ourself.

4. **Servility** (Mark 15:15). Bernice Devitt.

Pilate, owing to fear of losing his position, delivered up Christ to the people, to be crucified. No one can afford to sacrifice principle to position in life.

Some Things to Teach. Eli Blosser.

Aim should be to teach the whole Bible. Christ and Him crucified. Teach things that Christ emphasized. Our lives should be in accordance with our teaching.

Things not to Teach. Walter Yoder.

Adapt the lesson to the different grades and do not try to teach primary class in same method as intermediate. Do not leave false impressions.

Children's Meeting conducted by Elias Lehman.

Illustrated lecture by Sister T. K. Hershey.

What Problems Confront You as Teachers? (To be answered by teachers.) Was discussed by question box.

What Problems Confront You as Pupils? To be answered by pupils. Was discussed by question box.

The Need of Keeping a Better Record of Church and Sunday School Work. Walter Shank.

Find out if the work pays. Find out if the individual is progressing.

Paul as a Missionary Example. Ida Ligo, A. W. Hershberger.

The essay by Ida Ligo was read by B. Devitt, and will appear in paper later on.

Paul was a man of remarkable zeal won with conviction. He also lived up to it.

Secretaries.

"The missionary must have a message which he can impress upon the unsaved, by his own personal experience."

Married

Yoder—Martin.—On March 21, 1914, at the home of the officiating bishop, Bro. A. J. Steiner, Bro. Alvin, eldest son of J. L. Yoder, of Columbiana, Ohio, to Sister Ada, daughter of Bro. and Sister Jacob Martin of North Lima, Ohio.

Greenawalt—Yoder.—On April 5, 1914, at the Emma Mennonite Church near Topeka, Ind., Bro. Elmer Greenawalt and Katharine Yoder, both of Topeka, Ind., were united in holy matrimony, Bro. O. S. Hostetler officiating. May God abundantly bless them as they go through life hand in hand.

Obituary

Kulp.—Jacob S. Kulp died March 12, 1914; aged 68 y. 10 m. 19 d. He leaves to mourn his departure 5 sons, 3 daughters and 1 sister. His wife departed this life 17 years ago, also 2 sons and 2 daughters have gone before. Funeral was held Mar. 17. Interment at Deep Run M. H. of which congregation he was a member. Text, Jno. 10:27, 28.

"Dear father, thou hast left us,
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Shetler.—Christian Shetler of Elton, Pa., was born Jan. 27, 1838; died while sitting in a chair, Apr. 15, 1914; aged 76 y. 2 m. 19 d. He leaves to mourn his departure his widow and three children—Mary, wife of David Stull, Amanda and Noah Shetler. He was a brother of Jacob and Abram Shetler of near Davidsville and Lewis Shetler of Lancaster Co. Funeral services were conducted at the Pleasant Grove Mennonite Church by L. A. Blough, Alex. Weaver, and D. S. Yoder. Text, Psa. 90:12.

Weidman.—John Weidman of Hinkletown Pa., was born June 30, 1848; died April 11, 1914; aged 65 y. 9 m. 11 d. He was seriously ill with pneumonia for six weeks. He was baptized by Bro. Noah Mack on his sick bed in the night of Mar. 14. After being received he improved some, but then complications set in. After making the surrender he was concerned about his unsaved friends and said they should not put it off as long as he did. Services and burial at Groffdale conducted by Noah Mack and Benj. Weaver, from Jas. 4:14.

Kunkel.—Hannah Kunkel (nee Bergey) was born near Mannheim, Ont., July 25, 1857; died after a lingering illness of tuberculosis of the bowels for 2 years, April 11, 1914; aged 56 y. 8 m. 17 d. At the age of 16 she was converted and united with the Mennonite Church, remaining faithful unto death. In July, 1889, she was married to John Kunkel, Waterloo, to which union were born 6 children, of whom 1 son preceded her, leaving to mourn their loss a husband, 1 daughter, and 4 sons. She leaves a bright evidence that she is gone to be with Christ, which is far better. Funeral services at the home by Noah Stauffer and at the church by Noah Hunsberger from Heb. 4:9, and by Jonas Snider from II Cor. 4:16-18. Burial in David Eby's cemetery. May God abundantly bless the sorrowing family.

Bless.—Katie L., wife of Charles Bless, died of consumption at her late home in Lancaster Co., Pa., April 14, 1914; aged 33 y. 7 m. 13 d. She was a sufferer for nearly 2 years and even before that was in delicate health. She is survived by her husband and parents on both sides, also 2 brothers and 1 sister. Her little son preceded her to the spirit world, just about a year previous, died of the same disease. She was a consistent member of the Mennonite Church for many years, having the "meek and quiet spirit, which in the sight of God is of great price." She was looking for the time of her departure for nearly a year and had all plans laid out for her funeral. Funeral services conducted at the home by Levi Ebersole and at Good's M. H. by Bros. John Landis, John Mosemann, and S. E. Garber, with interment in the adjoining cemetery.

Weldy.—Forrest Mervin, the only child of Bro. Martin and Sister Mary Weldy, was born in Nappanee, Ind., Sept. 21, 1904; died in Elkhart, Ind., April 8, 1914. He was always a healthy, robust child. His death was caused by first having the measles which later developed into diphtheria. He was a good and bright boy, and was interested in Sunday school and mission work. He had a smile for everybody and thus made many friends.

Besides his bereaved parents his departure is mourned by many relatives and friends. Memorial services will be held later.

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of dear Forrest
Took its happy homeward flight.
And we long to cross that river,
Long to rest upon that shore,
There to see, and know, and love him
With the Savior, evermore."

Hager.—Sophia, wife of Frederick Hager, was born in Holmes Co., Ohio, May 15, 1846; died in Elkhart, Ind., April 18, 1914; aged 67 y 11 m 3 d. At the age of 5 years she moved with her parents to Indiana. She was united in marriage to Frederick Hager, June 26, 1866. To this union were born 9 children, 3 of which preceded her in death. She leaves to mourn her departure husband, 3 sons—Frank, William, and Edward—three daughters—Mrs. Frank Miller, Mrs. O. E. Swinehart, Mrs. J. B. Huffman—together with 17 grandchildren remain to mourn the loss of a loving companion, mother and grandmother.

In early life she was converted and united with the Mennonite Church, of which she remained a faithful member until Jesus called her home.

Funeral services at Prairie St. Mennonite Church, Elkhart, Ind., Samuel Yoder and J. E. Hartzler in charge, Bro. Yoder speaking at the home and Bro. Hartzler at the church.

DeFries.—Jared DeFries was born in Holland, Jan. 8, 1832; died April 14, 1914; aged 82 y. 3 m. 6 d. He came to America in 1854. He was united in marriage to Josephine Fisher Dec. 20, 1860. To this union were born 5 sons and 1 daughter. The latter died many years ago. He died on the old homestead where they lived ever since they were married. He was baptized and received into the Mennonite Church in 1864 and was a faithful member until death. When the summons came it found him anxiously waiting to depart and be with Christ. He leaves to mourn his departure a sorrowing wife, 1 brother, 5 sons, 11 grandchildren, and 2 great-grandchildren. He bore all his sufferings with Christian resignation. Bro. DeFries experienced the hardships of a pioneer life which are usually found in a newly settled country. He was buried on the 17th. Funeral services at the Nappanee Church, Elkhart Co., Ind., conducted by Ezra Mullet and David Burkholder. Peace to his ashes.

Landis.—Bro. Edgar S., son of Bro. A. A. Landis, was born Aug. 21, 1895; died at the home of his parents at Ephrata, Pa., April 16, 1914; aged 18 y. 7 m. 25 d. He leaves to mourn his departure, father, mother, 3 sisters, 1 brother and many relatives and friends. He united with the Mennonite Church about 6 years ago, shortly after they had moved to Virginia, and was a faithful member. He had been ailing since May, 1913, having had malaria and never fully recovered from its effects. Last fall Bro. A. A. Landis and family moved into our midst again. Bro. Edgar had been in bed a few days over a week when at noon April 16, he had a stroke of paralysis, after which he could not speak and died in the evening. He was interested in church work and very patient. The day he died he said, "I'm satisfied just as the Lord makes it." He spoke of God's love as expressed in the beautiful flowers and the birds which flew around the windows in the mornings, and claimed the promises of God

Funeral services April 19 at the Ephrata M. H., by Bishop Benj. Weaver and Bro. Benj. Wenger, where a large number of friends had gathered. Interment at Metzler's cemetery.

Doughtery.—Daniel Dougherty was born in Ireland, Dec 25, 1850; died April 13, 1914; aged 63 y. 3 m. 19 d. He came to America in early childhood and his parents died while he was quite young. In 1874 he was married to Sarah Garver. To this union were born 4 children, Patrick, Mary Ann, William Albert, and Amniah. He lived in the vicinity of Elkhart for the last 34 years, most of which time was occupied in farming. He is survived by a sorrowing companion, 3 sons, and 3 grandchildren The daughter died in 1902. He was afflicted with diabetes about 3 years ago which caused his death. His sufferings toward the last were severe. He united with the Mennonite Church, Elkhart, Ind., something over a year ago. He was a faithful, devoted member, attended worship whenever possible. He much enjoyed religious services and we have the best of reasons to believe he has gone to be with those who have washed their robes and have made them white in the blood of the Lamb. Services at Elkhart by Bro. J. F. Funk, assisted by Bro. Samuel Yoder, from II Tim. 4:6-8, which he himself selected. Buried at Smith's Cemetery 7 miles N. E. of Elkhart.

Gerig.—Mary (Conrad) Gerig was born Sept. 4, 1857, in Henry Co., Ia.; died Mar. 15, 1914, in Linn Co., Oreg.; aged 56 y. 6 m. 12 d. In youth she united with the A. M. Church of which she was a worthy and consistent member till the time of her death. On Feb 7, 1878 she was united in marriage to Christian R. Gerig. She leaves a beloved husband, 6 sons, 3 daughters, 1 brother and many relatives and friends to mourn her departure. Three children died in infancy. The deceased was a woman of excellent character and noble qualities. As a wife she was faithful and true, proving herself a helpmeet to her husband, especially during his years in ministerial services, doing what she could to lighten his work. The heart of her husband could safely trust in her. As a mother she was kind, devoted, patient, and self-sacrificing, ever ready to sympathize with her children and administer to their needs. Her children have reason to rise up and call her blessed. As a neighbor she was peaceful, kind, and sociable. She is missed in Sunday school and church, because her seat is empty. In her affliction she was resigned to the will of God. May God bless the bereaved brother and children that they may put their full trust in Him who judges all things right is our prayer. Funeral services were conducted at the Fairview Church. Interment at Riverside Cemetery. Services were conducted by Bros. Daniel Erb, C. C. Steckley, A. P. Troyer. Text, Eccl. 8:8.

Are you thankful for the gift of speech? —Sel.

Items and Comments

A slight earthquake shock was felt at Reno, Nev., April 24.

Work on the Panama Canal has proceeded to a sufficient extent that it may be used for ships to pass through in cases of emergency.

The estimated loss, from disease, of cattle, hogs, and sheep in the United States in 1913 has been officially placed at $150,000,000.

A census of Catholics in the United States, just completed, shows a Catholic population of 16,067,985. New York has the highest number of Catholics of any state in the Union, and Pennsylvania is second. The directory shows that there are 14,651 churches and 18,568 priests in the United States, and 1,669,391 children receiving instructions in Catholic parochial schools, colleges, etc.

While the United States is having its troubles with Mexico and the eyes of the world are turned in that direction, a little war has been going on among the striking miners in Colorado. Pitched battles between the state militia and strikers have been fought, and scores of lives lost. Both sides are charging those on the opposite side with great barbarity, and both are probably correct. Selfishness is father to many woes.

Before the international child welfare congress at New York City, April 23, it was stated on authority that in the United States each year 3,000,000 babies die before they are a year old; and that by proper attention to sanitation and hygienic rules 60 per cent of them could be saved. Here is a great problem worth considering. A greater problem still is the question of reaching the many millions of unsaved souls who are sinking into Christless graves, and a Christless eternity.

For the past week the United States and Mexico have been on the verge of war, with neither nation quite willing to assume the responsibility of formally declaring war against the other nation. As we write the war clouds are gathering and any moment may bring the news that the two nations are in deadly conflict. A ray of hope is afforded in the report that President Huerta had agreed to accept the mediation of several South American countries looking to a peaceable settlement of the present difficulties. Lovers of peace are still praying that the unexpected may happen and war be averted.

At an expense of $1,367, a thousand Bibles, printed in the Gilbert Islands language, were recently sent from the Bible House in New York on a voyage of fifteen thousand miles to Sydney, Australia, thence to be forwarded to their destination—the Gilbert Islands. The translation was a labor of love by the famous missionary, Dr. Hiram Bingham. The American Bible Society donated these books to this far-away mission field in the South Pacific archipelego. To these islanders these Bibles will be precious beyond all else this earth affords. Carping critics may jeer and sneer at the absolute faith, shown by these simple-minded aborigines. In some way, however, truths hidden to the would-be "wise and prudent" are revealed to those babes in Christ.—Gospel Messenger.

Notice of the Annual Meeting of the Mennonite Board of Missions & Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church in Berlin, Ont., May 25-27. The Executive and Mission Committees will meet at the same place on Saturday the 23, at 9:00 A. M., to arrange their work for the Annual Meeting. At 1:00 P. M. May 25, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President,
J. S. Shoemaker, Secretary,
D. J. Johns, Chair. Mis. Com.

CONFERENCE ANNOUNCEMENTS

Ontario

The Annual Conference of the Mennonite Church of Ontario wil be held (D. V.) at the Berlin Church, on Thursday and Friday, **May 28 and 29, 1914.** A cordial invitation extended to every one.

David Bergey.

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Illinois

The annual Sunday School Conference for the state of Illinois will be held June 2-4 at the A. M. Church near Metamora, Ill. The Church Conference will be held the day following Sunday school conference at the Union Church near Washington, Ill. A cordial invitation is extended to all Sunday school and church workers. Those coming from a distance will notify either J. D. Smith, Metamora, Ill., or the undersigned.

A. L. Buzzard,
Washington, Ill.

ANNOUNCEMENT

The fifth annual meeting of the Mennonite Children's Home Association will be held at Millersville, Pa., on Monday, May 4, 1914. Morning session begins at 9:30. An invitation is extended to all.

D. M. Wenger.

SUNDAY SCHOOL CONFERENCE

The Nebraska A. M. Sunday School Conference will convene at the A. M. Church near O'Neill, Nebr., May 28, 1914, and remain in session two days. All interested are invited to attend.

Wm. H. Kremer.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

ANNOUNCEMENT

The meeting for the organization of the "Eastern Mennonite Board of Missions & Charities" will be held at the Mennonite Church, E. Chestnut & Sherman Sts., Lancaster, Pa., on Monday, June 8, at 1 o'clock, P. M.

Peter R. Nissley, Secy.

NOTICE
Of a Proposed Change in Manual of the Mennonite Board of Missions & Charities

Notice is hereby given to the Trustees of the Mennonite Board of Missions & Charities, that a vote will be taken at their next Annual Meeting to amend the Regulations of said Board to dispense with the Office of Field Secretary, and create a new Office, the object of which will be to create and maintain a more perfect system of finances. And seek to make any such other changes in the Regulations of the Manual as may be deemed necessary.

C. Z. Yoder, Pres.
J. S. Shoemaker, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 7, 1914 (Gospel Witness Established 1905) No. 6

EDITORIAL

"**Trust in the Lord** and do good: so shalt thou dwell in the land, and verily thou shalt be fed."

"**There are** only two ways to spend life," writes one of our earnest workers in a recent letter. This simple truth is lost sight of by too many people. Many who vainly imagine themselves neither for nor against Christ will find out some day—when too late—that they have been on the **way** "the end thereof are the **ways** of death."

Two kinds of Bible critics were aptly described in a recent editorial in the Bombay Guardian. Both had made a thorough study of the Old Testament, and both were considered eminent authorities among people of their kind. The difference was that one had studied the Old Testament "as it was" while the other studied it "as it was not." It is from the latter class that we get our crop of higher (?) critics.

Concerning the unjust steward two things can be said: (1) He was wise, in that he made provisions for being taken care of after his stewardship was taken from him. (2) He was unworthy, in that he acted dishonestly with his master's goods. In both points we want to profit by his example. We want to imitate his wisdom, remembering that if we imitate his dishonesty we will have no "friends" who will be able to receive us into "everlasting habitations."

Gambling.—Eelsewhere in this issue we print a timely article on "The Ethics of Gambling." The article should be carefully read by those who see nothing seriously wrong about gambling itself but who opose it on the ground that it leads to bad results. Gambling, like war, is wrong in principle and not merely in results. It is even worse for the man that wins than for the man that loses. The man that loses usually gets his eyes open; the successful gambler never does.

April 30, 1914, marked the close of the sixth fiscal year in the work of the Mennonite Publishing House. A full report from the General Manager and Secretary-treasurer of the House will appear in these columns next week, the Lord willing. At this time we can but express our appreciation and thanks for your generous support of the work here during the past year and we trust that a greater work may be done from year to year. We recognize that success ought not to be reckoned by the volume of business done, but by the way that we stand for the Gospel of Jesus Christ and succeed in magnifying His name before men.

Tracts.—We have just issued a new edition of tracts—3,800,000 pages in all. Among these is one on "Russell's Hell Vs. the Bible Hell," by Bro. J. H. Mosemann. This tract like the other Russell tract, "Russell and Russellism," by Bro. J. E. Hartzler, is in great demand wherever known. Both tracts are effective in opening the eyes of people to the folly of that arch deceiver's heresies. The secret of their power is that they tell the unvarnished truth in contrasting Bible truth with its imitations. Our tract work is continually widening, due to the fact that a number of tract distributors have taken hold of them and are giving them extensive distribution in a number of states and provinces where our literature has heretofore been unknown, also in several countries in Europe. The printing of this large issue of tracts has created a deficit in our tract fund, but we hope soon to see a surplus on hand to be used in sending out others. Pray for the work.

Mexico.—As we write this word we think of bloodshed, poverty, crime, wretchedness. At this writing the white-winged dove of peace is attempting to get a foothold in that distracted country, and many prayers are ascending to the end that it may succeed. But war times are times of uncertainty. It may be that by the time this reaches the eye of the reader the war will have been renewed in greater fury, or it may be that by that time the unhappy struggle will be over and the bleeding country will have another opportunity to retrieve its shattered fortunes. But that is not our subject. Our aim is to present a few thoughts concerning the lessons to be learned from the unhappy conflict there.

1. "The way of the transgressor is hard." In natural resources, fertility of soil, climate adapted to rapid growth in vegetation, Mexico is blessed to an unusual degree. Had the people there remembered that "righteousness exalteth a nation" and walked accordingly, Mexico would today be a blooming paradise. Instead, the nation preferred to walk disorderly. The religion of her people is largely one of superstition and form, and the masses have, as a rule been content to walk in ignorance the catspaws of ambitious adventurers who regarded riches and self-aggrandizement above the welfare of the people, and 46 civil wars since the beginning of the nineteenth century tell the rest of the story. Mexico is reaping what she has sown.

2. The presence of the United States army and navy in Mexico proclaims the failure of armed peace. The popular idea today is that war is barbarous and peace glorious—until some powerful nation feels itself insulted, when it is glorious to fight and cowardly not to do so. That has been the policy of the United States toward Mexico. Loud and long have

been her protestations of friendship and of an unwillingness to fight. At the same time there has been a preparation for war and an attitude that gave Mexico to understand that if she did not soon behave herself she might look for a fight ahead. But the bleeding and impoverished nation, instead of being overawed by this show of superior force, became desperate, defied her northern neighbor, and the two nations were rushed to the brink of war. This is another illustration showing that peace, to be enduring, must rest on something more substantial than bayonets.

3. Peace is more powerful than war. Nations prosper when peace reigns. As an illustration of the power of peace we might call attention to the fact that the United States and Great Britain are about to celebrate a century of peace—and not one single soldier has been stationed on the border between the United States and Canada to maintain this peaceful attitude. Another illustration: William Penn, without the aid of a single bayonet or gun, won and held the lasting friendship of the Indian while the other colonies were distracted with Indian wars. As with individuals so with nations, the one that goes armed stands in greatest danger. Peace is constructive, war is destructive.

4. There is no acceptable substitute for Bible nonresistance. There is a vast difference between the peace that Christ taught and the peace which modern peace organizations uphold. Christ says that the peace which He came to bring is different from that which the world gives (Jno. 14:27); that all they that take the sword shall perish with the sword (Matt. 26:53); that His kingdom is not of this world, therefore His servants do not fight (Jno. 18:36); that instead of paying our enemies back in their own coin we should love them, pray for them, etc., etc. Paul teaches the same doctrine when he forbids revenge, says that "the weapons of our warfare are not carnal," and that "the servant of God must not strive." Any peace doctrine which falls short of this standard fails to stand the test of both time and eternity.

5. Beware of the teachings of those who cry "Peace, peace," in times of peace and who in time of war fail to stand by the New Testament doctrine of peace. This is our testing time. Will we bear the test? A few illustrations may not be out of place.

In our office we have quite a number of exchanges. All are advocates of peace, as a policy, but not all are outspoken against a war with Mexico. On the other hand, some rather censured President Wilson for hestitating to go to war as much as he did while Americans were being slaughtered.

Several prayers were prepared for use in the Episcopal churches during the war (which we still pray may be averted). The one for use in the army and the navy prays mightily for victory. What kind of a prayer should be arranged by the Mexican ecclesiastical authorities for their armies? Are these to be directed to the same God? He must be perplexed just to know which side to favor in His answer. "All they that take the sword shall perish with the sword," is a testimony of Christ that is hard to reconcile with such prayers.

The noted evangelist, "Billy" Sunday, is quoted as saying that "my business is fighting. I fight the devil, but if Mexicans try to compete with the devil in stirring up trouble, I say devote attention to the Mexicans." "I am strong for war," is his comment, in case the Mexicans refuse to behave themselves.

These illustrations could be continued indefinitely, but enough have been given for illustration. How different such attitude from that assumed by Christ and His apostles. Though He might have called to His assistance more than twelve legions of angels from heaven, He meekly submitted to what His enemies laid upon Him, and died for the cause of salvation. The apostles went forth in conquering power, their weapons "not carnal, but mighty through God." Conquest through suffering is not pleasing to the flesh, but it wins for God. Conquest through armies and navies are temporary conquests only in the long run destroying more than they build. Let the victory of the cross be the only one considered worth winning, and the perfect peace doctrine of Christ the Prince of Peace the only one worth defending.

6. There is a God in America. He is "longsuffering," as Peter tells us, and often permits people to live and to thrive in things which hide His glory from man. But His eye is ever open to the cries of the needy. It may be that the iniquity of the Mexicans, like the iniquity of ancient nations that fell, is full; and if it is, He will allow that nation to fall. It may be that the people of the United States are ripe for a period of tribulation; and if so, God will permit it to come. So far as we are able to see we can not get farther than "it may be;" but "we know that all things work together for good to them that love God," and out of all this turmoil the children of God will learn lessons that will be helpful to them. Another thought that we do not want to forget is that certain retribution will follow, in God's own appointed time and way, for all the evil that men and nations may do. "Whatsoever a man soweth, that shall be also reap." Let not our vision of God be dimmed, or our sense of duty lost, by the stirring events of the present. Let our prayers ascend to God, our hearts be open to His Word, our eyes be open to opportunities, and nothing swerve us from the path of duty illumined by the light of God's Word.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

FULFILLING THE LAW

By George S. Grim.

For the Gospel Herald.

Jesus Christ teaches that a divine unity pervades the law, a unity that cannot be broken, all its separate commands resting upon a common, immutable basis; but connected in spirit and obligation, that you cannot truly obey one without obeying the other, nor break one without breaking the other. Looking at the law in this oneness of character, Jesus points to two requirements—love to God and love to man. The sum and substance of the whole is, first, we are called upon to love the Lord our God, with all our heart. This is not a mere faith in His divinity or a bare acknowledgment of His sovereign right, nor a studious observance of the prescribed form of worship, the presenting of sacrifices that are required. Nothing but the supreme love of the heart can meet this great demand. All idolatrous self-love, creature-love, world-love, must be renounced in order that this first and greatest of commands be kept. Then again, "Thou shalt love thy neighbor as thyself," a mode of measure to love others which can only be truly obeyed, when we love God first and above everything else. For if a man love himself supremely, he can love no other as he loves himself. Neither can you love the God of heaven and earth and everything He has created, without loving your neighbor as yourself, which God has established as an evident fact because the neighbor stands on the same level as you and I do. But God is supreme.

Louisville, Ohio.

What I have in my own hand, I usually lose, but what I put into God's hand, is still, and ever will be in my possession.—Luther.

"BE YE SEPARATE"

By R. J. Heatwole.

For the Gospel Herald.

Be ye separate, saith the Lord . . . . and ye shall be my sons and daughters—II Cor. 6:17, 18.)

For some time I have been thinking of this and similar scriptures, where commands and exhortations are given, followed occasionally, as here, with a promise, granting, that if we be obedient to the Father, we may be considered then as brothers and sisters to Jesus. Matt. 12:50; Luke 8:21; Mark 3:35.

The reason I think more than usual of these exhortations and promises, is because I have had opportunities of looking into weekly and daily papers that others are receiving, and in every one of them there is much said, many facts given where bitterness, hatred, murder, suicide and war exist, besides millions of dollars invested in the finest war ships possible to be made. Thus we are compelled to know the fact that very many souls are launched off into eternity unprepared for the serious change! having no desire to gain heaven, or escape hell! I have no desire to read those papers now on this account. Prefer to read "One Thousand Questions and Answers," and many other religious teaching on Christ's life, that we could name, especially the New Testament, with II Cor. 13:5 resting upon the mind each day; viz., "Examine yourselves whether ye be in the faith." We are chosen as a peculiar people, called out of darkness into His marvelous light. I desire ever to belong to this peculiar people.

Windom, Kans.

HELL: A TERRIBLE REALITY

Sel. by Clayton F. Derstine.

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

The popular god is not the God of the Bible. The popular god is a dead trunk. He has no eyes, he cannot see; no ears, he cannot hear; no feet, he cannot pursue; no arm, he cannot punish.

Listen, O heavens! God has changed (though in our simplicity we used to think Him unchangeable)! Our modern god is not at all the same as the ancient God. The God of the ancients had iron for Sodom and Samaria and Tyre and Jerusalem, and Balaam and Belshazzar. The God of Abraham used to thunder in His ire. He ruled with a rod of iron, and dashed to pieces sinning nations like a potter's vessel. But our modern god has no iron in his constitution. He has sheathed the sword, and sat down helpless in heaven, an indulgent weakling! Sinai's thunders are hushed forever; and the arm which used to visit vengeance swift and dire upon impenitent sinners, now hangs nerveless and paralyzed. That is the popular god, and I for one, refuse to worship him; for I have nothing to do with the creation of men's wishes, but with the God of the Bible.

God is unchanged and unchangeable. "I am Jehovah, I change not," is a word that smites modern thought and popular infidelity right on the cheek-bone and teeth, and will one day put an end to all unbelief in His power to punish—in hell!

The reign of iron lasts still! The same God—who hurled oceans over Alps and Andes, drowning a world, and scorched Sodom to cinders in a hurricane of fire, and choked the streets of Jericho with corpses, and threw the Roman dogs on Jerusalem, to tear it limb from limb, until, in wild struggles of darkness and fire, a nation found its grave—reigns still. The same God—who cursed Cain, and sent remorse upon Esau, and dug a grave for Korah, flung Jezebel to the dogs, and slew Belshazzar at his own banquet table, and hurried Judas to a suicide's eternity—reigns still, unchanged forever, and what He has done before, He can do again.

He has two sides—mercy and justice. At Sinai He sets forth His justice. At Calvary He is just and merciful. If you find me a god who is all mercy and not just, I will not scruple to call him an idiot of your imagination. I totally refuse to have anything to do with your india-rubber god, at whom you can shake your fist and yet live; for he is not the God of the Bible. Justice and mercy are the twin pillars of His throne; and the day God ceases to be just and punish sin, He will cease to be, and heaven will grow dark.

The popular god, who is all mercy, is not the God of this Bible, is not the God of His people, is not the God of Calvary, is not the God of heaven!

There is a hell, understand this first, and be mercilessly clear on this point. The Hebrews took their idea of that awful place from Hinnom's Vale, a deep gorge on one side of Jerusalem. Here red-handed Manasseh passed his children through the fire of Moloch—horrid king!—while the thunder of drums drowned their dying screams. It was the sewer of the city—the abominable receptacle of every conceivable filth and impurity; to consume which, fires were kept constantly burning. The cries of bloated vultures, the unceasing fires —now smoldering, now blazing out anew, as the wind rose and fell—and the deep banks of stenchful smoke always lying over that horrid vale, made it, in the eyes of every Jew, a picture of hell.

There is a hell, though Universalism—or the devil's theory of hell—with the blandest of smiles, comes to tell us, that all alive, saint and sinner, will turn up in heaven at last. The murderer and the murdered, the seducer and the seduced, the hater and the hated, the robber and the robbed, to their surprise, will all find heaven at last. Nero and Paul, Jesus and Herod, Judas and Peter, Cain and Abel, Elijah and Jezebel, Tom Paine and Murray McCheyne, will all come out at the same side of the judgment throne. A strange heaven indeed!—with all the hypocrites and whoremongers and drunkards and backbiters and blasphemers standing on the glassy sea. I say in the name of reason, the thought is blasphemous

Sin is being burnt into your soul as with a red-hot iron. You cannot throw it off as you do your clothes. It is part of your being. Look out, men, sin is no trifle; it will live when the sun is buried.

The more popular theory of this age is Annihilationism; that is, "I die like my dog." I die a sinner, and am nowhere ever after. The coffin that holds my body is the grave of my soul, and, of course, punishment of any kind in eternity is an impossibility. Now this theory denies the immortality of the soul; for when my body dies my soul dies. But God says, "The wicked shall be turned into hell,"—"Where their worm dieth not, and the fire is not quenched."

To your Bibles, men, and let us have the truth, whatever it be. I will cite the eternal God Himself, and hear what He says: "The wicked shall be turned into hell" (Psa. 9:17). You may scatter the everlasting mountains or split the sun in twain, until, with shorn locks and dimmed eye, it stumbles on the pathway of light; but you cannot alter God's Word. I cite the tender hearted Savior; and three times in one chapter (Mark 9) He speaks of a worm that never dies, and a fire that never shall be quenched. Now be mercilessly clear, for your soul is at stake. Answer me this question, Did the Lord Jesus lie when He spake of the unquenchable fire? Did the Son of God picture a lie when He shows us the rich man lifting up his eyes in torments, and begging a drop of water to cool his tongue? Did He mean to harrow up our souls with lying pictures of that which never existed? Nay; but answer me. Of course not, you say; "It is impossible for God to lie." Well, then, it is impossible

(Continued on page 94)

BIBLE DICTIONARY
Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Eternity

When we have said everything that can be truthfully said about eternity, it after all will never be explained or comprehended. Eternity simply means without beginning and without end. There can be no fair comparisons made to eternity. Words fail the most scholarly and learned person at such a vain attempt. The most important thing for us, however, is not how long eternity is, nor who can make the best comparison, but, **WHERE WILL WE SPEND ETERNITY!**

There are thousands of people who are ready to admit of future rewards in eternity but deny future punishment. Be not deceived by such false delusions and teaching. The same God who said, "And many of them that sleep in the dust of the earth shall awake, some to **everlasting** life," said also, "and some to **everlasting** contempt" (Dan. 12:2). The Bible is full, from Genesis to Revelation, of descriptions of the long never-ending eternity. If we are ever deceived, it certainly will be our own fault.

Tithe

To tithe means to give the tenth part of anything. Under the law God required that the Jews pay into the treasury of the Lord, a tenth part of all their increase. Deut. 12:6, 11. There were numerous laws given to the people of God, but there was no law given in which God promised so great temporal blessings as He attached to the obedience of tithing.

And this is not an Old Testament doctrine which became void with the death of Christ. It is a divinely established law which has never been repealed. It was established in the Old Testament and confirmed in the New. As long as the Jews obeyed God in this duty they prospered more than any other nation in the world. When they failed in this duty, they failed in others also, and God punished them accordingly. God promises great blessings (Mal. 3:10; Luke 6:38) if we obey. The reason so many of us do not receive these blessings is because we do not take God at His Word. Here is a promise that is certainly a trial.

Belleville, Pa.

Love beareth all things, believeth hopeth, and endureth, love never faileth.—I Cor. 13:4-8.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.
(3404 S. Oakley Ave.)

The Lord hath done great things in this neighborhood, blessed be His name. Many who used to be drunkards and smokers (their wives didn't like anything better than going to dance halls and picture shows) are converted to Jesus and have joined with us. Now they are testifying to the saving and keeping power of our Lord and Savior Jesus Christ. Yea, they are glad to come along to the open air meetings and tell the people what Jesus has done for them, and they enjoy the Christian life.

But we are also impressed with the unbelief around us. People listen to Spiritualism and Christian Science, because their teaching is pleasing to their minds. May the Spirit of God convict many that they may repent and be saved before it is too late.

Remember us and the work of the Lord in prayer.

Your brother,
A. F. Wiens.

Lancaster, Pa.
(112 East Vine Street)

To the Herald Readers, Greeting:—"Grace unto you, and peace from God the Father, and our Lord Jesus Christ."

It is quite a while since you heard from this place. We have been busy and somehow we have let other things crowd out letter writing. We shall try not to let it happen again.

The work here at the Mission is interesting as usual. Lots of sunshine intermingled with rain. We praise the Lord for His abiding presence and are glad for the assurance we have that the work is not in vain.

For some time we have realized that our Mission Hall is just a little crowded for Sunday school work, and a building committee has been appointed to see about the enlarging of the hall, which work we expect to be done within a few weeks.

Four precious souls were made willing to renounce sin and accept our precious Lord and Master as their own personal Savior, during our recent series of meetings conducted by Bro. J. C. Habecker at this place and one has come since then. Pray for these dear ones that they may be faithful and of much use in the Master's service.

The Lord willing, we expect to hold a two days' Bible meeting here beginning the evening of the 26th and lasting all day of the 27th and 28th of May. We are looking forward to a profitable and edifying time, and trust many may be able to attend, this being the first meeting of the kind held here at the Mission.

One of our little girls (nine years old) who comes here regularly would like to have a home in the country, her mother has also expressed herself willing to let her go if a home could be found for her. She lives with her parents on one of the vilest streets of the city. Her home also is not a desirable one. She is quick, intelligent, and I certainly do wish she could have a chance to live where her environments would be better. Any one in Lancaster county willing to receive such a one into their home in His name will please communicate with the workers here.

For one year—from March to March— there was only one worker here, and consequently the work suffered somewhat, especially the visitation work. Sister Musser, who had gone to Colorado in May, 1912, has come back again to the work and we hope we can again do more visitation work.

Bro. Oliver H. Zook of Belleville, Mifflin Co., Pa., has been instructing a class of about 145 average attendance, in singing at the church on Chestnut St. the last two weeks. He will leave for his home on Saturday morning with the consciousness of having made many friends in Lancaster. We surely enjoyed his stay here. He has been an inspiration to us in other ways besides in our song service.

We wish to thank the various sewing circles and others who have so kindly sent provisions and clothing to the Mission. May God bountifully bless the givers.

Remember us at the throne of grace, as we need your prayers.

Yours in His service,
Elizabeth E. Myers.

April 30, 1914.

NOTES FROM BALODGAHAN

For the Gospel Herald.

Dear Editor and Readers of the Gospel Herald:—A few notes from this place may be of interest to some of you.

On the 18th of March Sister Bilasa passed away. She had been an invalid for a number of years and had suffered much. We are thankful for the hope that she is at rest. Her affliction was dropsy.

The youngest inmate of our institution died on the 25th of March. He had been with us only a few weeks. His mother died and he was left in the care of an aunt where he had practically existed on opium from the effects of which he died.

Our communion meeting was held today at this place and was well attended. All the members who were able to be present except one partook of the communion. The workers from Chikli, our out station, attended the meeting.

Last Sunday (the 22nd) a young man was baptized in the face of a great deal of opposition from his people. Today a woman from the widows' home was also received into the Church by baptism. We sometimes think our growth is so slow and wonder if anything is being accomplished; but occasionally one comes into the fold, which reminds us of the fact that slowly yet surely God's Spirit is at work among the people. There are others who are counting the cost here in the village. Will you join us in praying that they may decide on the side of right.

At last I am living in one room of the new bungalo. More of the building will be ready to go into in a few days, which is quite necessary as this room is low and the weather is getting hotter. Our well is still not finished. We do hope it may be before the rainy season.

The annual examinations were held in our Balodgahan schools last week. Quite a number of the pupils passed for promotion.

Health in general is good. A few are having fever, and some sore eyes which are usually troublesome in the hot season.

Yours in His service,
Anna Stalter.

March 29, 1914.

INEFFICIENCY

By C. K. Brenneman.

For the Gospel Herald.

The Fact.—The report of the spies in a very marked sense is the experience of missionaries and would-be missionaries of today. While some hopefully say, "Let us go up at once and possess it," others are pessimistically saying, "We be not able."

The Cause.—The reason for the latter may be because the situation isn't viewed from the right angle. There is a way of looking at it so as to see nothing but walled cities, and strong people, so that, "in our own sight" we will be as "grasshoppers." And without question the result of which will make us appear so "in their sight."

The Remedy.—There is another way of looking at it, which makes a world of difference. The simple remedy is—to put God between the walled cities and ourselves; between the strong people and ourselves. And as we behold again, nothing will be seen but a great and mighty God, who is well able, and before whose presence all obstacles, and doubtful undertakings will crumble into utter insignificance. And we may go forth conquering, and to conquer.

This does not mean that preparation is not necessary. Robert Hall said the three great requisites of a great sermon are, "Preparation, Preparation, Preparation." So in the mission field, there are a few things to be taken into consideration: The needs of the field, the people with their city ways and customs, the adapting of ourselves to these circumstances, and the natural possession, or the acquiring of a disposition, that is apt to get, and to maintain the good will of both the young people, and the old people of our cities. This is something to which anyone with convictions for mission work, can attain, at least to some degree, in a very short time. And where there is a lack of these shall we put down, INEFFICIENCY?

Canton, Ohio.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

In the last three days two little girls were returned to their father at Ft. Wayne, Ind., one boy was placed in a home near Paulding, Ohio, and three boys—ages from 11 to 13 years—were placed in homes near Wolftrap, Va., the families of Henry Good, I. N. and C. M. Grove each having received one of them. Several were also admitted into the Home this week.

Donald Taylor, aged one year, died of pneumonia and was buried in Fairview Cemetery today.

The Home was placed under quarantine again today on account of a case of membranous croup, which deprives the children of the remainder of the term of school. The measles have run their course, but we still have a few cases of mumps. There are 72 inmates in the Home now and seven applications for admittance.

West Liberty, Ohio, May 1, 1914.

AMONG THE CHURCHES OF VIRGINIA

By Aldus Brackbill.

For the Gospel Herald.

To all Herald Readers, Greeting in Jesus' Name:—After a stay at Lancaster, Pa., for some time on account of Sister Brackbill's health we left for our western home again and after having decided to visit the churches in Virginia we spent a few days at Alexandria and Calverton and then visited the Springdale Church and remaining there about a week, making many acquaintances long to be remembered. From here Bro. and Sister A. P. Heatwole took us to the Hildebrand Church and we remained for about two weeks. Here we met with some of the most severe winter weather they had for many years. Here we found a little congregation endeavoring to make the work a success and are making some lasting impressions in that community for good. Bro. Jos. H. Weaver took us to the station and from here we went to Harrisonburg and remained a while with the Pike Church.

While here we had the privilege of attending a quarterly meeting composed of bishops, deacons and preachers. We considered this quite a privilege as we were very favorably impressed with the method of conducting the meeting, each one having the privilege of telling his relationship to the work assigned to him and in this way counsel together and bear each others' burdens and share each others joys as the case may be. In much counsel there is wisdom. While we were at the Pike Church we became acquainted with Bro. David Burkholder's family and here we enjoyed the motherly kindness of Sister B. Many thanks for the kindness of this dear people. Thus far on our journey we are made to think of the Savior's blessed words in Luke 18:29,30.

From here we went to the Peake school house and remained 3 weeks. The first Lord's day while here we worshiped at the Bank M. H. in the morning and at Dayton in the afternoon. On the way back to the Peake school house for the evening service we crossed a stream of water and while in the stream the evener broke and the horses left us sit in the buggy. Sister Swope and Sister Brackbill were on the rear seat and Bro. David Swope and the writer on the front. Bro. Swope soon rigged things up and we were soon on our way. Bro. Swope says he can not preach but he can help the Church in other ways and we are sure he is; for he took us to service a number of times. We are made to think that God can and will bless us abundantly if we are willing to do what we can in our weak way.

The second Lord's day, Mar. 22, we were at the Weaver M. H. Here we took part in baptismal services. A large class being received into church fellowship, Bro. L. J. Heatwole officiating.

While at the Peake S. H. we made a number of friends. Bro. William

(Continued on page 93)

Family Circle

THE ABSENT ONE

Sel. by E. J. Berkey.

As we gather at the table
And watch each smiling face,
The heart fills with emotion,
To see the vacant place,
We may strive to hide our longing
In the midst of mirth and fun,
But we're thinking, thinking, thinking,
Of the loved—the absent one.

When we gather at the fireside,
With merry laugh and jest,
How we wish the absent dear one
Was here with all the rest.
Still we join in all the pleasures,
But we wish the day was done;
For we're thinking, thinking, thinking,
Of the loved—the absent one.

Yet when the day is over
And they all have gone to rest,
We feel the heavenly Father
Does all things for the best.
So we cheer our drooping spirits
With the rising of the Sun,
But we can't help thinking, thinking,
Of the loved—the absent one.

Waynesboro, Va.

THE ROYAL PATH OF LIFE

By Daniel Kauffman.

For the Gospel Herald.

Points thus far Considered:

I. Introductory
II. Prenatal Influence
III. The First Epoch in Life
IV. The Second Epoch in Life
V. Choosing Companions
VI. Choosing the Great Companion
VII. Choosing a Life Companion
VIII. After the Wedding, What?
IX. The Christian Home

X. In the Evening of Life

We have now sketched the path of life along the royal highway from the beginning to the realms of active, useful Christian service. Naturally the home received a large share of attention, for where the home life is ideal—socially, industrially, morally, spiritually—we have little fears concerning the rest. We have noticed briefly the problems connected with child-training, companionship, etc., emphasizing these two things as overshadowing all others in our earthly pilgrimage: (1) an early surrender to God, accepting Jesus Christ as Savior and Lord; (2) marriage, if entered into at all to be strictly "in the Lord," with one who is "of like precious faith" and otherwise adapted and congenial.

Life is a pilgrimage. Our goal is "the better country." Naturally, some time, we will come to the end of our journey. The time of the journey has been likened unto a day. Having sketched this journey from the early dawn of morning until the working hours of the day, we shall now devote a little time to the evening hours.

The privilege of making the entire journey and passing over at the time of golden sunset is not accorded to very many people. Many a little light flickers for a short while only and then is lost to earth to shine in heaven. Others, budding and full of promise, pass over in the early hours of the morning. Others reach the zenith of the noon day sun, and are called away in the prime of life. Others, after bearing "the burden and heat of the day" for many years are called over at a time when people think that there would still be much useful work ahead. Here and there we find those who pass morning, noon, afternoon, their whitened heads giving evidence of ripened powers, and in a ripe old age their bodies are handed to the grave while their spirits take their flight to God. When such have spent their entire day in useful, humble, faithful service to God and man their presence among us is a heavenly benediction, often not appreciated until they are gone

The sight of these aged grandfathers and grandmothers has often inspired us to nobler service. They are the advance agents of piety and godliness. Their presence in church is an invitation to younger soldiers of the cross to keep pressing on; that they have tried the way before us found it was precious, and are now ready to step over on to a shore that is still more glorious. Their presence in the home is a benediction there—not a mere ornament, but an actual help; if their lives were spent as they should have been, and their ripe experience is appreciated as it should be. They have gone through many an experience by which we may profit. Though their bodies are growing feebler and their memories may fail them somewhat, during all these years their judgment has been ripening and their observations and testimonies are valuable to those who are interested in making the most of life.

Sometimes our aged grandfathers and grandmothers, realizing that their steps are becoming more feeble and imagining that they are a burden to the younger generations, grow weary of life and wish that they might be taken to their long home. As we meditate upon this two thoughts come to us: (1) They do not realize how great their service is, even though their days of hard labor are over. They are the connecting links between two worlds, standing upon the shores of one, looking across the silent river just ahead to the shore on the other side, a continual reminder to those coming on that there is something better ahead. They are in position to contribute something to the good of humanity that no other class of people can. So long as God keeps them here it is an evidence that in His great wisdom He knows that there is yet an important work for them to do here. (2) Let us never miss an opportunity to make life as pleasant as we can for our aged ones. They made sacrifices for us that we can never repay. Let us give a practical illustration of our appreciation by doing all we can for them. To add sunshine to their lives means that this will be reflected and make our own lives correspondingly brighter. Take care of grandfather and grandmother. It pays, no matter from what angle you view it.

As the Christian pilgrim wends his way heavenward, the nearer he gets to the portals above the more brightly shines the twilight of heaven upon his pathway. As his steps become tottery here his feet become more firm upon the imperishable Rock. As his eyesight becomes dimmer the vision of heaven becomes correspondingly brighter. As the grip of natural life becomes feebler that from the other side becomes firmer. The moments speed on. Daylight fades into twilight and twilight into darkness. The eyes are closed in death—and open on the golden shore of eternity. "Blessed in the sight of the Lord is the death of his saints."

So may we be satisfied to fill our place, no matter on what part of the heavenly journey we may be. Let it be in the early morning, at noon, in the afternoon, or in the evening, we know that each part of the journey brings with it special opportunities for useful service, which opportunities should be improved to the limit of our ability. Let not the glittering allurements of this world draw us away from or dim our vision to the nobler experiences of a Christian service. The royal highway is the only path worth traveling, and the brighter our visions of the glory to come the more of this glory will be reflected upon this pathway. This world is robbed, cruelly robbed, by the Satanic thought that there is no pleasure, no real satisfaction in a life devoted to God and godliness. Many are groping in darkness, vainly imagining that there is no heavenly light, because their eyes are blinded by "the god of this world." Let this be a warning to all who have opened their eyes to the truth and who have chosen the King's highway as the only road worth traveling upon. Though cruel thorns may be found among the flowers with which our pathway is strewn, "we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." So may we press on, our life made fruitful in holy meditations, kind words, and good deeds, looking forward to a happy end in time and a glorious reign in eternity.

Scottdale, Pa.

Sunday School

For the Gospel Herald.

Lesson for May 7, 1914.—Luke 16: 19-31

THE RICH MAN AND LAZARUS

Golden Text.—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard.—Prov. 21:13.

Introductory.—We have before us an impressive lesson in contrasts. In the first place, there is held before us the contrast between the sinner and the child of God in this life, with all the sweets of life enjoyed by the sinner and all the wretchedness suffered by the child of God. Secondly, we are admitted to the view of another contrast in the life to come. This time the woes of hell are suffered by the sinner and the bliss of paradise enjoyed by the child of God. Question: Taking it for granted that all the sweets of life belong to the sinner and all the wretchedness to which the flesh is heir belongs to the child of God (which, however, is not the case in either instance), does it pay to live the life of a sinner?

This is also an impressive lesson on opportunities. Here God gives us existence which compared with eternity is but a mere speck on the canvas of time. Yet it is sufficiently long to determine what shall be our lot in eternity. Life is a grand opportunity to prepare for the life to come. Are we improving it? Study the character of the two men presented in the lesson before us, and then meditate upon the importance of improving this great opportunity.

Dives.—We are given but a bare glimpse of his life. We are not told of his disappointments and pains and sorrows here. All that is passed by in silence, as there is a more important lesson ahead. We are told, however, that he was rich; that he wore the kind of clothing that Christ said is worn by them that live in kings' houses and that he fared "sumptuously every day." In our day we would call him a rich sport, living a life that is very popular among those who are inclined to be gay and giddy. The psalmist confessed a feeling of envy toward that kind of people—"till I understood their end"—then his feeling of envy turned to pity. But there is also another side to this man's life. He was very selfish. The poor beggar, Lazarus, was an object of contempt, though blessed with an excellent character. Dives had neither time nor sympathy to waste on such worthless creatures. Question: Did you ever see a man bent on pleasure that was not extremely selfish?

Lazarus.—Who was this beggar at the rich man's gate? He was a child of God who had been unfortunate. We are not told what was the cause of his poverty or how long he had been either a child of God or a beggar. That is not essential. If we knew his whole history we would find him a living witness to the truth of God's Word concerning His care for His own. It is enough for us to know that he was a beggar, penniless, apparently friendless, and a child of God. I am glad that we have the story of these two men, the righteous stripped of all comfort and the unrighteous stripped of all wretchedness, because it makes the lesson to be learned all the more impressive. Here was the poor, friendless, neglected man. As is the case with all poor men, sooner or later he—died.

Funerals.—"The rich man died and was buried." Draw on your imaginations as to the splendor of his funeral, the grand procession, the eloquent sermon, the recounting of his many virutes—we haven't time to describe it. What about Lazarus? For all we know, the very dogs that licked his sores have eaten him up after he was dead. The record is silent on that point.

Eternity.—Ah, here is the real part of the story. What good did the few days of pleasure do the rich man? If need be, gladly will we suffer like Lazarus, and twice as long, if we know that such a glorious end awaits us. Hear the wail from the caverns of hell! The rich man has suddenly turned beggar! Such pleadings! Nothing like it ever came from the lips of Lazarus. Dives begs for comfort. That being denied him, he begs for his brothers. The last that we hear of him is pitiful moaning, begging, disappointed, distracted. There is no Russell there to assure him of a second chance after death—such assurances are all found this side of the grave, coming from false prophets and impostors. The endless ages of eternity will record the pitiful wails and fearful groans and horrible curses of all such as Dives.

What of the child of God? He was "carried by the angels into Abraham's bosom." His Father took him home. In bliss and glory he enjoys his place among the ransomed of God, a living witness to the faithful of all generations that no sufferings and privations of earth are too great to turn any one aside from the path of righteousness, the way to glory. He improved his opportunity in time, he is reaping his reward in eternity. "The blessing of the Lord it maketh rich; and he addeth no sorrow with it."—K.

Our Young People

WORSHIP: HOW EXPRESSED

Psa. 95

Topic for May 24

MOTTO

"Worship God in spirit and in truth."

THE STUDY HOUR

I. The Meaning of Our Topic.

In the topic of May 10 we learned something of the spirit that belongs to the worshiper. While the spirit of reverence is also found in our relation to fellows it is only truly applied when it is expressed with a motive of doing honor to the Supreme Being—God.

Every inward emotion in man seeks to find expression in the life. Worship therefore is no exception and has numerous ways in manifesting its feeling.

II. The Text.—Psa. 95.

1. How many ways are suggested for the worship of God in this Psalm?
2. What use is to be made of the voice?
3. What of the tongue?
4. What of our bodies?
5. What of our hearts?

III. Outline Study.

1. Forms of expressing worship.
   - a. Lifting up the hands.—Lam. 3:41; I Tim. 2:8.
   - b. Bowing.—I Chron. 29:20; Gen. 24: 26, 52.
   - c. Kneeling.—Dan. 6:10.
   - d. By an altar.—Gen. 35:2; Ex. 20: 24, 25.
   - e. By singing.—Psa. 101:1-4; Col. 3: 16.
   - f. In a special house.—Ex. 25:8.
   - g. By silence.—Hab. 2:20.
   - h. Without formality.—Jno. 4:23.
   - i. By various offerings.—Deut. 12:5, 6; I Cor. 16:2.
   - j. By preaching.—I Cor. 14:26.
   - k. By eating and drinking.—I Cor. 10:31.
   - l. By whatsoever we do.—Col. 3:17, 23.
2. Abominations.
   - a. Human sacrifices.—Lev. 18:21.
   - b. Bodily inflictions.—Deut. 14:1.
   - c. Sensuality.—Ex. 32:6.
   - d. Kissing idols.—I Kings 19:18.
   - e. Serving the creature.—Rom. 1:25.
   - f. Fellowship with devils.—I Cor. 10: 20.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Serve.**
2. How to Honor God in Time of Worship.

For Young People.—

1. The Privilege of Worship.
2. The Meaning of Common Forms of Worship.
3. A Whole Life an Expression of Worship.

For Older People.—

1. Expressions of Worship in the Home.
2. Expressions of Worship in Our Secular Labors—Example;— Provision for Sabbath, Time for Thanks, Time to Talk of God in the Field, etc.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 7, 1914

Field Notes

May 17 is set as the date for the communion to be held at the Mennonite Church on E. Chestnut St., Lancaster, Pa.

Bro. Abram Burkholder of Mt Clinton, Va., has recently been visiting with his son Alpheus at La Junta, Colo., with his son, S. W., at Kalona, Iowa, and with a number of friends at South English and Brooklyn, Iowa.

Communion services have been announced for the Casselman Church near Grantsville, Md., to be held on Sunday, June 7.

A letter from South English, Ia., says: "A very pleasant communion service was held at the Liberty Church on Sunday, April 26. The congregation was pleased to have with them on this occasion Bro. Abram Burkholder of Mt. Clinton, Va.

A program of the twentieth annual meeting of the Ohio Mennonite Sunday school conference is before us. As seen in the announcement of the Eastern A. M. Conference, this year the Sunday school conference will be held in connection with that meeting. A good program has been arranged and a good meeting is in prospect.

We have before us a well prepared program of the Sunday school meeting to be held at Gingerich's Mennonite Church, Lebanon Co., Pa., June 1. An opening sermon by Bro. Abram B. Herr, seven addresses by experienced Sunday school workers, and a closing sermon by Bro. Sanford Landis are provided for in the program. A good, live meeting is in prospect.

Bro. J. E. Hartzler of Goshen, Ind., was a pleasant caller at this office the beginning of the week. He had spent Sunday with the brotherhood in the vicinity of West Liberty, Ohio, and expects to visit the brotherhood in various congregations in Pennsylvania and Ohio before going on to the Mission Board meeting at Berlin, Ont.

Bro. J. N. Kaufman and family, who for some weeks have been visiting at his former home near Johnstown, Pa., expected, the Lord willing, to leave for Cullom, Ill., May 4, on account of the illness of Sister Kaufman's father, Bro. John Drange. Bro. Kaufman and family expect to remain in Illinois and Indiana until the time of the Eastern A. M. conference at Wauseon, Ohio, in June.

An interesting program has been arranged for the afternoon and evening sessions of the coming meeting of the Indiana-Michigan Mission Board, announced elsewhere in this issue. Bro. Bixler writes about prospects saying, "We are looking for a good time, and we feel that these are important subjects. Will you pray for the work?" Where the Spirit of God is present, and the advancement of His cause the absorbing theme, His children are certainly having a good time.

Correspondence

Tuleta, Tex.

Dear Herald Readers, Greeting:—We praise and thank God for past favors and blessings. On March 25 Bro. Joseph Geil and wife of Broadway, Va., came to this place and were with us for nearly three weeks, during which time several meetings were held, the results being four public confessions. Baptismal services being held on Easter day, conducted by Bro. Geil.

Easter services were held in the afternoon, which was enjoyed by all.

How blessed it is when the children of God can assemble together and praise God for spiritual blessings enjoyed from His bountiful hands. We feel grateful to all brethren and sisters for their visits the past few months. May the Lord have all the glory, to the advancement of His kingdom here on earth.

Crops of all kinds are doing finely. The Lord has blessed us with plenty of moisture. Prospects for fruit is good. People are busy, spiritually and temporally.

Pray for the work in the Southland.

Cor.

Canton, Kans.

Dear Herald Readers, Greeting:—Truly we have many reasons to praise Him who gives unto us all things. A short time ago we reorganized our Sunday school at this place with the following officers: Supts., Bros. D. A. Wenger and Wm. S. Landis; Sec-Treas., Arthur Diener; Chor., Amanda Selzer. May all workers realize the great responsibility and opportunity in Sunday school work.

Bro. Harry A. Diener, who has been lending a helping hand at the Argentine Mission in Kansas City since last December was privileged to be at his home about a week but has again returned to his new field of labor.

On April 5 we had our examination meeting and on the evening of April 18 Bro. D. H. Bender was with us and we had our preparatory services. The following day we had communion services in which we were again reminded of the suffering and death of our blessed Master. May we often think of the sacrifice Jesus made for us and in turn give our lives completely in His hands to be used in His service.

In Christian love,
Amanda Selzer.

April 27, 1914.

Paradise, Pa.

Greetings in His Name:—Spring time is here again. How beautiful nature is bringing to us the flowers, the leaves, and the buds. It makes us feel the spring time in our lives. Th flow of other lives into ours, and the joy of our lives as flowing through our Savior's is indeed even a spring time.

We re-organized our Sunday school and have it every Sunday again. The attendance is good—about 300 on roll. April 25 we held our preparatory and baptismal services. Seventeen souls were baptized and one taken in who was baptized elsewhere. We praise the Lord for these souls. We like sheep have all gone astray.

Bro. Abram Metzler of Martinsburg, Pa., preached the baptismal sermon. Text, Acts 2:41. He asked the applicants to especially remember "If ye love me, keep my commandments." Our bishop, Bro. C. M. Brackbill, baptized. Communion the day following. Bro. Metzler preached the first half of the sermon, Bro. Brackbill the latter half.

Easter time and communion came close together this season, and made it seem all the more ideal. We held our 74th quarterly mission meeting April 22. The meeting was well attended and we had a Spirit-filled meeting. While the church and Sunday school at this place seem strong in body, we feel the need of the strong prayers of God's people along the border line.

Cor.

April 27, 1914.

Fairview, Mich.

A Greeting of Love to all Readers of the Herald:—On Sunday, April 19, we held our council meeting. The brotherhood was well represented, and peace and a willingness to partake of the communion was expressed by nearly all. On the same day five were received into Church fellowship three by letter and two reclaimed. Communion was announced for May 3.

Council meeting was held at Sunnyside last Sunday, conducted by Bro. N. Z. Yoder and Bro. Menno Steiner of Fairview. They expect to hold their communion May 10.

Bro. E. A. Bontrager was at Lewiston over Sunday where he conducted meetings and organized Sunday school, with Bro. Frank Tracy as superintendent. There are now eight at that place who have united with our Church. A few years ago these people had never seen nor heard of a Mennonite, and we are thankful for the faithfulness that they show to God and the Church. We pray that God may bless the Sunday school that has been started there, that through its influence many more may be brought into the fold of Christ.

Bro. Bontrager also brings the sad news that Sister Berhance and Sister Willson of that place are both very poorly.

The members of the Fairview sewing circle will meet next Thursday at the home of Bro. and Sister Bontrager.

Vertie Yoder.

April 27, 1914.

Rockton, Pa.

Dear Herald Readers:—On April 22 Bro. E. J. Blough and family, who have been in our midst during the past year, left for their home in Davidsville, Pa. While here Bro. Blough labored faithfully for the good cause. He preached the plain Gospel truths, which was much needed. Not only do we feel the loss of our brother and family in the church work, but in the Sunday school as well. We wish God's richest blessings upon them wherever they may go.

We ask an interest in the prayers of all God's children, that this place will be supplied with a minister that the good work may go on. Many are the discouragements we sometimes meet, yet we have God's blessed promise, that He will never leave nor forsake us.

Yours in His service,
Velma E. Speicher.

April 27, 1914.

Flanagan, Ill.

Greetings to all Readers:—Sunday, April 26, communion services were held at this place, at which time most of the members were present and partook of the sacred emblems of Christ's body and observed the ordinance of feetwashing.

Y. P. B. Meeting was organized on the evening of the same day, as follows: Supt., Bro. Noah Hartzler; Prim, Supts., Sisters Ada Orendorff and Carrie Grieser. The superintendent will select a leader each month who selects his chorister.

May God bless His work everywhere.

In His name,
Agnes A. Gunden

April 29, 1914.

Low Point, Ill.

Dear Herald Readers, Greeting:—"Blessing, and glory, and wisdom and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

On Easter Sunday, at the Metamora Church, in remembrance of our Lord's death and resurrection, and coming again, we partook of the sacred emblems of His broken body and shed blood. The following Sunday communion services were held at the Roanoke Church. The same day (April 19) Sister Florence Coop-rider, of Chicago, prospective medical missionary to India, worshiped with us at the Harmony Church and that evening spoke to us in our Y. P. B. M., on the subject of missionary progress. We feel that her presence with us, and her talk were an inspiration to those who love the Lord and His cause. On April 26 Bro. A. C. Good of Sterling, Ill., preached at the Roanoke Church in the morning, and gave a missionary talk in the afternoon, at the same place, our quarterly Sunday school meeting being held at that time. In the evening he attended Y. P. B. M. at the Harmony Church, and spoke to us on "The Christian Sabbath." We enjoy these spiritual feasts, and appreciate the help so kindly given. May we be remembered in your prayers?

In His name,
Lydia Oyer.

April 30, 1914.

Orrville, Ohio

Bro. A. W. Hershberger from Portage Co., Ohio, spent Sunday, morning and evening, April 19, with the brotherhood at the Pleasant Hill Church. His visit and admonitions were helpful.

On Sunday, April 26, baptismal services were held at the Oak Grove Church, 27 precious souls being initiated into the visible Church. The ministering brethren, I. W. Royer and P. R. Lantz, were present at the meeting.

A. I. Hartzler.

April 30, 1914.

West Liberty, Ohio
(Oak Grove congregation)

"Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men." On Sunday, April 19, examination meeting was held, at which time peace and harmony prevailed. On the 26th we were agreeably surprised to have Bro. A. W. Hershberger of Portage Co. present in the service. He delivered a very practical sermon, after which 5 precious souls were received by water baptism, and 2 others renewed their covenant with the Lord. May 3 has been appointed for communion services.

Cor.

April 30, 1914.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Muller.

Miscellaneous

FRIENDLY WORDS TO YOU

Selected by S. E. R.

I could not do without Him,
Jesus is more to me
Than all the fairest, richest gifts
Of earth could ever be;
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What He can be to you.

You need not do without Him,
For He is passing by,
He is waiting to be gracious,
Oh seek Him while so nigh;
He is waiting to receive you,
Give joy to you unknown;
Why will you do without Him,
And journey on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you;
Is He not all you need?
Do you not want a Savior?
Do you not want a Friend?
One who will daily bless you,
And love you to the end?

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you! Kindly calls you!
He would not have you go
Another hour without Him,
Because He loves you so.

He would not do without you,
He calls, and calls again,
"Come unto me! Come unto me!"
Oh shall He call in vain?
He would not do without you,
Would love you to the end;
Why should you do without Him
Who longs to be your Friend?

—F. R. H.

A SOLUTION FOR THE PROBLEM OF CHURCH LETTERS

By J. F. Bressler.

For the Gospel Herald.

"In the latter days men shall run to and fro." I do not know if they do so more now than in the years gone by, but the fact remains that there is a great deal of shifting about among all classes of people and to the Church it is a vital problem as to how she can keep in touch with all her members and properly minister to their spiritual needs in all places whithersoever they wander

Beginning in the home congregation the ministers and fathers in the Church need to do more pastoral work. Many brethren leave their home congregations and move elsewhere without ever having a talk with their pastor. It is only when the car is loaded and everything ready for shipment that they send word to the minister, "Am moving to Georgia and want a church letter." Sometimes they wait till they have reached their destination. Then again when they reach their new home the nearest minister may not make any effort to get them into active membership there and as their zeal may be small in quantity they remain without a Church. In both cases the Church leaders are seriously at fault. The preacher should also be a pastor and as such be a counsellor to the members in all things affecting their spiritual life and labors; and as everything has a moral side to it he should be in very close touch with his congregation.

A partial reason for the ministerial failing along these lines lies in an earlier failure; i. e., lack of attendance at conference. We do not meet the brethren from a distance, do not know their work, are isolated in our own little world, and do not even know present methods of dealing with such problems in our own conference. As a remedy our ministry must be educated and it will be money well invested for a congregation to send their ministers to conference, paying their fare. Then the ministry must teach the laity, and then methods of administration will follow.

In regard to letters there should be practical uniformity in granting and receiving them. I would divide them into two forms: certificates of membership and letters of transfer; the first good for a definite period (say a year) and the latter granted only on permanent change of residence. Every minister or deacon of the church should (besides) have a certificate of office. These certificates could be used by the traveling brethren. Among the laity they would entitle the holder on presentation to minister, to the rights and privileges of the congregation, to be returned to traveling brother by the minister when the brother wants to move to other places in his sojournings, provided the brother has behaved himself seemly. If he has not, pastor could report to home minister.

Among the ministry, every brother visiting outside of his home district should carry his certificate, stamped with the seal of conference. If the home ministers would refuse the pulpit to every man that could not furnish proper credentials from conference of Mission Board we would not be bothered with Syrian, Chaldean, Nestorian, or any other beggar that might want to use our pulpits for selfish motives. If at the end of a year the certificates are not renewed they become void. If the letter of transfer is not given at once at new congregation it also become void. And any who cannot present these should be required to be received upon confession of faith. If this rule was uniformly followed and no exceptions taken unless with the full voice of the congregation concerned there would be but little trouble.

And to get the sheep that would wander astray we need district missionaries—men who do not look for a life of ease nor for the applause of multitudes; men who will preach to audiences of 2 and 3, who in storm or sunshine will travel long distances to look after the scattered members of the district, and wherever possible erect lighthouses for the King.

With uniformity in the granting of certificates and letters throughout the brotherhood, with proper pastoral care of individual members, and with an active district missionary in every field, the means for the solution of these problems is at hand.

Richfield, Pa.

SUGGESTIONS ON GIVING AND RECEIVING CHURCH LETTERS

By a Brother.

For the Gospel Herald.

I noticed in April 2 number of Gospel Herald an article written by S. G. Shetler which prompted me to make the following suggestions:

When considering how to give and to receive church letters it would probably be well to classify church members into two classes: (1) Those who are full communicant members in good and regular standing. This class is commendable and therefore easy to deal with. (2) The erring member who must be dealt with according to Matt. 18:15-17. Now if they hear the individual or the Church they are gained; that is, they are at once reinstated without further form or ceremony. I think the backslider is the one who, if reinstated, must undergo the reclamation or re-confirmation ceremony.

In a way we are all erring members. I Jno. 1:8,9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The difference between the erring and the erring communicant member is that the errors of the first are known to God and the Church, while those of the full communicant member are known only to God, and to the individual. In case of the former, both God and man act a part in correcting that erring member. Matt. 18:15-17. But in case of the latter, whose transgressions are known only to God and himself, he goes direct to God, confesses his transgressions and receives forgiveness. I Jno. 2:1,2; Matt. 6:12.

So you see after all God has us in one class. There is no middle ground.

We are either wholly reinstated, or not forgiven at all. Therefore I think a church letter should be a complete church letter or no church letter at all. If a brother asking a church letter is negligent or in any way irregular, so that the congregation where he is a member does not feel as though he should have a complete letter, it is the duty to tell him of his fault so that he may be given a complete letter. And if his irregularities are so slight that such action would seem uncalled for; then they are too slight to trouble the next congregation with, by the way of church letter insinuations or in any other way.

Could we for a moment imagine the peace and quiet that would exist in the Church if in matters of doctrine we were harmonious and in the case of our brother's faults and shortcomings we would act according to Matt. 18:14, 15, tell him of his faults? Or if they are of so little consequence that such action is unnecessary what a calm and quiet there would be, if we would only keep from talking about others.

What I would call a complete church letter is one that would contain: date, address, introduction, blessing, certificate, commendation, transfer and signature. Perhaps I could better explain by giving a form of church letter (though perhaps not clothed in terms such as might be used by others).

Date.—----------

Address.—To the Brethren at ———.

Introduction.—We grant this letter of transfer to brother Christian ——— from our congregation at ——— to your congregation at ———.

Certificate.—We certify that he is a full communicant member of the Church in good and regular standing.

Blessing.—May the grace of God be with him.

Commendation and Transfer.—With this we now commend him to your care and keeping.

Signature.— Names of Ministers.

If church records are kept, date of baptism might be inserted in the certificate. A church letter should be brief and to the point because it is publicly read to the receiving congregation.

A church letter should never be sealed because it is the property of the person to whom it is granted, also bearing in mind that the Church is not a secret organization. The person given a letter should be the bearer of the same. It should always be granted at request of the person desiring to change his church home, due time having been allowed the congregation for considering whether there are any reasons preventing the giving of such letter. Then if he is found to be in good standing it is his privilege to have and the congregation's duty to give such a letter. A letter should never be given when it is clearly known that it is asked for only to shirk a duty or responsibility. No reason need be given in the letter. It must be a good reason or the former congregation would be at fault in giving it.

The letter should give the exact name of the congregation from and to which a member is transferred. It must needs be that membership hold good at the former place until the letter is presented at the latter, otherwise there would be a space of time that he would be without a church home. Therefore should he in any way err between the time the letter is given and the time it is presented it would seem to be the former congregation's duty to deal with him. He could not have membership with the latter until he is received. Now since he has his membership at the former puace and is at hand at the latter, both congregations are called to duty.

If a letter is not presented at the bearer's earliest convenience he should give reasons for delay. When a brother presents a letter at his earliest convenience it seems to me it would be well that the congregation be notified of his intention.

And after due time is allowed the congregation to show the reason, if there is any, why he should not be received, then I think it would be well for the minister to read the letter to the congregation and at the conclusion thereof acknowledge him a member of this congregation. The congregation, of course, gave their consent by the fact that they had no objections, just the same as in the case of the newly baptized.

I do not see that there is any difference in dealing with the errors of a brother who is carrying a church letter and the one who errs at home, only that two congregations may assist in correcting matters.

For traveling members a letter of introduction should be given which could be written very much as the above with the transferring effect eliminated and addressed "To whom it may concern." Since our faith is a thing we have in common a letter of introduction should be sufficient to admit a member who is traveling to the communion at all congregations of our faith. A letter of introduction might be endorsed at his leave taking by the ministers of the different congregations with which he stopped, though such action probably has no antecedent.

The above is not intended to cover all that Bro. Shetler asked for. I merely offer these as suggestions. I think General Conference could render the Church a good service by in some way recommending a uniform giving and receiving of church letters.

Strasburg, Pa.

THE ETHICS OF GAMBLING

So long as the guilt of a single act of gambling is not properly appreciated and brought home to the public consciousness, the denunciation of the **habit** will not go far to check the evil, which is not only making bankrupts and beggars of some of the aristocrats and rich merchants but sapping their life-spring and loosening their character-muscles. And the evil is more extensive than is generally supposed. Besides lurking in disreputable dens, stalking on the race-courses and genteely laughing at the card table, it neatly commands the banks in business dress and makes bids at the stock-exchange, and what is perhaps stranger and worse, it innocently frequents the lotteries, and struts the Church 'raffles' in a philanthropic garb, getting the sanction of the law and the approval of the cultured. It would, therefore, be not out of place to inquire whether gambling, irrespective of its accidental associations, of its frequency or of the largeness or otherwise of the stake, is or is not fundamentally wrong, and if the reply is in the affirmative, to define wherein precisely the guilt of gambling, as such, consists . . . . If we are to successfully bring home to the public consciousness the guilt in the gambling habit, we must go beyond the secondary emotional and social effects of that habit, and show that it is fundamentally and inevitably wrong. In other words, we must not only show that attempts to try one's fortune on the principle of "chance" are both imprudent and evil in result, but that, irrespective of the eventual big crash, the gambler's act is essentially evil and cannot but be so.

That the gambling habit exercises a weakening and degenerating influence upon the "muscle of character" is evident to one who knows how it insidiously leads to cheating in the game itself, and to notorious failure of honor in other relations, and how it many a time culminates in suicide, if not in robbery and murder also. But how does gambling poison and weaken the character-muscles? The reply to the query is simply this, that gambling intrinsically means a surrender of **reason.** The essence of the game even in its least reprehensible forms, such as the philanthropic lotteries or raffles or the staking of a silver piece at a friendly game of cards, is this, that the decision is to

depend, not upon any rational principle but upon chance. Not skill or knowledge, nor justice or benevolence, but mere chance is to issue the final fiat and award the gift or the punishment. Man is essentially a rational animal, or at any rate, in his better moments he hopes and tries to be so, and any act of his which sets aside reason and enthrones **unreason,** cannot but tend to **unman** him.

In all gambling, there is a transference of property, and our contention is that this transference is based on a principle which is essentially irrational. For our reason recognizes that property may rightly change hands only as a free gift or as exchange for some other form of property. The healthy and normal universal conscience approves the acceptance of another's property when benevolence or love bestows it as a gift, or when justice sanctions it as an equitable exchange. But in theft and robbery, as well as in gambling, property is taken possession of neither as a free gift, nor at a fair price. Should gambling be condemned, then, as we condemn theft and robbery?

Assuredly it should be, for in gambling as in thieving and robbing, there is a renunciation of reason, or what is the same thing, a renunciation of manliness or **virtue** which, can not be acceptable to our healthy better nature. The wrong of gambling intrinsically lies, therefore, not so much in its eventual disasters, as the common people believe, nor so much in its tendency to decrease the sum of pleasure in the world, as Spencer would say, but in its dethronement of reason and conscience. To crave for property gained by chance is morally as irrational as it is physically irrational to attempt to get something out of nothing. The evil of the gambling habit is not something mysterious or accidental. It is the evil of divesting ourselves of our rational part and basing the gaining of, or parting with, property on something which is as far from reason as possible. The world may or may not be wholly rational—it is certainly not yet wholly rationalized; but to add to its essential or temporary irrationality by basing the decision of momentous events on chance, is certainly the negation of rational behavior. Human reason is trying to make the world more intelligible by scientific investigation and more rational by moral efforts, and its highest duty, privilege and glory is to reduce what Wordsworth calls "the heavy and weary weight of all this unintelligible world." But gambling does the very reverse of this. It presupposes an attitude of mind which finds an unnatural pleasure in the excitement of a decision to be determined on the principle, or rather want of principle, of "chance." And it strangely utilizes reason to most effectively stultify itself by devising clever methods whereby the element of change would be enhanced, and knowledge and skill would be on a par with ignorance and bungling, in the matter of playing the game. It is little wonder that gambling which in its essence involves the suicide of reason in one department of life, many a time terminates in the suicide of life and reason itself. The end was germinally contained in the very beginning, and was bound to inevitably occur sooner or later. Like one's first bout, one's first game is the beginning of the end of one's rationality and manliness.—The Mahratta.

MURMURING

By Lydia S. Sensenig.

For the Gospel Herald.

The first thing to think about on this subject is, that it is forbidden. In I Cor. 10:10 we read, "Neither murmur ye as some of them also murmured, and were destroyed by the destroyer." This has reference to the children of Israel who journeyed from Egypt to the land of Canaan "With many of them God was not well pleased." Those things were our examples to the intent we should not lust after evil things, as they also lusted. One of these things was murmuring.

"Do all things without murmurings and disputings." (Notice the words following:) "That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14, 15).

The scribes and Pharisees murmured against Christ's disciples, saying, "Why do ye eat and drink with publicans and sinners? "But Jesus rebuked the murmurers. Again (Luke 15:2) the Pharisees and scribes murmured, saying, "This man (Christ) receiveth sinners and eateth with them." Then Christ answered them in speaking in parables to them, the parable of the lost sheep, the piece of silver, the prodigal son, etc., showing them the sinfulness of their folly.

When Jesus entered and passed through Jericho and saw Zaccheus up on a sycamore tree, so he could see Jesus, He said to him, "Zacchaeus, make haste and come down, for today I must abide at thy house." Then they all murmured against Christ, because they said, He was gone to "a guest with a man that is a sinner" (Luke 19:7). But Jesus answered them, "This day is salvation come to this house, forasmuch as he also is a Son of Abraham; for the Son of man is come to seek and to save that which was lost."

When the people found Jesus at Capernaum shortly after the feeding of the five thousand, He said unto them, "Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven, for the bread of God is he which cometh down from heaven and giveth life unto the world." Then they said unto him, "Lord, evermore give us this bread." Jesus answered, "I am the bread of life, He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Then the Jews murmured at Him because He said, "I am the bread which came down from heaven." They said "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" Jesus answered and said, "Murmur not among yourselves, No man can come unto me except the Father draw him; and I will raise him up at the last day. And if any man eat of this living bread he shall live forever. And the bread that he will give is his flesh which he will give for the life of the world." Then the Jews said "How can this man give us his flesh to eat? Jesus answered them, Verily, verily, I say unto you, Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day."

The Pharisees find fault and murmur against the disciples of Christ for eating with unwashen hands Mark 7:2. Also in Luke 6:2 they murmured against Christ and His disciples because they plucked the ears of corn and did eat, rubbing them in their hands on the Sabbath.

In the parable of the laborers when they received every man a penny, those that worked one hour and those that worked the whole day, and when they received it they murmured against the good man of the house. But he said, "Friend, I do thee no wrong: didst not thou agree with me for a penny? The last shall be first, and the first last: for many are called but few chosen."

And how the brother of the prodigal murmured when his brother came home. He said unto his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

In Acts 6:1: when the number of disciples was multiplied "there arose a murmuring of the Grecians against the Hebrews, because their widows

were neglected in the daily ministration."

"The foolishness of man perverteth his way, and his heart fretteth against the Lord" (Prov. 19:3).

In Mal. 3:13 the Lord says to the children of Israel, "Your words have been stout against me." But they ask, "What have we spoken so much against thee?" What was it except that murmuring again, which came in so often? I am afraid it is the case in these days too often with His children. They said, "It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts. How the children of Israel murmured against Moses at Rephidim, when there was no water for the people to drink. They said, "Wherefore is this that thou (Moses) hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? Not remembering that the Lord has brought them so far fighting their battles, not knowing defeat, after all when things did not go as they looked at it, that they should go, they had to murmur against Moses.

In Num. 16:41 are the words quoted: "But on the morrow all the congregation of the children of Israel murmured against Moses and Aaron, saying, Ye have killed the people of the Lord." This has reference to the destroying of Korah. When the earth opened her mouth and swallowed him up, and their houses and all the men that appertained unto Korah and all their goods. But what did that murmuring of the children of Israel against Moses and Aaron cost! It brought the wrath of God upon them, in which multitudes were slain by a plague. In Lam. 3:39 we read: "Wherefore doth a living man complain, a man for the punishment of his sins!"

When Moses sent men into the land of Canaan as spies, then they came back and brought the report of the land and said the cities were walled and great. But Caleb stilled the people before Moses and said, "Let us go up and possess it, for we are well able to overcome it." But the men that went up with him said, "We are not able to go up against the people, for they are stronger than we." Then they brought up an evil report of the land, which they had searched. They sad, "It eateth up the inhabitants thereof." Then all the children of Israel murmured against Moses and Aaron and the whole congregation, and said unto them, "Would God that we had died in the land of Egypt, or would God that we had died in the wilderness." The Lord spake unto Moses and Aaron saying, "How long shall I bear this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me." He told Moses and Aaron to say unto the people, "Your carcasses shall fall in this wilderness and all that were numbered of you according to your whole number, from twenty years and upward, which have murmured against me. Except Caleb and Joshua, and your children shall wander in the wilderness forty years. After the number of days in which ye searched the land, forty days, each day for a year."

In Isa. 29:24 the Lord says concerning the house of Jacob, They that murmured shall learn doctrine. And when the people complained it displeased the Lord: and the Lord heard it; and his anger was kindled and the fire of the Lord burned among them and consumed them that were in the uttermost parts of the camp.

The psalmist says in Psa. 106:25, 26: "But murmured in their tents and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them to overthrow them in the wilderness."

Moses also murmured against the Lord. He said, "Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil in this people; neither hast thou delivered thy people at all." The murmurings of the people of Israel were numerous. They said unto Moses, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us to carry us forth out of Egypt?" And after they had crossed the Red Sea and were three days in the wilderness they found water of Marah, bitter. The people then again murmured against Moses, saying, What shall we drink? And when they came to the Wilderness of Sin (the wilderness we are traveling in now) they murmured for want of bread. Aaron also murmured against Moses, because he had married an Ethiopian woman.

Korah murmured against Moses, and said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them, wherefore then lift ye up yourself above the congregation of the Lord." Elijah also murmured when he went a day's journey in the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, "It is enough; now, O Lord, take away my life, for I am not better than my fathers." And Job cursed the day and service of his birth.

Jonah 4:8,9, after God had destroyed the gourd which grew over Jonah's head, wished himself to die and said, "It is better for me to die than to live." But God said to Jonah, "Doest thou well to be angry?"

But let us consider the words written in Phil. 2:14, which I have quoted before, "Do all things without murmurings and disputings." Notice that short word **all.** It says all things. Let this last passage especially which is quoted here be written in our minds. That whenever we come to the point of murmuring, we may recall them with interest.

New Holland, Pa.

MISSIONS

(Continued from page 85)

Heatwole having charge of the Sunday school at this place, was with us every night. This is a mission station of great importance for many reasons.

As we had the privilege of visiting many homes along the mountains we shall never forget our visits among them. As it was their desire to give us the best they had, even to inconvenience themselves, we are sure God will bless the little flock at the Peake school house.

On the last Lord's day at this place in the morning we held baptismal services. Bro. L. J. Heatwole officiated. As we take part in these services we are made to realize the blessedness of Jesus. As I was on my way to the services one evening I noticed a nice hill rounded over and covered with beautiful pines. I took the advantage of going alone there and having a talk with God and while there I was made to think of how Jesus retired alone on the mountains, how he arose a great while before day in order to pray to the Father.

Job, W. Va.

(To be continued.)

MUCH IN LITTLE

In the Cathedral of Lubeck, Germany is the following inscription:
"Thus speaketh Christ, our Lord, to us:
Ye call me Master, and obey me not;
Ye call me light, and see me not;
Ye call me way, and walk me not;
Ye call me life, and desire me not;
Ye call me wise, and follow me not;
Ye call me fair, and love me not;
Ye call me rich, and ask me not;
Ye call me eternal, and seek me not;
Ye call me gracious, and trust me not;
Ye call me noble, and serve me not;
Ye call me mighty, and honor me not;
Ye call me just, and fear me not;
If I condemn you, blame me not."

—Sel. by a Sister.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.—Psa. 125:1.

"The fear of the Lord is the beginning of wisdom."

DOCTRINAL

(Continued from page 83)

that there is no hell; and let that settle the question forever.

If there is no hell, there is no heaven. They have the same foundation —God's truth—and if hell be a fable, heaven is a fable too. There is as much proof in this Bible for a hell, as for a heaven. The threatenings are as numerous as the promises. God woos, and as distinctly thunders. Drown the fires of hell, and you drown the music of heaven, and like our dogs let us die. The plan of redemption is one. Take hell out of it and the whole scheme fails.

There is a hell, then. Be mercilessly clear; let no doubt rest in your mind here, as you love your soul. Because if not, Calvary was a huge mistake; the death of Jesus was the greatest blunder of the ages. The eternity of punishment and the divinity of Christ stand or fall together. Jesus was not God if there is no hell. The Book which tells of the one tells of the other.

By the permanency of sinful character, the demands of a broken law, the truth of God's Word, and the death of yonder Son of God, there is a hell!

Understand, second, that the wicked shall be turned into it. I have no delight in preaching hell. I would refrain from harrowing your feelings but that necessity is laid on me. Woe is me if I preach not the Truth, the half of which is, "He that believeth not shall be damned." I dare not, on peril of my soul, preach a one-sided Gospel, lest I should be found smoothing your road to perdition.

If there is no hell, certainly we ought to stop preaching the lie. But if there is, I ask you, as you love your soul, is it a thing to be hid from you until you are in it? Is he your friend who hides it from you, till you are there, and past redemption? If you were walking hard by the edge of a precipice, and about to put your foot on thin air unawares, would not I be branded as a murderer did I not with loud cries warn you? With endless torment on the track you tread, and only a few steps to it, how dare I stand silently by while you move forward?

Now for one warning ere you sink, sinner! "The wicked shall be turned into hell!" Many have had foretastes of it ere they died. Esau finds no place of repentance, though he sought it carefully, with tears. Saul's troubled spirit foreshadows the restlessness of hell, with no harp of David to soothe it. Judas feels the undying worm twisting in his soul, and takes to the halter to escape it. The dying cries of Voltaire were echoes of the shrieks of the damned. Mirabeau prays for laudanum that he may forget the eternity to come—a wail from the sea of woe.

These last moments of wicked men ought to burn in your soul the stern fact that "The wicked shall be turned into hell!" Colonel Charteris, while dying, offered thirty thousand pounds to have it proved conclusively there was no hell, but his offer was of no avail.

Unsaved sinner you shall be turned in there: God says it. You may wish it otherwise; you shall wish in vain. Turned in there! Your companions—fiends, and murderers, and adulterers, hypocrites, and blasphemers. Your torment in body and soul unsupportable, and that for ever. There is no death in hell, mark that, unbeliever. Death, which is a monster on earth, would be an angel in hell. If death went there all the damned would fall down and worship him, and a shout of triumph would rend the fiery vault till all was still. But there is no death in hell. Long as heaven lasts hell will last. Farewell offers of mercy and wooings of love. Farewell voices of mirth and songs of gladness. No more forever shall mercy woo thee. No more forever shalt thou rest in thy sin. It was sweet. Now it will hunt you, and scare you, and damn you; and as you rise to your feet, it will hurl you down again—your sin! Never shall you rest again. Black clouds thunder it from above, "No rest," and tongues of flame around say, "No rest," and the tortured everywhere shriek, "No rest."

You must go there. You shall be turned into hell. It will be by force. No entreaties shall save you. No power can rescue you. The arm of God Almighty will turn you into hell. Drunkard! you shall be hurried from your cup smitten of everlasting thirst. Swearer! God will rivet the last oath on your tongue and drag you to judgment. The last laugh you have at Jesus, scoffer, will remain in your lungs, and echo there forever. Ye drunkard-makers who put the bottle to your neighbor's mouth and make money by the murder of souls, ye shall be turned into hell, damned forever.

I warn you, decent and respectable sinners, YOU shall be turned into hell, all ye that forget—not despise, not reject, **not hate, not** deny, nor blaspheme—merely forget God, ye shall die the second death. Cowardly and unbelieving, you shall have your portion with the hypocrites, where is weeping and wailing and gnashing of teeth. Your decency is damning you while it keeps you from the Savior. The harlots and the publicans shall go into heaven before you who make a Christ of your morality. Decent unbelievers, you are going from the communion table to an endless hell.

"He that believeth not shall be damned" (Mark 16:16).

WHAT SERVICE DO I OWE?

By Nellie A. Yoder.

For the Gospel Herald.

What is your conception of the superior Being? How do you serve? Answer these questions and you will unfold your whole religion, your very life.

We believe in one God the Creator of all. We love, adore and worship Him; we are humble in His sight. This is not enough. It is but an inward feeling or formal expression of that feeling. The real expression of ourselves is found in our service to our fellowman. It is true, we can not serve man as we ought without reverence for God but our feigned faith in Him is dead if there be no works of service.

Could we but know and feel that godliness is not a thing separate from daily duties, daily tasks, common thought—could we but know that real Christianity is but living from one day to another under His guidance, we would not think that we were asked an impossible or hard thing when besought to present our bodies "a living sacrifice, holy acceptable unto God," as a reasonable service.

We do not all serve in the same way. Our gifts differ. Thus some service is more noticeable than other. But whether our gift be prophesying, teaching, ministering, exhorting, ruling, diligence in business, patience, friendliness or hospitality, let us use it feeling that it must be well used for we are working for our Lord.

Let the new day bring to each of us the feeling that "I am a part of God's great plan, and I'll cheerfully do the best I can"

"If I can heal one soul the aching,
I shall not live in vain,
If I can keep one heart from breaking,
Or soothe one pain,
Or help one fainting robin into its nest again,
I shall not live in vain."

Ye who now live, who are Christians, wherever your niche, whatever your lot, remember that your very life, your every act is what God wants and must have if you will do the most for Him you love.

Live, and others shall respond to your life.

Bellefontaine, Ohio.

Married

Stauffer—Roth.—On April 26, 1914, at the Salem Mennonite Church near Round Hill, Alta., Bro. John Stauffer to Sister Lydia Maude Roth, the bride being a daughter of Bishop N. E. Roth. The Lord abundantly bless this brother and sister as they walk hand in hand through life.

MISSION MEETING REPORT

For the Gospel Herald.

The 74th Quarterly Meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., April 22, 1914.

Devotional, Amos W. Geigley.

Moderator, Ezra H. Mellinger.

The following sermons and addresses were delivered:

Sermon. Bishop C. M. Brackbill. Text, Jas. 4:17.

Faithfulness in Little Things. Jacob H. Mellinger.

Sermon. Bishop Abram Metzler. Text, Matt. 16:18; 28:19.

Living out Our highest Convictions. Martin R. Hershey, Reuben L. Buckwalter.

The Power of Eternal Truth. J. C. Habecker.

G. F. Richings of Urbana, Ohio, in a short talk gave us many facts concerning the progress of the colored people.

Under miscellaneous business Supt. Mellinger told us that the debt of the Philadelphia Mission has been reduced from $218 to $98; also started a movement to clear the Lancaster Mission of its debt; also appointed the following officers for the various Mission Sunday schools:

Philadelphia: Supt., Joseph Bechtel; workers, Mary E. Denlinger, Amanda Musselman.

Lancaster: Supts., H. H. Mosemann, Abram Eby; workers, Elizabeth Myers, Elizabeth Musser.

Monument: Supts., Amos Stoltzfus, Isaac Rohrer.

Columbia: Supt., Chas B. Byer.

Welsh Mountain: Supt., Arthur L. Moyer; workers, Anna Martin, Anna Kauffman, Adda Kreider.

Contributions for all causes, $171.56.

I hereby append a few thoughts presented:

"To him that knoweth to do good, and doeth it not, to him it is sin."

Bitter and sweet water cannot flow from the same fountain at the same time.

Our Master was an example to us in going about doing good. The same is our mission.

Mission work is a privilege because it does us good. "It is more blessed to give than to receive."

Extravagance in all our moments is a hindrance to mission work.

Shall we withhold what God has revealed to us, or shall we give out to others, what they are hungering after to build them up to a better life?

We are not to be taken out of the world, but have been prayed for to be kept from the evil.

Our work should be done as in the presence of God.

Our whole universe is composed of small particles of matter. The mighty oaks, from little acorns grow. The "father of waters" begins in a very small lake. The tiniest little insects spoil our fruit, clothing, etc. The fruit which tempted Mother Eve was just a little thing. One ship load of negroes sold to slavery has cost this country the lives of one million people and billions of dollars.

Our great men were faithful in the little things that made them great.

Man desires a greater purse, or greater ability to do more good; but when the privileges come, he forgets his desires to do good. What are we doing with what we have? How much of what God has given to us have we given back again to Him.

There is no nobler work than to raise our families for the Master.

The Church is God's dwelling place here in this world through the Spirit.

From the beginning God was in communication with men. He said, "Let my people build a tabernacle that I may dwell with them.

To understand what the Church and her mission is, will solve many questions puzzling us today.

Many homes are far below the standard because of lack of Bible knowledge.

The Church is peculiar from the world in that she is a body of believers, the Bride of Christ, the elect of the Father, ambassadors for Christ, strangers and pilgrims here below, zealous of good works. Sinners, saved by grace, and has the power of the Holy Ghost.

To preach and teach what we do not believe, is lost time.

It is not the purpose of the Church to clean up this world by reformation, or to take sin out of it, but to exalt His name, and His righteousness, to reproduce the Christ life here below, and to show the world the beauty of His holiness.

"Prove all things; hold fast to that which is good."

Better to suffer for well doing than for evil doing.

The best of us have not done any more than that which was our duty to do.

Looking to man is one of our greatest hindrances.

If we go the way Jesus would have us go, He will draw us nearer to Him than ever before.

Truth has appealed to all ages, and has existed from eternity to eternity.

"The law was given by Moses; but grace and truth came by Jesus Christ."

By believing in Jesus Christ, we get a title to eternal life.

The Word of God will give us conviction.

To be properly truthful, we must be merciful.

Eternal life is to know God.

Henry Hershey, Sec.

Obituary

Conrad.—Jacob Conrad was born in Butler Co., O., April 17, 1846; died Mar. 20, 1914; aged 67 y. 11 m. 3 d. In his youth he came with his parents to Iowa and was married to Catharine Schlatter in April, 1868. To this union were born 4 sons. One son died in infancy. He was a member of Amish Mennonite Church. He leaves to mourn his departure his wife, 3 sons, and 4 grandchildren. Funeral services conducted by S. Gerig and S. M. Musselman.

Goldsmith.—John Goldsmith was born in Ontario, Canada, Sept. 28, 1824; died April 11, 1914; aged 89 y. 6 m. 13 d. At the age of 7 years he moved with his parents to Butler Co., O., and at the age of 17 years united with the Amish Mennonite Church, of which his father was bishop. He came to Lee Co., Ia., in 1846. In 1852 he was united in marriage with Mary Linder of Butler Co., O., who departed this life May 9, 1870. To this union 5 children were born. Mar. 1, 1874, he was united in marriage with Barbara Schlonaker of Butler Co., Ohio. To this union 4 children were born. In 1876 he moved his family to Henry Co., Ia., and resided there until his death. To mourn his loss are: His widow, 2 children by the first union, 4 children by the second union, 3 brothers and 2 sisters. Funeral services at the Sugar Creek Church by Daniel Graber, Simon Gingerich, S. M. Musselman, and Jacob Yoder of Kalona, Iowa.

Kanagy.—Naomi, daughter of Bro. Jos. (deceased) and Sister Emma Kanagy, died Apr. 22, 1914, near New Wilmington, Pa., of malignant scarlet fever; aged 2½ years. She leaves to mourn her departure a widowed mother, 7 sisters, and 2 brothers. On account of the nature of the disease only a short funeral service was held at the grave, Apr. 23, conducted by J. R. Byler. Naomi's life was short here but she is happy in the world beyond, where sickness and death are unknown. The bereaved family have the sympathy of the entire community in their bereavement.

Kunkel.—Hannah Bergey, wife of John Kunkel, of near Waterloo, Ont., died Apr. 11, 1914, of intestinal tuberculosis. Her age was 56 y. 8 m. 17 d. She leaves to mourn her death a husband, 1 daughter, 4 sons, 4 brothers, and 3 sisters. She was a faithful member of the Mennonite Church for almost 40 years. She was buried at the Waterloo Cemetery April 15. The funeral services were conducted at the home by Pre. Noah Stauffer and at the church by Bro. Noah Hunsberger in English from Heb. 4:9, and by Pre. Jonas Snyder in German from II Cor. 4: 16-18, preaching to a crowded church. Her friends have the consolation to feel that they mourn not as those who have no hope.

Lapp.—Hannah (Landes) Lapp, wife of Joseph W. Lapp, was born Mar. 16, 1838; died Apr. 12, 1914; aged 76 y. 26 d. They were married Jan. 16, 1861. They lived in matrimony for a period of 53 years. To this union were born 6 sons and 4 daughters, 7 of whom survive. She had the misfortune to break her leg. In rising from the chair on which she was sitting she lost her balance with the above result. She was bedfast for 17 days. At last pneumonia set in, from which she died. She fell asleep, as we believe, in Jesus. The Church has lost a faithful sister and the family a kind mother. She was deprived from her sense of hearing in a large measure for a number of years, but yet her seat was seldom vacant at church when able to be present. Her funeral was held April 16, 1914, with short services at the house by the brethren, Joseph Ruth and Aaron Freed, and at the Line Lexington meeting house, Montgomery Co., Pa., by Joseph Ruth and Jacob Clemens from II Cor. 5:1. Buried in the graveyard adjoining the church.

Musser.—Christian J. Musser was born in 1840, in Wayne Co., Ohio; died at his home in Smithville, Ohio, April 9, 1914; aged 73 y. 1 m. 13 d. He was married Nov. 13, 1862, to Sarah Sauder. To this union were born 6 sons and 4 daughters, 2 sons and 1 daughter preceded him to the spirit world. Those left to mourn his departure are his dear companion, 7 children, 29 grandchildren, 7 great-grandchildren, 2 brothers, 3 sisters, and many other relatives and friends.

In his early days he confessed his Savior and united with the Amish Mennonite Church and always remained true and faithful to the same. Bro. Musser took sick April 6 and was called home April 9. The cause of his sudden death was pneumonia.

Funeral services were conducted in the Oak Grove Church April 12, Bros. C. Z. Yoder, David Yoder, and Jacob Gerig. Interment in the adjoining cemetery.

"Father, thou art sweetly resting,
Here thy trials and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

O granddaughter.

Items and Comments

According to an official statement issued at Ottawa, Canada, May 1, there are now 2300 rural mail routes in Canada.

A disastrous mine explosion occurred in Mine No. 5 near Eccles, W. Va., on Tuesday, April 28, and nearly 200 lives are supposed to be lost. To those looking on the material side of life such accidents teach the importance of greater precaution in safeguarding the lives of men in mine and factory. Those looking for a lesson for spiritual application remember the admonitions of our Savior to "be ready."

At the yearly meeting of Friends, held recently in Philadelphia, Pa., a message of sympathy was sent to Friends in China because of hardships borne by Christian missionaries there, a message was sent to President Wilson urging him to do all in his power to prevent war with Mexico, and another message was sent to Congress memorializing that body to pass the prohibition amendment to the U. S. Constitution now pending before that body.

An important question was recently decided by the United States Supreme Court respecting the responsibility of saloons in their drunkard manufacturing business. Nebraska has a law making saloons liable for damages in case it can be proven that they were responsible for the ruin of men through drunkenness. Under this law a woman brought suit against a saloon for making a worthless drunkard out of her husband and was awarded damages to the amount of $6000. The case was taken to the Supreme Court, which body decided that it had no jurisdiction in such cases. This leaves the law in full force, and fixes the responsibility for drunkard making where is belongs. It does not, however, explain why the government should license such a business.

ANNOUNCEMENT

The meeting for the organization of the "Eastern Mennonite Board of Missions & Charities" will be held at the Mennonite Church, E. Chestnut & Sherman Sts., Lancaster, Pa., on Monday, June 8, at 1 o'clock, P. M.

Peter R. Nissley, Secy.

NOTICE
Of a Proposed Change in Manual of the Mennonite Board of Missions & Charities

Notice is hereby given to the Trustees of the Mennonite Board of Missions & Charities, that a vote will be taken at their next Annual Meeting to amend the Regulations of said Board to dispense with the Office of Field Secretary, and create a new Office, the object of which will be to create and maintain a more perfect system of finances. And seek to make any such other changes in the Regulations of the Manual as may be deemed necessary.

C. Z. Yoder, Pres.
J. S. Shoemaker, Secy.

SUNDAY SCHOOL CONFERENCE

The Nebraska A. M. Sunday School Conference will convene at the A. M. Church near O'Neill, Nebr., May 28, 1914, and remain in session two days. All interested are invited to attend.

Wm. H. Kremer.

Notice of the Annual Meeting of the Mennonite Board of Missions & Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church in Berlin, Ont., May 25-27. The Executive and Mission Committees will meet at the same place on Saturday the 23, at 9:00 A. M., to arrange their work for the Annual Meeting. At 1:00 P. M. May 25, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President,
J. S. Shoemaker, Secretary,
D. J. Johns, Chair. Mis. Com.

CONFERENCE ANNOUNCEMENTS

Ohio

The Annual Conference of the Mennonite Church of Ohio will be held at the Pike Church near Elida, Ohio, on Thursday and Friday, May 21 and 22, 1914. A hearty invitation is extended to all interested in the cause of Christ and His Church.

N. O. Blosser,
Secretary.

Ontario

The Annual Conference of the Mennonite Church of Ontario wil be held (D. V.) at the Berlin Church, on Thursday and Friday, **May 28 and 29, 1914.** A cordial invitation extended to every one.

David Bergey.

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Illinois

The annual Sunday School Conference for the state of Illinois will be held June 2-4 at the A. M. Church near Metamora, Ill. The Church Conference will be held the day following Sunday school conference at the Union Church near Washington, Ill. A cordial invitation is extended to all Sunday school and church workers. Those coming from a distance will notify either J. D. Smith, Metamora, Ill., or the undersigned.

A. L. Buzzard,
Washington, Ill.

Indiana—Michigan

The Spring Conference of the Indiana-Michigan Conference District will meet, D. V., with the Clinton A. M. congregation near Goshen, Ind., on June 3 and 4. Everybody invited. Those coming to Goshen by rail or trolley should notify D. D. Troyer, Goshen, Ind. Those coming to Millersburg should notify the undersigned.

Ira S. Johns,
Goshen, Ind.

Eastern A. M.

The Lord willing, the Eastern A. M. Church Conference will be held this year near Archbold, Ohio, June 11 and 12. Parties coming from the West on Lake Shore R. R. stop off at Archbold and telephone to Bro. S. S. Wyse. If you should be on a through train stop off at Bryan and take street car to Archbold. Those coming on the Wabash stop off at Elmira and inquire for Bro. Eli Short. Those coming from the East, either on the Lake Shore or Wabash, stop off at Wauseon and take street car to Pettisville and telephone to Bro. C. Britsch or Bro. D. W. Burkholder. Those coming from Toledo on street car get off at Stop No. 64 and go to Bro. D. J. Wyse. The conductor can direct you. Coming from the South on the D. T. & I. R. R. stop off at Wauseon and go to Pettisville on street car. A cordial invitation is extended to all.

C. Z. Yoder, Secy.

The Ohio Mennonite Sunday School Conference will be held at this place just preceding the Church Conference, beginning Tuesday evening, June 9, and continue until Wednesday evening, June 10.

P. R. Lantz, Secy.

ANNOUNCEMENT

The Annual Meeting of the Indiana-Michigan District Mennonite Mission Board will be held at the Clinton Frame Church near Goshen, Ind., June 2, 1914, beginning at 9 o'clock and continuing all day. The forenoon session will be devoted to business, the afternoon to a discussion of the Rural Church problem, and the evening to the City Missions. Since this meeting is held at the same place and just the day before the Spring Conference we urge all expecting to attend the conference to come one day sooner and also enjoy this meeting.

Jacob K. Bixler, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 14, 1914 (Gospel Witness Established 1905) No. 7

EDITORIAL

"Pride goeth before destruction, and an haughty spirit before a fall."

If you would have a clear conception of noble Christian service, read in his book the life of Nehemiah.

A good, refreshing season of worship at the house of the Lord strengthens a Christian soldier for service the rest of the week.

God is not withholding His bountiful rains. Neither will He withhold His spiritual downpours if we are diligent in preparing the soil and inviting His blessings.

Too often, like Moses, we shrink from irksome duty because we imagine that **we** must do it, forgetting that God has promised to be with us. "If God be for us, who can be against us?"

The man who has one word of half-hearted praise for his church to every dozen words of criticism and unfavorable comparison with other churches is not apt to be very successful as a church-builder.

We call especial attention to the annual reports of the General Manager and Secretary-treasurer of the Mennonite Publishing House. We believe that you will be interested in what they have to say. We hope, by working and praying together in a common cause, to hear a more favorable report next year.

We are glad, from reports, that while our people are busy in improving the opportunities of seed-time, in many places they are also busy sowing the seed necessary to be sown for a spiritual harvest. May the good work go on, and a bountiful harvest of souls be reaped for the Master's garner in the end.

While some people unwittingly confess themselves to be proud of certain things or beings about them (calling things by a wrong name) the Bible everywhere condemns pride; whether it be "a proud look," "the pride of life," pride in heart, pride in clothes, pride in possessions, pride in intellectual attainments, pride in position, pride in an imitation humility, pride in anything else. "The Lord is far from the proud."

The Mennonite Publishing House has just printed 3000 copies of the minutes of the last meeting of the Mennonite General Conference. This will not supply all our members, but since the report has once been published in the Gospel Herald it was thought that 3000 copies might supply the demand. Any one interested in the distribution of the reports may correspond with either the secretary, Bro. J. S. Hartzler, Goshen, Ind., or the Mennonite Publishing House Scottdale, Pa.

As we read the Savior's account of the rich man and Lazarus; as we notice how patiently Lazarus accepted his lot here and how piteously Dives begged after he got into the lake, and how trifling the glittering riches of Dives were in comparison to the eternal glory which Lazarus enjoyed after he reached the other shore, we sometimes wonder why Dives was called the rich man and Lazarus the beggar. But Christ was talking in the language of men. It is well that we catch a glimpse of these things, once in awhile, as they appear in the eyes of God

Conferences.—A glance at the last page reminds us that conference season is upon us. Many are the prayers ascending that God may richly bless these meetings to the strengthening of Zion. "Pray for the work," is a request accompanying several of these reports as they were sent in for publication. Did it ever occur to you that Conference is only a very small part of the work? It is important enough that you will miss much if you fail to be there, to be sure; but unless there is much praying and planning beforehand, and much meditation and research concerning the problems before us as a Church and especially the churches of our respective conference districts, the work will be greatly weakened for want of proper preparation. We hope to hear favorable reports from all our conferences.

Speaking of conferences, we are reminded of one subject which at this time should receive special attention on the part of our conferences. One of the things done by our last General Conference was the adoption of a report of a committee which had previously been appointed to investigate the problems connected with the dress question and to make such recommendations as they saw fit. One of the recommendations submitted was that our conferences and congregations should take such steps and adopt such measures as in their opinion they deem necessary and wise in bringing the entire membership up to the full Gospel standard on this question. This is one of the great problems to which our conferences should give immediate, prayerful attention. The recommendations have been made. Like all good resolutions, they must be intelligently honestly, and consistently acted upon if they are to amount to anything. The report of this committee is a part of the full report of General Conference as just published.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHAT IS TIME?

Sel. by Noah Stauffer.

I asked an aged man, a man of cares,
Wrinkled and curved, and white with hoary hairs.
"Time is the warp of life," he said, "oh tell
The young, the fair, the gay to weave it well!"

I asked the ancient, venerable dead,
Sages who wrote, and warriors who bled.
From the cold grave a hollow murmur flowed,
"Time sowed the seed, we reap in this abode!"

I asked a dying sinner, ere the tide
Of life had left his veins.—"Time!" he replied,
"I've lost it! Ah, the treasure!"—and he died.

I asked the golden sun and silver
Those bright chronometers of days and years:
They answered, "Time is but a meteor glare,"
And bade us for eternity prepare.

I asked the Seasons, in their annual round,
Which beautify or desolate the ground;
And they replied (no oracle more wise),
"'Tis folly's blank and wisdom's highest prize!"

I asked a spirit lost, but oh; the shriek,
That pierced my soul! I shudder while I speak,
It cried, "A particle, a speck, a mite,
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply,
"Time is the season fair of living well,
The path of glory, or the paths of hell."

I asked my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live, live today! tomorrow never yet,
On any human being rose or set."

I asked old Father Time himself at last,
But in a moment he flew swiftly past,
His chariot was a cloud, the viewless wind,
His noiseless steeds, which left no trace behind.

I asked the knightly angel, who shall stand
One foot on sea, and one on solid land;
"By heaven!" He cried, "I swear the mystery's o'er,
Time was", he cried, "but Time shall be no more!"

Waterloo, Ont.

Behold, how good and how pleasant it is for brethren to dwell together in unity. —Psa. 133:1.

LIGHT FOR OUR DARKNESS

By J. R. Shank.

For the Gospel Herald.

The entrance of thy word giveth light.—Psa. 119:130.

Wherever God's Word has entered the understanding of men, there light has entered. Whenever that Word has been received into the life, there light has remained to transform the life. When the Word has not been brought to the understanding darkness still continues. Some lives have only been partly enlightened, because only a partial understanding of the Word has been given, or only part of the Word has entered the chambers of life. When we receive the Word of God with honest heart the grace of God illuminates the life. As the partaker of grace goes on to fulfill all righteousness, the Word of God continues to open the gates of light. It points out the ways of error and darkness in which we travel and shows the path of righteousness. This light does not dawn on all our life at once. "The path of the just is as a shining light, that shineth more and more unto the perfect day." But there is a possibility that our day may be more or less clouded according to our lack of diligence or faithfulness in keeping the light of truth before us, and in keeping our windows open for its entrance. Clouds of ignorance keep some chambers of life without illumination. Lack of teaching, lack of searching the Scriptures, failure to heed the light already received may cause a delay in the entrance of light. Whatever our blessing and illumination has already been, we need to expect a fuller and clearer view. Not with the thought that God is not full of light, but with the knowledge that we need to look long even in the full light of day to discover all that light opens to our vision.

In recognition of these truths we meet our fellow pilgrims. Some who are not members of our own church give evidence of having grace in their hearts. They are making honest efforts to live a Christian life. We find things in their life, however, that is not enlightened by the Word of truth. This is so noticeable as to put a difference between our life and theirs. Sometimes the condition is turned around and we find that our fellow pilgrim has parts illuminated by the Word that our life has not. If we are free from pride and self-conceit, all our association with men and women whose lives differ from ours cannot help but be a blessing to us and them—ours to be illuminated through them, theirs to be illuminated through us. Where such motives prevail among the children of light they will ever be drawn nearer and nearer together.

It is the entrance of God's Word that gives the light. Men's lives can be benefited only as they give submissive place to that. We can gain nothing in association with those who are different from us by pulling down the blinds in such parts of our life that does not harmonize with their darkness. Keep what you have. Give your fellow traveler the full benefit of your light. Hold forth God's Word as the light, and it will continue to open up a solution for all the departments of life's problems in which men are perplexed. Churches are growing weak. Some are already dead. They have taught the Gospel to some extent. There are believers among them yet. They taught some of God's Word and it illuminated lives to some extent. But we are wondering at the darkness and death that follows in the way. The atonement was taught in their doctrines. The new birth was recognized as an essential condition, but many evidences of a new life and means of Christian growth have been overlooked until the power of evil overshadows the light, and the Church is dead. Every evil, however innocently it enters, must be discovered and put out, if we do not wish to see destruction and death in the pathway of the Church. Gal. 5:9.

The proper association with those whose lives differ from us, whom we know are not enlightened in all points as we are, is that we do not fellowship in a way to darken our light, but always in a way to enlighten their darkness. This will open the way to consider some problems.

1. **The Problem of the Unequal Yoke.**—In this instrument many a spiritual failure has been made. Because churches have failed to bring the light of the Word to bear upon this pathway, believers are yoking themselves with unbelievers in business to the destruction of Christian integrity. They are yoking themselves with unbelievers in matrimony to the destruction of the Christian home and the impairing of Christian service. They are yoked in secret and fraternal organizations until their affections are centered in the things of earth. Politics and fashion, and popular religious ideas have stolen away the remnant of life and the Church is left, a bare shell of existence, a relic of what has been but now is ready to be cast aside as no longer needed. But God's Word enlightens the darkness. Does it not say, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14)? When we obey and keep a scriptural discipline which guards the flock and deals against those who heed not the

Word, it solves the problem which the dying church needs. It throws light on the error of open communion which the liberal man takes pride in, and proves the ways of God in reality. I Cor. 5:7-13; 10:20, 21.

2. **The Problem of Social Evils.**—Social impurity is on the increase. The sanctity of the home is being defiled. Separation of husband and wife is no longer uncommon. The marriage of separated parties with others is considered legitimate by the leaders of society. Young people of marriagable age look upon life with perverted ideals because of the sentiment held before them in the example of elders. Corruption increases from generation to generation. The churches in general are submitting more and more to these conditions and justify the evil by accepting these persons within their borders without a clearing of hands from sin. Some have lived in the Church for years in adulterous relation without knowing that it is contrary to God's law. Now when better light has come they have already brought up families and know not how to clear their hands. What shall the Church do about their case? Sympathetic weakness says, "It is too late to correct matters now. Receive them if they had good cause in the first separation." Sympathetic strength is full of compassion but lends a helping hand by turning on the light. It looks with compassion upon the innocent victims who may yet be ensnared by this evil if a strong hand is not laid upon it, and the clear testimony of God held forth by precept and example. "Whosoever putteth away his wife, and marrieth another committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18). Sin brings sorrow. "They that cease from sin do suffer in the flesh" (I Pet. 4:1, 2). It is better that **one** suffer in putting away sin, than that **thousands** should die because it was suffered to continue. Matt. 18:7-9. Those who cleanse themselves from sin by putting it away shall be blessed with the promises of God's acceptance. II Cor. 6:17, 18. The light continues to shine and we hear our blessed Master saying, "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it" (Mark 8:35).

3. **How to Reconcile past Blessing when so much Darkness Continues in Individual Lives.**—Souls do testify that God owned and blessed them even in spite of darkness and ignorance. They can scarcely understand why it was not a justification of their course. If He blessed in the past will the blessing not continue still? Again we say, Seek the light. You were blessed because you met the condition of blessing as far as you knew. Jas. 1:21-25. "If we walk in the light as he is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). But now since God has turned the search light upon this evil which is bringing forth fruit unto death, you who would be a disciple indeed must continue in the Word. Jno. 8:31,32. Do we complain that God now claims the unfruitful field? Let us rather rejoice in His longsuffering and mercy because we have been so slow to learn the truth about the Word of light. Our continued victory over the enemy of souls depends upon the "cleanness of our hands in his eyesight" (Psa. 18:24). If we continue to live under the searchlight of truth God will bless us with a fuller understanding and a more perfect life. "For thou wilt light my candle: the Lord my God will enlighten my darkness" (Psa. 18:28).

Carver, Mo.

THE SABBATH

By A. M. Blosser.

For the Gospel Herald.

God's Word says He rested from all His work on the seventh day. He had a wise desire or He would not say He blessed the seventh day and sanctified it. It does not say that it was a Sabbath, neither was there any rest commanded for men. If Adam and Eve had a day of rest it was on their first day. There was no command or law, therefore we find no transgression till over 2500 years afterwards; not until Moses received the law from the Lord, then the day of rest became a law (Ex. 12). That this day of rest might be on God's seventh sanctified day the Lord told Moses, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." It is here where the Lord for the first commanded the day of rest to men. This same month on the fourteenth day they obtained their freedom, and the Lord gave them the command to rest on every seventh day as a memorial.

But it was not yet called a Sabbath. In Ex. 16:23 it was called Sabbath for the first time, and this was before they got to Sinai and before the Lord wrote with His finger the covenant on the tables of stone. In this the Lord goes back to creation to give them a better ground, how He did after the great work He did. So shall Israel also rest every seventh day, not as a memorial for the creation work, but as a memorial of their freedom from bondage, from which He had delivered them.

I have showed through the Word of God where the Jewish Sabbath begins. So I will also show through the Word of God where it ended. All visible and natural things have their invisible and spiritual reality. The Sabbath was a shadow and type of spiritual rest. The Lord speaks through the prophet Jeremiah (Chapter 31), "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." In this we understand that the Lord means the covenant He made with them. The day they came out of Egypt and that was the day that was made Sabbath. Christ is the Mediator of a better covenant which was established upon better promises. "For if that first covenant had been faultless, then should no place have sought for the second. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:7, 12, 13).

In Matt. 19, we read of a young man that came to Jesus and asked, "What good thing shall I do that I may have eternal life?" Jesus told him to keep the commandments. He wanted to know which. So Jesus told him which to keep, but did not require him to keep the Sabbath. Paul also gives the commandments and left out the Sabbath and says if there be any other commandment it is briefly comprehended in this saying, namely, "Thou shalt love thy neighbor as thyself." So we understand that this takes in all the commandments in the new covenant. Wherever Jesus was accused of breaking the Sabbath He did not deny it, and says, "The Sabbath was made for man and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." Christ fulfilled the law. "Christ is the end of the law, for righteousness to every one that believeth" (Rom. 10:4). Paul reproves the Colossians and says, "Let no man therefore judge you . . . in respect . . . . of the Sabbath days." We understand that he means all the Sabbath days or he would make an exception and says which are a shadow of things to come, but the body is of Christ. "The righteousness of the law is manifested being witnessed by the law and the prophets." Paul says in Rom. 7:6: "But now we are delivered from the law, that being dead wherein we are held; that we should serve in newness of spirit, and not in the oldness of the letter.

(Continued on page 111)

BIBLE DICTIONARY

Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Forbearance

Forbearance is the exercise of patience, or long suffering to those who do wrong or indulgence toward those who in any way injure us. This is a very necessary trait of character.

Patience and forbearance are very necessary if we desire to exemplify the life of Christ in our lives. A high temper, a haughty spirit, an impatient, stubborn heart are the things nowadays that are hindering the great cause we are so anxious to represent. When things don't go to suit us, let us remember that kindness and patient consideration are the sure remedies to win for the Lord.

Jesus was our great example in forbearance. When He was misunderstood He was kind and patient. When He told the people of their sins and they mocked and scorned Him, He prayed for them. Forbearance is a most commendable trait of character. If it were not for the great patience and longsuffering of God to us, we could not be saved. Let us therefore exercise this noble grace to one another.

Unstable

Stable means fixed, firmly established, not fickle nor wavering nor easily moved. Hence unstable would mean just the opposite—wavering, not steady, not fixed.

In these sad days of Christian apostasy, it is very important that the children of God remain firm in their convictions regarding right and wrong; that they remain fixed in their purpose in serving God. Too many people do not read or study the Word of God for themselves. Then when confronted with questionable things, they are not able to stand. In order that we may be able to "withstand in the evil day," we must be ready to "give an answer to every man that asketh you a reason of the hope that is in you" (I Pet. 3:15). This can only be done when we **know** our Bibles and have His Word fixed in our minds, hearts, and lives.

The Lord is much in need of laborers who are strong in the faith, fixed in their purpose, level-headed and steady.

The enemy will side track us if we don't **watch.** But Jesus saw this and said over and over again, **"Watch."**

To be of much use to the Lord we must get full of His Word, full of faith, full of wisdom, full of love, and daily "Watch and pray, lest we fall into temptation."

Belleville, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting:—Work here continues about as usual. Warm weather affects the attendance considerably, as it is more enjoyable to the natural man to be on the front porch or seeking pleasure in some other way .

The contributions for the month of April were as follows:

Maple Grove S. S.	$ 6.60
Sister Kolb	3.00
Bro. Horst	2.00
A Brother, Blooming Glen	3.00
A Sister, Altoona	2.00
Chestnut St. Congregation	12.05
G. L. Bender	4.30
A Brother, Belleville	1.00
No. 100	1.00
Conestoga Congregation	19.65
Thomas Congregation	18.60
Masontown Congregation	9.00

Yours in His service,
John L. Stauffer.

Kansas City, Kans.

(200 S. 7th St.)

Dear Readers, Greetings:—Friday, May 1, the board of Trustees of the Kansas City Missions met in annual session here, every member of the Board being present, namely: D. G. Lapp, Pres., Roseland, Nebr.; B. L. Buckwalter, Newton, Kans.; Daniel Graber, Noble, Iowa; L. J. Miller, Garden City, Mo.; Jno. B. Yoder, Garden City, Mo.; J. P. Cook, South English, Iowa; and J. D. Mininger. Bro. Lapp remained over Sunday and filled the three appointments.

Sunday schol and preaching services were well attended and good interest was manifested at Argentine in the morning. In the afternoon 40 members joined in commemorating the Lord's death and in observing the ordinance of feet-washing. Bro. Buckwalter also assisted in the services of the day.

On Monday morning, May 4, Sister Martha L. Buckwalter, one of our workers (accompanied by her sister Mary) left for a trip to the East, aiming to stop among other points at the General Mission Board Meeting at Berlin, Canada. Our prayers accompany them.

Tuesday morning Bro. Williams and family started for Versailles, Mo., where they intend to make their future home.

Tuesday evening Bro. Diener left for Canton, Kans., to attend a funeral.

In His blessed name,
May 7, 1914. J. D. Mininger.

AMALGAMATED FORCES OF THE EVIL ONE

By Clayton F. Derstine.

For the Gospel Herald.

Why are there not more converts in city missions?

1. **Satan.**—Ever since iniquity was found in him, has been in fierce conflict with God. He is the organizer of every evil work. His destructive work can be very noticeably seen by surveying the by-gone ages. How men, kings, cities, and nations have fallen at his master work of destroying God's work. He hates righteousness and loves every evil work.

2. **This World.**—Look out at our 20th century world, especially our own cities; what a garden spot to breed self-lovers, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, loss of affections, truce-breakers, false accusers, incontinent, fierce, despisers of the good, traitors, heady, high-minded, lovers of pleasure rather than lovers of God, just a form of godliness without its attendant power (II Tim. 3:2-5); those days, evil days, perilous times, are upon us.

3. **The Flesh.**—With all the reformation, education, culture, refinement of this boasted 20th century civilization human nature has not changed one iota. It is yet depraved, unsound, soreness, wounds, putrefying bruises, servants of the devil, slaves to its insatiable cravings, away from God.

So he cut from the sympathies of Life
And cast ashore from Pleasure's boisterous surge,
A wandering, weary, worn and wretched thing,
A scorched and desolate and blasted soul.

Spiritual Hosts

After a soul is truly born of God, has that nature within his bosom, the devil's hatred is as strong against him as against God. He hates the very nature of God. The "wrestling is no longer against flesh and blood, but against the principalities, against the world-rulers of the darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

While these conditions look extremely gloomy, yet it is not despairing when for this so great need, a **"so great salvation"** has been provided. Praise Him. Praise His name that some still give heed to the call of the great Emancipator of souls and are transplanted into the "glorious liberty of the sons of God."

In the midst of thousands who are striving hard for satisfying things in the vain and temporal things for this wicked world, some will look up

to Jesus for their "all and in all," who satisfies the soul with long life (eternal life). John 3:16. "Unto him be glory in the church by Christ Jesus through all ages, world without end. Amen."

Altoona, Pa.

THE ONLY COMMISSION

By J. L. Stauffer.

For the Gospel Herald.

Our Lord spake many things while here on earth that are sublime and wonderful. Perhaps His earthly ministry can best be summed up in the words of some who heard Him: "Never man spake like this man" (Jno. 7:46). "He taught them as one having authority, and not as the scribes" (Mark 1:22).

After His crucifixion, death and resurrection, when it seems the disciples listened with abated breath to catch every word uttered by their risen Lord and Master. At the time of His ascension He gave them one grand, glorious, wonderful commission that reaches to the ends of the earth: "Go ye" and teach **all** nations (Matt. 28:19), and with it bestows such a responsibility upon every disciple that we can only guess what shame there will be on the part of all who have not heeded this great commission when we meet the Lord face to face. How must the scene appear to the Lord when He beholds disciples for whom He gave His life; indifferent to the salvation of their fellowmen for "whom Christ died" as well as for them. Will you, dear reader, hear Him say regarding your life and work: "Failure; you knew your duty, but did it not."

The Lord grant that it may be our one aim in life to fulfill the Great Commission of "Go ye" in whatever way it is in our power to help.

Altoona, Pa.

HUNGRY SOULS

By a Sister.

For the Gospel Herald.

He who supplies all our needs according to His riches in Christ Jesus has something for you and me to do for "by works is faith made perfect." We have in mind a home where the mother is an invalid. She is surrounded with almost all that money can buy, for her husband is not yet a believer, and his interest is on this earth only. But she is a Christian and lives beyond earthly things. She spends much time reading and exerts a remarkable influence for good. She expressed herself as hungering and thirsting for more spiritual conversations and prayer. With tears in her eyes she said, "People come and go, but speak nothing of spiritual things." **A real hungry soul.**

Another one is an aged lady who is financially poor. Her husband drinks. She is too feeble to come to services, and few people come to see her. She says, "Thy don't come because I am poor, but how I love to see Christian people, and have them talk and read about the Lord." **Another hungry soul.**

The contrast is great in the two homes, but the same hungry souls longing for spiritual food. The rich and the poor need our help.

Is there anyone in the neighborhood who is aged, sick, lonely, discouraged, overlooked?

If you are a Christian you are a missionary, and you are sent to cheer them, to comfort them, and help them to God.

Altoona, Pa.

WHY SHOULD WE EXTEND OUR EFFORTS TO THE CITY?

By Mary Crills.

For the Gospel Herald.

First, we will consider the "why in this subject. Since Christ commanded, "Go ye therefore and teach all nations," this would include the cities and because the cities are the most thickly populated, we might say, that more efforts should be extended to this overcrowded part of God's creation.

As the city is so thickly populated we would naturally find more sinful, self-righteous, disobedient, proud, and deceitful people there; also more widows, orphans, sick, and affiicted, and to all these we should act the part of the good Samaritan. We do not wish to give the idea that there are none of God's people there, but we wish to write of those who are in need of our efforts.

Are we willing to act the good Samaritan or the neighbor to these forsaken ones? We may say we can not all go to the city to work or do good. This is very true. How would the country be, too, if all Christians would go to the city? But the city folks, and especially our missionaries in the city, need support.

Now not one of us would miss a few dollars a year if we would help those who are laboring in the city under many difficulties and then again our prayers should accompany every dollar that is sent to them; and this is one thing every one can do, even those who do not have the "widow's mite" to send.

The woman who poured out the oil on the feet of our Savior could not preach like the apostles, nor win applause by doing remarkable deeds; but she could sit at the feet of Jesus and afterwards received the praise that you and I would be glad to get. "She hath done what she could."

Think of the fatherless and motherless who need care and clothing, and then think of the wives in destitute circumstances with a family of children whose husband and father perhaps earns sufficient to provide a respectable livelihood but who stops on his way home at the saloon. How welcome the missionary is in such homes and how much good they can do in ministering to their needs both spiritually and temporally.

Then again when some of the children are cast aside by their parents and taken by our missionaries to the Orphanage and from there given into good Christian homes and they become not only useful men and women but Christians as well, the amount of work can not be measured when we think of the value of one soul.

Philadelphia, Pa.

AMONG THE CHURCHES IN VIRGINIA

By Aldus Brackbill.

For the Gospel Herald.

(Continued.)

From the Peake S. H. we went to Bro. Perry Hartman's and by the kindness of Bro. and Sister Hartman and Bro. Perry Heatwole we visited a large cave. While we were in it we were made to think of the handiwork of God. It calls our attention to the 28th chapter of Job. While in the cave the guide asked if we cared to realize what it was like to be in the dark. When the lights were out the darkness was so great it could almost be felt. Then we were made to think of the darkness in Egypt (Ex. 10:21). From here we went to Broadway and remained for a few days, forming a number of acquainstances. Among others was Bro. W. F. Baugh who is afflicted with rheumatism and can not get around like many of us. We tried to encourage him with the thought that God had a work for him to do that none of us could do.

While here we had the privilege of attending two council meetings at which peace was acknowledged at both places—and a desire to continue in the faith once delivered to the saints. By the kindness of Bro. Louis Shenk we had the privilege of worshiping at the four churches in his district. From here we came to Hinton and by the kindness of Bro. Snively Martin we had the privilege of worshiping with the Bethany congregation having three services, glad for the blessed privilege of meeting with this dear people.

On April 12 Bros. Christian Good,

(Continued on page 109)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor t h fyteanrhYYa.... ....

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MY MOTHER

Sel. by Millie Bair

Some one I love comes back to me,
With every gentle face I see—
Beneath each wave of soft gray hair,
I see my own dear mother there,
With every kindly glance and word,
It seems as if I must have heard
Her speak, and felt her tender gaze,
With all the love of golden days.

Then I am moved to take her hand,
And tell her now I understand
How tired she grew beneath the strain
Of feeling every loved one's pain;
No further burden could she bear,
The promise of that land more fair
Alone could tempt her from her child;
And now, if I could keep her here,
No sacrifice would be too dear,
No tempered winds for her too mild.

Then I would smooth and kiss her face,
And by her side take my old place,
And sob my tears and cares away,
I think if I could feel her touch
Once more, it would not matter much
How sunny or how dark the day,
The tears I have so long repressed,
Would lose their ache upon her breast.

I love each mother that I see,
That brings my own to me,
For though I never more may frame
Upon my lips that hallowed name,
To anyone who will draw me near.
And answer me with warm caress—
As long as there are mothers here.
No child can be quite motherless.

Continental, Ohio.

PARENTS AND CHILDREN

Selected by A. K. Kurtz.

Sometime ago we heard a discussion about young people and their parents. It was said that while the big boys take more to their mothers than to their fathers, the girls apparently think more of their fathers than of their mothers. Whether this is so or not we do not know. But there is food for thought in the explanations given. It was held that there is a sort of material shyness between fathers and sons, because the fathers remember their own boyhood and the sons are well aware that they do not fool their fathers as to their conduct however well they may succeed in dissembling with their mothers. The girls, on the other hand find no difficulty in making their fathers believe in them, however dubious their mother may sometimes be. We suppose that we ought to be thankful when children stand well with either parent, and yet we can hardly be satisfied with this. The best thing is for the boy to stand as well with his father as with his mother, and for the girl to do the same.

In the first place the fathers and mothers ought to be right. They ought to start right and keep on right. We sympathize very keenly with a father who has made such history in his youth as will shame him before his own sons. It is well, of course, that he has sobered down and corrected his life, but all the same he has a record, and the record stands against him. We are sorry also for the mother whose own girlhood cannot be pointed to as the best of good examples for her daughters When such conditions exist there is nothing to do but to make the best of them. But in the ideal family life both boys and girls are good and true all the way along. And when they establish homes and have families of their own, their children are good and true like themselves.

There is really no reason in such a case why the boy should not be as intimate with his father as with his mother. Indeed, a young man's pursuits will naturally throw him in his father's society much more than into his mother's. The same thing is true on the other side of the house. It is natural for the young woman to be much with her mother, and nothing ought to occur or to have occurred which will serve in the least to interfere with their tenderest intercourse. In this ideal family the blessings of intercourse will be mutual. The children will help the parents, and the parents will strengthen the children.

Sometime ago we happened upon a family incident which is not without a flavor of amusement. It was a well known United States senator who said that he quit smoking after twenty years' indulgence in the practice. His action, he said, had been compelled by his young son, who was about to leave for the West to go into business. At this time the father seized the opportunity to offer some parental counsel. "My son, you are going far away to begin your career in a new country, and I would feel better if you would promise me before you go away that you will not drink. We probably won't see each other again for a good many years, and it would give me great consolation to know that wherever you are you are not in danger of being ruined by drink." The young man received this little lecture calmly. When it was concluded he replied: "Yes, father, I am going away and we shall probably not see each other much for some time. And there is something that is troubling me, too. This smoking is ruining your health. I should like to feel while I am away that your health is not going to be totally destroyed by this dangerous nicotine habit. I'll tell you what I will do You quit smoking and I will quit drinking."

There was nothing for this fond father to do but to accept his son's proposition. There was evidently an excellent understanding between thih father and his son.

Oyster Point, Va.

LOOKING THINGS OVER IN THE MORNING

It is of great advantage to be able in the morning mentally to run over one's work, and to use good sense and good judgment as to the most important things and to do them first. We must learn to set the right value on things, not to over-estimate or to under-estimate, and to get the right perspective; then what is left over at night will not trouble us so much, because we shall know that we have done our best, and that the important things have been attended to.

The woman who begins in the morning to do little things usually finds that before she gets through she has very little time for the greater things, and that they suffer from the lack of time to attend to them properly. On the other hand, the woman who strikes right into the great things first in the morning and breaks the back of the day's work as soon as she can, and then takes up the little things in the order of their importance, has the satisfaction of knowing that her business or profession suffers less than by the reverse order.

Do you lack the power of decision? Does it take you a long time to make up your mind? Do you decide firmly and positively? Or are you always ready to reconsider, or re-open the question?

When something important confronts you which demands immediate decision, do you hesitate, "beat about the bush," grasp for the advice of your promoters, and often lose a grand opportunity to better yourself?

When you have anything in hand, settle it. Do not look at it, lay it down, then look at something else and lay that down also, but settle things as you go along. It is a thousand times better to make an occasional mistake than never to settle anything, but be always balancing, weighing and considering many things at a time.—Girl's Own Paper.

"There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand."

Sunday School

For the Gospel Herald.

Lesson for May 24, 1914—Luke 17:1-10

UNPROFITABLE SERVANTS

Golden Text.—He that glorieth, let him glory in the Lord.—I Cor. 1:31.

Introductory.—It is proverbial that "children cost more to raise than they are worth," speaking from a financial standpoint only. Yet how selfish must that parent be who begrudges the cost or because of this refuses to bring up children. Parents that are normal, bearing the image of their Maker, count it one of the greatest privileges of their lives to bring up children for God and the Church. It is sometimes argued that if the children of God were but "unprofitable servants" that God would be foolish in making sacrifices for them. Is God more selfish than man? It is among the most glorious attributes of His being that He makes the sacrifices that He does that in eternity His "unprofitable servants" may be glorified with Him. The lesson before us admits us to one of the sublimest and most glorious qualities of an all wise, ever loving Creator. It also opens our eyes to the fact that what we are we are by the grace of God and that boasting on our part is vain, the height of folly.

Personal Responsibility.—"It is impossible but that offences will come." We need look for nothing else, considering the state and standing of man. That, however, does not lessen the responsibility of the offender. "Woe unto him through whom they come!" God makes it possible for us to live lives that are free from offence—not that it is possible for us so to live that no one will take offence at what we do, for even Christ had His enemies; but, like Christ, we may so live that we give no one occasion for stumbling or offence. It means self-denial, cross-bearing, sometimes suffering; but by the grace of God we may live in such a way that we will be inoffensive to right thinking people. The man who wilfully or carelessly keeps on doing things which he knows are offensive to others and which he could leave undone if he so desired, is placed under a fearful curse.

Forgiveness.—It takes the forgiving spirit to enable one to live this inoffensive life. But let us not get this meek, inoffensive disposition confused with indifference or weakness. "If thy brother trespass . . . rebuke him." How? "Ye that are spiritual, restore such an one, in the spirit of meekness." Should he repent, cast his sins into the sea of forgetfulness. That's not hard, provided your patience isn't exhausted, his sin does not get too near you, and he does it but once; but Christ says, "If he trespass against thee seven times in a day, and seven times in a day return again to thee, saying, I repent, thou shalt forgive him." This puts us to the test. It is absolutely impossible for us to do this, from the heart, unless we have the spirit of forgiveness in the heart. This spirit is nothing more nor less than pure love, unmixed with malice or a desire to avenge ourselves for real or imaginary wrongs. The brother with the least speck of malice in his heart can not do this. The man who stands proudly back and says, "I am ready to forgive him as soon as he comes and makes it right, showing that he has really repented," can not do this. It takes the man without malice, who has the spirit which Christ had toward His enemies when He prayed. "Father, forgive them."

It takes not only love, but faith to stand this test. Immediately after Christ gave this instruction on forgiveness to the disciples, evidently feeling their shortcoming, they prayed "Lord, increase our faith." Christ answered by telling them, in effect. "If you have the kind of faith that is genuine you will have power to do not only this but many other things that are impossible without the right kind of a faith."

True Humility.—From the exercise of faith Christ drifted on to that which must of necessity follow; true humility. Has the grace of God been showered upon you in abundance? Remember the source and give Him all the glory. The grace of humility and meek submission is illustrated in a faithful servant who did his master's will and yet there were no special thanks due from the master. He had simply done his duty, and was well paid for it, perhaps beforehand. So likewise we, having been bought with the precious blood of Jesus, have nothing whereof to boast, though we be ever so faithful in service. "Unprofitable servants," is all that we are. "By the grace of God I am what I am." The debt has been paid, the reward in glory has been fixed. All that is left for us to do is to serve God faithfully, getting as many people as possible to come under His grace. Many have been ruined themselves and stood in the way of others because they listened to the devil's suggestions and stopped to admire themselves instead of going on and ascribing all glory to God.—K.

Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Our Young People

MISSIONARY: THE CALL FROM THE COUNTRY.—Psa. 23

Topic for May 31

MOTTO

Heed the Master's call.

THE STUDY HOUR

I. The Meaning of Our Topic.

Among the other places where urgent needs are found the country districts in many places reveal the fact that a Christian service is needed. These needs, in the light of the Master's commission constitute an imperative call to the Christian Church to provide food for the dying. Will we meet the demands of this call?

II. The Text.—Psa. 23

The Shepherd Psalm furnishes a beautiful illustration of God's care for His children. Its setting is taken from the open fields and streams of the country districts. While we are under our Master's kind providence, there is no danger that can molest and no place of His leading but what we have the very best of His bounties.

This lesson will serve as an inspiration to us to fully trust and enter the field of service into which He leads. It also forms a standard condition for us to seek to bring the lost and erring to realize.

Will we be the Lord's under-shepherd to bring these joys into the lives of others?

III. Outline Study.

1. **A Country Famine.—**
   a. A lack of hearing the Word of the Lord.—Amos 8:11-13.
   b. A lack of exemplary lives.—Jer. 5:1; Mark 9:50.
   c. Perishing youth.—Amos 8:13.
   d. Uncared for children.—Prov. 22:6; Lam. 2:19.
   e. Desolated churches.—Jer. 9:19; Matt. 7:26, 27.
2. **Relief Needed.—**
   a. Shepherds.—Jer. 23:1-4; Acts 20:28.
   b. Consistent Christian lives.—Matt. 5:13-16.
   c. Higher ideals for the youth.—Matt. 6:33.
   d. Provision for children.—Jno. 21:15.
   e. Well regulated churches.—Matt. 7:24, 25.
3. **"Who will go for us?"**—Isa. 6:8.

PERSONAL THOUGHT

"Here am I, send me."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **I will.**
2. Commit Isa. 12.

For Young People.—

1. Will We Bear the Yoke in Youth? (Lam. 3:27.)
2. The Neglected Rural Community.
3. Problems for the Worker.
4. Qualifications for the Work.

For Older People.—

1. Calls and How to Supply Them.
2. What Can We do to Help the Perishing while We wait for More Help?
3. The Power of Prayer for Efficient Work.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 14, 1914

Field Notes

Communion services have been appointed for the Central Church near Archbold, Ohio, to be held May 17.

An all day and evening service is to be held at the Millersville Mennonite Church, Lancaster Co., Pa., June 16, 1914, when the brotherhood there will be together in the capacity of a Sunday school meeting. A spiritually profitable meeting is looked for.

Bro. W. E. Helmuth of Garden City, Mo., filled the regular appointment at Medford, Mo., on Sunday, May 3.

If previous arrangements were carried out, Bro. J. M. Kreider of Paimyra, Mo., is now in Jasper Co., Mo., lending asistance to the work of the brotherhood there.

Change of Address.—Bro. Isaac Miller, from Mazeppa, Alta., to Reist, Alta. Bro. Miller writes. "We are having a lovely spring. . . . We see God in remembering us; let us acknowledge Him."

Last Sunday was communion day at South Union Church near West Liberty, Ohio. Another communion service has been appointed for Walnut Creek Church, a few miles distant, for next Sunday.

A council meeting was held at Masontown, Pa., on Sunday, May 10. Bro. J. A. Ressler of Scottdale, Pa., was present and conducted the services. Communion services were appointed for Sunday, June 7.

Communion services were held with the brotherhood at La Junta, Colo., on Sunday, May 3, as follows: forenoon service, with the La Junta congregation; afternoon service, at the Sanitarium; evening service, at Holbrook. Bro. D. H. Bender, who conducted these services, left on Tuesday morning for Brandon, Colo., to have a season of refreshing with the brotherhood there.

We are in possession of an interesting program of the Commencement exercises of Hesston Academy and Bible School. This begins with a missionary program on Saturday, May 30, and ends with a commencement address on Thursday, evening, June 4. The baccalaureate sermon is to be preached on Sunday evening, May 31, by Bro. M. C. Lehman, returned missionary on furlough from India.

Bro. E. D. Hess of Masontown, Pa., has been having a quiet tussle with the followers of "pastor" Russell. Aside from the fact that Russell's no-hellite doctrine is diametrically opposed to God's Word, this sect is proving its unworthiness by trying to get their conversions from the ranks of those already in the service of Christ instead of from those yet in fields of sin. An explanation is found in the fact that even if they did get accessions from the latter class it would be no conversion, simply claiming their own.

Bro. L. D. Williams and family, formerly from Kansas City, Kans., have recently been added to the congregation worshiping at Mt. Zion Morgan Co., Mo.

A card from Alexandria, Va., says: "Communion services appointed for the 4th Sunday in May. Two applications for baptism and four by letter." We are glad for this added strength to the little colony at Alexandria. May God's continued blessings rest upon the brotherhood there. Bro. David Garber, the minister in charge, left May 7 for the ministers' meeting held last Friday and Saturday at the Hildebrand Church in Augusta Co., Va.

Bishop Ordained.—An important meeting was held at the Mt. Herman Church (Conservative A. M.) near Shelbyville, Ill., May 3. A communion service was held in the forenoon. In the afternoon an ordination service was held, in which Bro. Joseph Reber was chosen bishop over that congregation. The Lord grant him grace and wisdom that the congregation at that place may be led in a way that His name will be glorified and His cause upon earth strengthened.

Correspondence

Hubbard, Oreg.

(Zion A. M. congregation)

Greetings in Jesus' Name:—A short time ago twelve precious souls were received into Church fellowship, ten by water baptism, one on confession, one from another denomination.

On Sunday, April 26, communion was observed with a large attendance and partakers. May God bless and sustain those who have started in the new life, in order that they may hold out faithful to the end.

We are looking forward with anticipation for more spiritual blessings as we approach the time for our Church and S. S. Conference, which will convene the first week in June the Lord willing.

Yours in His service,
Albert D. Erb.

April 30, 1914.

Manheim, Pa.

(Hernley's congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have great reasons to be thankful to our heavenly Father for the rich blessings we enjoy. Especially do we feel heartily glad when there are those of our friends who feel the need of a Sav-

ior and come out on the Lord's side. On May 2, we held baptismal services, when ten precious souls were received into the Church. Bro. Isaac Brubaker and Bishop Peter R. Nissley handed out the bread of life. Oh, may we pray for them that they may be bright and shining lights unto the world and useful workers in His vineyard. Pray for the work at this place.

Yours in the Master's service,
A Sister.

May 3, 1914.

Cherry Box, Mo.

Dear Herald Readers:—On May 2, Bro. J. M. Kreider and little son Philip came into our midst. On the same afternoon we had preparatory services; also services at night. On Sunday morning we had Sunday school, after which we once more had the happy privilege of commemorating the death and suffering of our Lord and Savior, who came into this sinful world and suffered many things and died that we might have salvation. May God fill us with love to live true and faithful to Him.

May 4, 1914.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, May 3, four precious souls were received into the Church at this place by baptism, one by letter and four reclaimed. May they become shining lights and remain steadfast unto the end is our prayer. On Sunday, May 17 we expect, the Lord willing, to hold communion at this place.

Cor.

May 6, 1914.

La Junta, Colo.

(La Junta congregation)

Dear Readers of the Gospel Herald:—Greeting to you all in the precious name of Jesus. Just a few lines from this part of God's vineyard, to let you know that God is still blessing us with the privilege to be among the living. And may we improve it to His glory.

Our mission study class which was started in the early part of the year with Bro. J. W. Shank as teacher, was concluded April 12. Some precious truth was sown, and may it spring up and bring forth fruit an hundred fold.

April 12 Bro. Geo. Ross preached his farewell sermon, preparatory to leaving for an indefinite stay at their former home in Ohio, intending to take a much needed rest. Bro. Ross and family left April 16.

April 19 examination services were held, when peace was expressed by all.

May 2, Bro. D. H. Bender came into our midst. In the evening of the same day preparatory services were held, and the next day, Sunday, May 3, communion services were held at La Junta in the forenoon and at the Sanitarium in the afternoon, when Bro. Bender preached to us a helpful sermon from the words, "Behold your king" (Jno. 19:14)

In the evening of the same day communion was also observed at the East Holbrook Church.

As reported at our last writing, the organizing and starting of the work at Fairview school house had to be postponed on account of sickness in the home of the workers. Sickness being now over, a committee of three consisting of the brethren, Geo. Reber, A. W. Rhodes, and David Eiman, was appointed to organize and start the work at that point, since some of the people in that community made request to that effect.

The weather has been somewhat damp and rainy here of late. It having rained for nearly 68 hours in one stretch last week, which is something unusual for Colorado.

Asking an interest in your prayers, we are,

Yours in Christ,
B. D. Prosky.

May 6, 1914.

Scottdale, Pa.

Greeting to all, in the Master's Name:—Sunday, May 10, was another feast day for us at this place. A refreshing communion service was held, and we were made to feel anew the blessedness of being in the service of Him to whom we are indebted for all we have and are.

The auditing committee of the Mennonite Publishing House, Brethren P. R. Nissley of Mt. Joy, Pa., N. E. Miller of Springs, Pa., and D. S. Yoder of West Liberty, Ohio, were together on Saturday, a report of their work being found elsewhere in this number. There were also present Brethren Abram Metzler of Martinsburg, Pa., Treasurer of the Mennonite Publication Board; Earnest Miller of Fentress, Va., who was on his way to Missouri and Kansas; and B. Lehman Kraybill of Mt. Joy, Pa., who accompanied Bro. Nissley here. The brethren, Nissley, Yoder, and Kraybill, remained over Sunday.

A preparatory service was held on Saturday evening, when Bro. Nissley instructed us from the Word. The communion service was in charge of Bishops Nissley and Loucks. On Sunday evening Bro. Kraybill delivered an instructive sermon from Jer. 6:16. It was a meeting which we considered enjoyable and impressive.

Bros. Nissley, Yoder, and Kraybill returned to their homes on Monday the rest having left on Saturday.

Sister Alice Maust, wife of Bro. David Maust, of Springs, Pa., who has been with us for several weeks has again returned to her home.

Sister Daisy C. Hernley, who has been seriously ill for several weeks, is we are glad to say, improving. We hope soon to see her restored to health. Her sister, Sister Mary J. Cutrell of Springs, Pa., is staying with her for the time being.

Bro. J. A. Brilhart left last Friday for a brief visit to Port Trevorton, Pa. He probably broke the bread of life to the congregation worshiping at that place last Sunday.

Elder Longenecker and daughter of Smithville, Ohio, were pleasant callers at the Mennonite Publishing House last Wednesday. Bro. L. is an elder in the Brethren in Christ Church. They were here, the guests of Bro. Levi Mumaw and family.

The prayers of the brotherhood are asked in behalf of the congregation and Publishing House at this place.

Yours for active, willing service,
Editor.

May 11, 1914.

BLESSINGS OF THE SABBATH

By Emma Bellar.

For the Gospel Herald.

The Sabbath proves a blessing to three things in our lives, if we accept it as such, our body, mind, and soul. Paul says that our body is the temple of the Holy Ghost, therefore we ought to give it its much-needed rest on the Sabbath. One day of rest should help us to perform our daily duties with more energy and satisfaction than if we had no day of rest.

Christ needed rest from His labors, so do we. The Sabbath is also a great rest to the mind, for on this day above all others should we discard evil thoughts and allow our minds to dwell on noble and uplifting thoughts. We can receive no greater blessings on the Sabbath than by reading, studying and meditating on God's Word. Its great truths are a never-ending source of comfort and strength.

The greatest blessing is that to our souls or our spiritual life. God has ordained that we should keep the Sabbath day holy and we can do this in no better manner than in true worship of God, thus building up our spiritual body. Those that violate the Sabbath cannot realize the great blessings they lose by so doing.

Graymont, Ill.

Take heed that ye do not your alms before men, to be seen of them.—Matt. 6:1.

Miscellaneous

JESUS

Selected by Alice H. Nissley.

Won by the Son of God,
That great and glorious Name,
Won by His suffering and His death,
On Calvary's cross of shame.

Jesus all names above—
He who redemption wrought,
Through darkness, storm and woe he stood,
And full salvation brought.

"Wonderful, Counsellor,
The Great and Mighty God;"
What Names were His before He came,
And this sad world He trod.

That great Name of **Jesus,**
Alone could here be won,
Through pain and toil and grief and death,
That path He did not shun.

The path of faith He ran,
Perfect in all His ways,
To bear the Name of **Jesus Christ,**
Through Heaven's eternal days.

No creature e'er could stand
That fiery awful woe,
That men and Satan both combined,
'Gainst Him their venom show.

A victim stood for us,
And bore sin's dreadful curse,
God's face was hidden in His grief,
No anguish could be worse.

But He the Son of God,
All glory His by right,
Stood in the darkness and the gloom,
That He might bring us light.

Victorious conqueror He,
Our fullest worship claims,
Great **Name of Jesus** He has won,
Above all other names.

Jesus—Jesus—Jesus!
The Greatest, Sweetest Name,
Thine earthly Name with glory crowned,
Shall have eternal fame!

WHAT DOES THE HOLY SPIRIT DO FOR THE CHRISTIAN?

By Agnes Landis.

For the Gospel Herald.

Many great and precious promises are found in God's Word, but none brings greater joy to the heart of the Christian than the promise of the Holy Spirit. Before Christ ascended to heaven, He told His disciples that He would not leave them comfortless, but He would send the Holy Ghost to be their Comforter. Through the Holy Spirit Christ is to us an abiding Comforter, a well of water and a fountain of life; a Comforter to the sick and bereaved the aged and afflicted, and all who feel the need of comfort; a well of water to those who are weary from wandering on the desert of sin, and are seeking for truth; a fountain of living water to wash away all that would taint the soil. We need the Holy Spirit that we may have power with God.

The promise was given to the disciples: "Ye shall receive power after that the Holy Ghost is come upon you." When Peter received the power of the Holy Spirit he preached with such power that three thousand souls were converted and baptized. "Have ye received the Holy Ghost since ye believed?" was the question asked some of the early followers of Jesus. God wants every one to enjoy Christian life, and by being filled with the Holy Spirit is the only way by which we can have true happiness; for "The kingdom of God is not meat, and drink; but righteousness, and peace, and joy in the Holy Ghost."

No one makes the journey through life without being led by something. And those who are not led by the Holy Spirit are led by the spirit of darkness. When we are led by the Holy Spirit, we follow after Christ as nearly as possible, living as Christ lived, thinking as He thought. Believing on Christ, learning of Christ, and walking with Christ, is what is meant by being led by the Holy Spirit. The Christian does right, not because the law compels, but because the Holy Spirit impels.

We sometimes feel that to be "filled with the Spirit" must be an extraordinary experience. Yet the truth is that we are created to be possessed of the Spirit of God, just as we are created to have will, memory, and imagination. Only as the Spirit is with us, works in us, do we live the life we are created to live. The most natural, comfortable, satisfying life is the one most completely under the dominion of the Spirit.

The sun is as much for the violet nestling amid the roots of a great oak as for the largest tree itself, so the work of the Holy Spirit does for the most humble Christian, just as much as for the greatest Christian in the world. They all have the true guidance of the Holy Spirit.

The Christian whose life is not filled with the Holy Spirit may in a general way be faultless, but without the divine touch of the Holy Spirit his work lacks warmth, vigor, and power.

The gift of the Holy Spirit is a blessing to be eagerly sought for by the Christian. God delights in giving it to all who seek it.

The Holy Spirit is an abiding Comforter, sent from heaven to abide with the children of God forever, and to lead and guide us into all truth. May God grant us grace that we may ever enjoy the comforting favor of the Holy Spirit, that He may ever guide us in accordance with the Word, into all truth.

Sterling, Ill.

SAFETY IN THE GUIDANCE OF THE SPIRIT

By Mamie M. Freed.

For the Gospel Herald.

In Jno. 16:13 we read: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come."

What value do you place upon one who can and will guide into all truth? The Holy Spirit has power to guide the believer "into all truth." This promise was made at first to the apostles, but the apostles themselves applied it to all believers.

Many are tortured with leadings which they fear may be from God, but which they are not sure about. We need not, and ought not, do anything until we are sure it is the guidance of the Holy Spirit.

The Holy Spirit does not lead us into sin. Gal. 5:16: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." It is our privilege in the Spirit's power to get daily, hourly, and constant victory over sin. But the victory is not in ourselves, not in any strength of our own, for if the Spirit of God would leave us we would have no one to guide us in the right way. If we try to take one step in our own strength we shall fail.

In Rom. 8:14 we read: "For as many as are led by the Spirit of God, they are sons of God." The Holy Spirit has power to lead us into a holy life, and He gives us power that we may live lives well pleasing to God.

The Holy Spirit guides in the details of daily life and service, as to where to go, and where not to go, and what to do and what not to do. It is possible for us to have the unerring guidance of the Holy Spirit at every turn in our lives. It is not God's intention that we speak to every one we meet. Doubtless Philip met many as he journeyed toward Gaza, before he met the eunuch of whom the Spirit said, "Go near and join thyself to this chariot." He led Philip into a good work, which is the Holy Spirit's mission. In the same way He is ready to guide us in our personal work. He is also ready to guide us in all the affairs of life; business, study, or social life.

In Rom. 8:1 we read: "There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit." If there is no condemnation we know there is safety in the guidance of the Holy Spirit and if we are led by the Spirit we know we are sons of God. The Holy Spir-

it is eagerly desirous to do for each of us His whole work. He will do for each of us all we will let Him do.

Souderton, Pa.

ARE YOU READY?

By Melissa Weber.

For the Gospel Herald.

"This night thy soul shall be required of thee." "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." "Whereas, ye know not what shall be on the morrow." "For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away."

We certainly ought to be ready to meet our God. The uncertainty of life is shown in the following true incidents which I read in one of our Christian papers.

A lady retired at night apparently well. In the morning she was found dead.

A mayor sat down to dinner, threw back his head, and with a groan expired.

In a revival a young man said he was going to seek God in a few nights. He went to work and was killed by an explosion.

Friends, you may be ushered into eternity as suddenly as any of these. Any way, sooner or later, death may come. Today you are busy, working and planning for the future. Tomorrow all may be quiet, your eyes closed, your hands folded. But your immortal soul has gone to eternity.

"It is appointed unto men once to die, but after that the judgment." Friend, will you not attend to the salvation of your soul now, and be prepared for death and the judgment. "Now is the accepted time; now is the day of salvation." Brother, sister, are you ready? We can do anything else but pray for those that are yet out in darkness. My desire is to be true until the end and make heaven my home.

Didsbury, Alta.

RUTH

By Ida Reesor.

For the Gospel Herald.

In the life and character of Ruth we see noble qualities worthy of imitation. After she had become acquainted with a few of God's people and asociated with them for some time she had learned to love God and His people so much that when the testing time came she would not be persuaded to return to her people and their gods but rather desired to follow the true God and be with His people.

So we too after learning of the goodness of God, should not hesitate to say good-bye to our native land of sin. Even though many things may seem new and strange to us we should go forward.

Ruth went to a country that she had not known before, but there were blessings awaiting her. She came to Bethlehem in the beginning of harvest and was soon in the field with the gleaners and found favor in the sight of Boaz and was allowed to glean till the end of harvest.

So we, after having entered upon the new life, should be ready to take our place in the great harvest field of the world. The Lord of the harvest is calling for gleaners today. The beginning of harvest is far past, but there are still many sheaves to be gathered.

Our place may be in some unnoticed part of the field, but if we labor faithfully gathering sheaves for the garner on high, God will surely bless us in this life and in the life to come.

Markham, Ont.

PREACH THE TRUTH

By J. Dingee.

For the Gospel Herald.

Let the righteous smite me, it will be a kindness.—Psa. 141:5.

We notice in a back number of the Gospel Herald that some people were at times censured for being too outspoken; for dealing too plainly, as we understand it, with things which would be harmful.

We may see from what is left in the Scriptures, that this is no new thing: for by turning back in them to Num. 16:3 we may see that even Moses, and Aaron, were thus charged by some, "Ye take too much upon you."

May we not rightly believe that such censures, or words of disapproval, of the acts or sayings of the well concerned, who fill responsible positions (as we may read in Exek. 33) are mostly made for want of knowledge or duly considering the honest motives, of these concerned, who feel to extend a caution by words or lines where such is needed, as well as to encourage the good in all?

Paul, well knowing by his own experience, that Timothy if faithful would have so to do, charged him not only to "preach the word" but to be "instant in season, and out of season," to "reprove, rebuke, exhort," That which we have alluded to in the Herald, brings to mind the answer of an old colored preacher, to a woman who informed him, that he was preaching too plainly for some of his congregation, that he had hurt certain ones, and that he was hurting himself. The substance of his answer was, that he had no intention to hurt any one, that that was far from his wish; but that he felt it his duty to strike at wrong things, and that as it appeared some one would "get themselves between him, and these, and so get hit." So from this it were well for the writer and all to keep out of the way of truth's arrows when they come our way, by not being mixed up with wrong things.

Columbiana, Ohio.

CONSCIENCE

By Mary M. C. Moyer.

For the Gospel Herald.

When God created man in His own image He saw fit to bestow upon him the gift of a conscience to be a guide and helper through life.

The work of conscience is to warn us of wrong and to admonish to right. If the voice of conscience is obeyed it will prove to be a great blessing to our life, but if disobeyed it is very persistent in reproving. Should one, however, keep on disobeying conscience against better knowledge, the warnings will become fainter and fainter till finally we do not hear its voice. It is God who speaks to us in this way and it would indeed be sad should any one ever become so hardened as not to hear this God-given messenger.

Some one has said, "The voice of conscience is so delicate that it is easy to stifle, but it is also so clear that it is impossible to mistake it."

Another says, "Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and is permitted to dwell there, the road is paved for a thousand iniquities."

Conscience not only reproves but it also admonishes us. Did you ever feel that you should walk closer to God or that you in some special way should let your light shine. It is God speaking to you. Do not fail to heed the gentle pleadings of your conscience.

Hawthorne says, "If conscience smite thee once it is an admonition; if twice, it is a condemnation."

Washington says, "Labor to keep alive in your heart that little spark of celestial fire called conscience."

Let us therefore keep on holding the mystery of the faith in a pure conscience.

Elkhart, Ind.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.—Matt. 6:5.

THE OPEN DOOR IN THE RURAL COMMUNITY

By Nettie M. Miller.

For the Gospel Herald.

One of the lines of church activity the one that has perhaps done more for the church and the cause of Christ than any other institution and is today making great impressions upon the world, is the Sunday school.

The real purpose of the Sunday school is: "To bring souls to Christ and to build up souls in Christ."

As to whether or not this purpose is carried out depends upon the workers in the Sunday school. That it may be carried out, there must be those who are true workers in the Master's vineyard, consecrated to His service, working through the Spirit. Christ says: "Without me ye can do nothing." And again: "Verily, verily I say unto you, I am the door of the sheep."

If the Sunday school would be the open door in the rural community, Christ must first be the open door to the Sunday school, and we as workers must be shining lights, filled with love, truth and purity, so that in our lives we may be living epistles known and read of all men.

A brief canvass of every rural community will bring to our minds those who attend Sunday school, those who **can** not attend, and those who **will** not attend; which shows to us that there are great fields open and ready for workers.

It has been truly said that the Sunday school is the nursery of the Church. There are more children found in the Sunday school than in any other service of the Church. But let us think how many children there are not attending Sunday school; then think of the many communities the wide world over. We need not go many miles away before we find homes where parents are unsaved, the Bible is never read, the name of God unheard except in blasphemy. If the children in these homes are ever to learn the "sweet old story," it must be through some outside influence.

To such the Sunday school is an open door, for we know that there is no time in life when the seed of truth can be sown more profitably than in youth. In the Sunday school many precious seeds may be planted in the young and tender hearts of the children and woven into their every day life, which will later mean conversion and the development of Christian character.

Solomon says: "Train up a child in the way he should go; and when he is old he will not depart from it." May the teaching and training that they receive in the Sunday school influence them to be about the Father's business, as Christ was.

It may be through the influence of these little ones that the ungodly parents are brought to Christ. Children have often been the instruments of bringing entire families to Christ. The story is told of a little girl who brought her unrighteous father to Jesus through the singing of the beautiful songs that she learned in the Sunday school.

But the Sunday school is not only for the children. We look about us and see how it is an open door to the young people in the community. We know that their active bodies and minds will be engaged on Sunday as well as any other day. Were it not for the Sunday school many would perhaps choose to spend this holy day in idleness and pleasure-seeking that is not pleasing to the Lord, and in reading such literature that is not elevating to the mind.

Someone has said, "Usually the young people become interested in the Sunday school before they are interested in the Church." The psalmist says, "The entrance of thy words giveth light." This has been proven especially in communities where the young and old were neglecting God and His Word and some one has come into that community, organized a Sunday school, and taught the Scriptures. Souls were converted, and later churches were organized and the work of the Lord prospered.

Truly the Sunday school saves many young people from sin and vice by encouraging them in the study of the Bible and implanting into their minds high and noble ideals. It is there that they receive the teaching that will be so helpful to them in later life, for the young people of today will be the men and women of tomorrow.

If the Christian training that Timothy had in his youth was valuable to him in wisdom and salvation, then a true Sunday school training will be of great value to us provided we will do as Paul says to Timothy: "But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them. And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works."

As we meditate upon the Sunday school work, we see how in many ways it may be an open door in the community, to the young and old, to the careless and indifferent who are hungering for lack of the true Bread. To such the Sunday school becomes a bearer of good tidings.

May we then as true Sunday school workers teach the Word both by precept and by example, in order that the Sunday school will be an open door in the rural community.

Garden City, Mo.

LOVE ESSENTIAL

By Leslie D. Witmer.

For the Gospel Herald.

One of the first qualifications of the successful Sunday school teacher is **love.** It is the key which unlocks God's storehouse of wealth and blessing, and also the hearts of those for whom he is working. He should be a lover of his **God,** of his **class,** of his **Bible,** and of **prayer.**

His love to God will be a love which prompts implicit obedience and submission to His will. Which places God before all else, and brings a close fellowship with Him who has all power.

He will love his class, and work with a desire to win them to Christ or build them up in Christ. He will seek to help them by getting in touch with their lives. He must draw **near them** with a loving heart if he would bring them **near to Christ.**

He will love his Bible, as the will of God revealed to him, love to study it, love to speak about it to others. How much easier it is to speak about something we love, something which is uppermost in our minds.

He will love to pray. Ask Him to reveal His Word, for help in his own life that he may be a worthy example, for wisdom to teach in a way that will please Him and draw souls to Him: and in all, let God have His way with him.

THE MARTYR

"Deem not the just by heaven forgot,
Though life its common gifts deny,
Though with a crushed and bleeding heart,
And spurned of man he goes to die,
For God hath marked each sorrowing day,
And numbered every bitter tear;
And heaven's long years of bliss shall pay,
For all His children suffer here."

If Jesus risen is indeed the object of our faith, then our religion is not merely the critical study of an ancient literature, but a vitally distinct thing; it is the communing of our spirits with a living and Divine Being.—Canon Liddon.

(Continued from page 101)

Early Suter, Samuel Burkholder, and Sister Brackbill and the writer, started for Job, W. Va. The first day we crossed the first mountain, meeting Bros. Melvin Heatwole and Henry Keener, on their way back from a mountain mission station. The same evening holding service in a school house. The next morning we started on our journey and crossed the second mountain and in the evening held services in the Roaring M. H. Here we left Bro. Good to conduct a series of meetings and on the 14th the rest of us started across the Alleghany Mountains and arrived safe at the mission home. Here we found a comfortable home, all furnished. By the fatherly kindness of Bro. Burkholder we were soon in comfortable quarters, very home-like in general. We were more or less weary from our 85 mile journey over the mountains, but we were well paid for our sacrifice. Hymn No. 132 in our Church Hymnal has more of a charm to us now than it ever had; Num. 10:29 also has a new meaning to us.

Job, W. Va.

FINANCIAL REPORT

Of Mennonite Publishing House, Scottdale, Pa., for year ending April 30, 1914

Received

Books, Bibles and Mottoes sold		$13,628.06
Gospel Herald Subscriptions		6,986.42
Words of Cheer		2,168.45
Beams of Light		471.13
Christian Monitor		1,763.60
Mennonitische Rundschau		3,578.68
Jugendfreund		504.61
The Way		270.05
Sunday School Quarterlies		8,446.60
Advertising space in Rundschau and Almanacs		786.27
Manufacturing account for printing books and other jobs		6,769.27
Machinery sold		46.52
Total		$45,419.66
Loans by the House	$ 2,900.00	
Total amount recd. from the Board to date	22,899.54	
Tract Fund	160.39	
Surplus to May 1, 1913,	26,194.82	52,154.75
Total		$97,574.41

Paid Out

Machinery and Equipment Inventory May 1, 1913,		$24,577.61
Additional purchases to date		2,227.66
Books, Bibles, etc., Inventory May 1, 1913		15,202.36
Additional purchases to date		11,574.83
Manufacturing Inventory May 1, 1913,		2,047.71
Additional purchases to date including material, power, rent, wages, etc.		27,095.60
Total		$82,725.77
Accounts Receivable	$ 5,361.93	
Bills Receivable	6,475.00	
Printing Tracts	309.50	
Cash on Hand	668.95	
Donations, Minister's Discounts, etc.	2,033.26	14,848.64
Total		$97,574.41

INVENTORY

Of the Plant and Stock

Machinery and Equipment		$24,082.87
Bible and Testaments	$ 3,946.83	
Bound Books	6,496.76	
Unbound Books	1,748.00	
Mottoes, etc.	775.40	
German Books, Mottoes, etc.	2,184.61	15,151.60
Paper Stock, Inks, etc.		4,091.26
Total		$43,325.73

SUMMARY

Of Loss and Gain Accounts

Total Receipts		$45,419.66
Inventory		43,325.73
Total		$88,745.39
Total Expenditures	$82,725.77	
Net Gain for Year	6,019.62	
Total		$88,745.39

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit, Equipment, etc.	$24,082.87
Stock in Books and Papers, etc.	19,242.86
Subscription Lists	20,000.00
Annuities	1,600.00
Accounts Receivable	5,361.93
Bills Receivable	6,475.00
Tract Fund deficit	149.11
Cash on Hand	668.95
Total	$77,580.72

Liabilities

Loans by the House	$ 2,900.00
Loans by the Board	2,850.00
Total	$ 5,750.00
Net Solvency	71,830.72
Total	$77,580.72

It is with much gratitude and thankfulness to God and the Church that we again present our report for another year's effort in the work of the Publishing House. The past year has not been marked by any special activity along special lines; but a continuous application of our forces in taking care of our regular work by way of bringing forth each periodical in its appointed time and with this take care of the many book orders as they come to us day by day and the numerous inquiries concerning our work and prices of books, literature, etc., has been our record during the year. We have also taken care of a considerable amount of job work, which necessarily means some interruption from our regular work.

With our explanations of our Financial Reports of previous years, we believe our people will understand it without again going into detail as we have heretofore. There is one item presented this year which has not appeared in any of our former reports. It is the Donation account. It has been the fond hope of those who have been connected with the starting of the work and who have contributed so generously toward the support of it, that there should be a portion set aside for benevolent purposes each year, and that ultimately the Publishing House should be a source of revenue for extending the many activities along the line of mission work, etc. This year has marked the beginning of this work. It is not exactly the beginning as our mininsters and mission workers have been receiving their literature and books at a special discount from the opening of the work. This year, however, the work has been extended, and a record made of the amount distributed in this way. This account is deducted each year from the Surplus Fund and our Net Solvency shows the value of the plant after the amount donated during the year is deducted.

It will be noticed that the Net Gain of the House is not as large as in the two previous years. This is accounted for by a decrease of receipts on our Periodicals. Although there has been an increase in the subscription lists, our reports from year to year will not be uniform in regard to the receipts. The account is credited only as the money is received and no back dues are figured in the report. There are several reasons for the use of this method which we can not explain fully here.

There has been an increase in the profits of both the book business and manufacturing department and if the periodical accounts had reached the same figures as last year we would have been able to show a considerable gain over last year. This could possibly have been realized by applying special attention in this direction, but it is the policy of the House to serve the Church in the largest possible way rather than to use stringent methods in any way in order to show a more desirable report.

The inventory of Bibles, Books, Mottoes, etc., has been slightly reduced. It is our aim to keep this as low as possible and yet not handicap our facilities to take care of the orders as they come to us. Careful buying is exercised in this direction at all times although it may not be possible to keep it at this figure as our volume of business increases and new lines are added.

Through the passage of the Parcel Post laws concerning books, our postage rates as advertised in our previous catalogs will need some readjustment. We hope to have this matter worked out definitely for our next catalog, and in the meantime we shall endeavor to take care of the matter with each order as it comes to us, in a satisfactory manner to all concerned.

Appreciating the kind words of encouragement that have come to us through private letters and expressions of satisfaction in so many different ways, we wish to assure the brotherhood that we are aiming to serve the Church in a way that will bring a blessing to all who may come in touch with our services and that our efforts may bring honor and glory to Him who died to save us.

Yours in His service,
Levi Mumaw, Sec.-Treas.

REPORT OF AUDITING COMMITTEE

We the undersigned committee appointed to audit the accounts of the Secretary-Treasurer of the Mennonite Publishing House, examined the accounts of the year's business and find them to correspond with his report.

We feel confident that the work of the Publishing House and its management is being conducted in an economical, painstaking and self-sacrificing manner. The efforts put forth for the prosperity of the work which may do so much for the extension of the cause of Christ deserve encouragement and merit the continued interest of the brotherhood at large, in the way of material support and by their prayers.

D. S. Yoder, Bellefontaine, O.
Peter R. Nissley, Mt. Joy, Pa.
N. E. Miller, Springs, Pa.

May 9, 1914.

GENERAL MANAGER'S REPORT

In this our sixth annual report to the Mennonite Publication Board and the brotherhood, we wish first to express our gratitude to God for His blessings so kindly bestowed upon us during the past year, closing April 30, 1914, in the work of the Mennonite Publishing House.

We have had all the work we could handle without increasing our force. The business is still expanding and we expect to be able to take care of this increase to the mutual advantage of both the Publishing House and those whom the House serves. All departments of the business are well directed and show increased efficiency. During the year we have installed a new 10x15 Automatic Feed Job Press at a cost of $800.00. It is giving very satisfactory service. In view of the fact that we have had to get a large amount of composition work done outside during the year we recognize the necessity for the purchase of another linotype machine ere long. On account of competition at the present time, a new machine can be secured at a cost of about $2,300.00, a saving of about $1000.000 in comparison with what we formerly had to pay. On account of our large tract circulation we recognize the necessity of a folding machine for taking care of small pamphlet work.

At the meeting of the Publication Board held near South English, Iowa, Oct. 25 and 27, 1913, it was decided to purchase the property now used by the Publishing House at a price of $22,000.00. Of this amount $10,550.00 has been subscribed for this purpose. The saving of $600.00 per year rent, and an income of about $750.00 per year rent on the part of the building not used in our businuess, will make this a paying investment.

During the year several books were published by the House, besides a number of books and booklets as jobs in connection with our regular periodicals. The new forthcoming book, **Bible Doctrine,** which we expect to have ready for distribution by July, is nearly all set in type. Our subscription lists are growing, although our receipts on periodicals fell below last year's receipts. The following is the list of publications and the present circulation of each:

Weekly	
Gospel Herald (16 page)	9,491
Rundschau (20 pages)	5,959
Words of Cheer (4 page)	9,000
Jugendfreund (4 page)	3,000
Beams of Light (4 page)	3,000
Monthly	
Christian Monitor (32 page)	3,015
The Way (8 page)	3,000
Quarterly	
Teacher's (104 page)	3,500
Advanced (60 page)	34,500
Primary (20 page)	12,000
German Advanced (60 page)	7,000
German Primary (20 page)	1,000
Picture Cards (26 page)	7,500 sets

By referring to the financial statement of the Secretary-treasurer of the House it will be observed that the net gain or profits of the House were not so large as they were last year. However, we are pleased to be able to make so favorable a showing for the business. Our policy has been to figure only a reasonable percentage of profit on our work as well as books sold. We hope that this showing will not be unfavorably received.

In closing we again desire to express our appreciation for the cordial support, and co-operation that has been extended to the House during the past year and also desire and crave an interest in the prayers of the brotherhood for the work of the coming year. We beg to remain,

Sincerely yours,
Aaron Loucks.

April 30, 1914.

REPORT
Of the Mennonite Old People's Home, Lancaster, Pa., March and April, 1914

For the Gospel Herald.

Donations:—Lizzie and Barbara Herr, 1 doz. prayer headcoverings; Mrs. Charles, 1 bonnet and some prayer headcoverings; Lizzie Kreider, patched 3 quilts; Maria Aument, patched 1 quilt, and Lititz Sewing Circle quilted it. Sister Susan Wertz gave 2 new quilts. The following sisters came to the Home and quilted 1 day: Annie M. Kreider, Mary E. Rohrer, Lizzie S. Hostetler, Susanna E. Brubaker, also some of the inmates and the stewardess helped. Mrs. Abraham B. Landis, 3 doz. eggs; Barbara M. Landis, 2 qts. cherries; Abraham H. Mosemann, 1 pint extract, also 1 comfortable by party not giving their name; Katie Gingerich, 1-2 bu. red beets.

Cash.—Jacob N. Rutt, $1.00; Hannah C. Groff, 50.00; Jos. L. Horst, 1.00; N. Clayton Frederick, 1.00; Jos. G. Horning, 1.00; Dr. J. B. Bower, 10.00; Henry Hershey, 1.00; Samuel L. Christophel, 1.00.

Services.—March 8 regular services were conducted today by the brethren, Frank Herr and Christian Charles. Bro. Charles read 1 Cor. 2, and Bro. Herr took for a text Matt. 15:32.

Mar. 23. Regular services and inquiry meeting were conducted by Bros. Frank Kreider, Amos G. Kauffman, and A. B. Eshleman. Bro. Kauffman read Matt. 18 and Bro. Kreider taught us our duty and peace was expressed by all brethren and sisters at the Home. The Lord be praised. The same time funeral services were held over the remains of Sister Elizabeth Fry, who died on the 19th. Bro. Eshleman read Psa. 103 and Bro. Kreider preached from Rev. 14:13. Sister Fry was laid up with a broken leg for 10 weeks, of which she was a patient sufferer. The last week of her life she took pneumonia, of which she died. Aged 83 y. 9 m. 14 d.

March 24. Today we held the funeral over the remains of Bro. Henry Nagle, whom we found dead in bed on the morning of the 21st. Bish. Abr. B. Herr took for his text Matt. 5:3-12. Bro. Nagle was well when he went to bed and gave a cheery goodnight and when we found him he looked to be in a natural sleep, but cold in death. Bro. and Sister, this appeals to us to be ready and watch, for we know not when the Reaper of death comes. His age was 87 y. 5 m.

March 30. Today Elizabeth Baker died. She was laid up for 13 weeks with a broken leg. She suffered very much pain, but the Lord released her at last. On April 2, we held the funeral by Bros. Hiram Kauffman and D. N. Lehman. Bro. Lehman read the 90th Psalm and Bro. Kauffman took for his text Psa. 90:10. She aged 89 y. 1 m. 19 d.

April 5. Regular services were conducted today by the brethren, D. H. Mosemann, A. B. Eshleman, Abraham Brenner. Bro. Eshleman read I Cor. 1: 18-31, and Bro. Mosemann took for his text 1 Cor. 15:1-3.

April 14. Today we held the funeral over the remains of Bro. Geo. Jarrett who died on the 11th. He had cancer in the stomach, from which he suffered a few months. Bro. Jacob Thomas took for his text part of the 90th Psalm. He was aged 80 y. 5 m. 3 d. Peace to his ashes.

April 19. Regular services were conducted today by Bros. Hiram Kauffman and Jacob Greider. Lesson read, Jno. 1: 1-28; text, Psa. 119:92.

Many no doubt remember that in our last report we made mention of the sisters who were afflicted. They have overcome their afflictions, and we miss them for their patience and the example they were to us. Pray for us that we may be strong in this work. Yours for a worthy cause,

Gratefully acknowledged,
T. E. Moyer, Steward.

REPORT
Of the Quarterly S. S. Meeting Held at Palmyra, Mo., April 26, 1914

For the Gospel Herald.

(Moderators: J. W. Hess, Noah Detweiler.

Opportunities. They are many, for doing good. God gives a fixed time to do all things. May we be able to see that time and use it to His glory.

Methods of Lesson Preparation. We should prize each lesson highly and prepare it well. Different minds require different methods. Memorizing is good for the little children, reasoning for the older.

Ears to Hear. All people have ears, but few are willing to hear and listen to God. God wants us to be open to conviction and heed His voice. He that **will** do my **will** shall **know.**

Principles of Punctuality. Principle is a something that has truth for a foundation. A strong love for the cause will produce punctuality. We need to cultivate the habit of being on time.

Responsibility of Child Training. We should teach the children to be obedient and industrious. The results of child-training are unlimited. The hand that rocks the cradle is the hand that rules the world. Teach the children they owe the world a debt.

Charity at Work. The word charity is found 58 times in the New Testament and 3 times in the Old. Charity is love in action. Our benevolence should reach the poor, the maimed, and blind.

Secretaries.

REPORT
Of Sunday School Meeting Held at the Roanoke Church, Roanoke, Ill., April 26, 1914

For the Gospel Herald.

Following are a few thoughts gathered from Bro. Good's "Missionary Theme:"

"Lift up your eyes and look on the fields; for they are white already to harvest" (Jno. 4:35).

The mission spirit is the life of the Church. There is danger of becoming so engrossed in material things that we lose sight of Christ's second coming, which should be the height of our expectancy. The great commission fulfilled—"go ye," "teach all"—will hasten His coming.

Souls in the slums and heathen lands are as near to God as those in homeland. Longings of a soul away from God are the same in India, Africa, etc., as at home. Lost souls are making demands upon Christians which we cannot shake off.

South America, steeped in Catholicism, tired of religion, so-called is stretching out hands to us. Can be reached and won for God. India, as God sees her, lies

in sin most degrading, vile, in all its forms. Seventy million low caste people despised by high castes, regarded untouchable, all because they have lost the religion of Jesus Christ, or have never known it.

There is a great awakening among heathen nations, presenting to us a door of opportunity. We are in better position than ever before to carry the Gospel to them.

It is not necessary to look to India and Africa to see the whitened harvest. A city missionary talked with an eighty-year-old woman about Jesus. "Who is He?" she asked. "I never heard of Him." Within a radius of four miles about a country church were twenty-five families not connected with any religious body. Men pass away within stones throw from our doors, without Christ. Do not spend all time in secular work, but "lift up your eyes"—look through God's eyes—get a vision of the field. **Go**—if possible; **give**—ourselves; our loved ones; of our means. Nothing is lost by giving. Give opportunity for unsaved near home to accept Christ. Every Christian can do **something.** Every one knows what he **can** do.

"God's Work and His Workmen." Bro. Buzzard.

"We are labourers together with God" (I Cor. 3:9). Ever since the serpent beguiled our first parents, God had a work, and His workers. His love-plan and work was to redeem fallen humanity. In each dispensation of the ages He chose men through whom He worked. Purity, faith, meekness, willingness to serve, were strong characteristics found in those chosen to do His work. Men of principle, dependable, efficient leaders, were they.

God's plan of spreading the Gospel is illustrated by a record of the early church. Disciples tarried until endued with power—we need power; His enthusiasm spread and grew, persecutions followed, then "they that were scattered abroad went everywhere preaching the Word." We should go. The Spirit called them to do extensive mission work. He calls us.

In 1780 Robert Raikes, undoubtedly chosen of God, opened a work which rapidly grew, and developed into a Sunday school. No calling is greater than Sunday school work. The child-mind is a golden casket of possibilities. There is need of greater effort, systematic planning, to implant Christian principles into minds of children.

Requirements for Sunday school workers: (1) Consecration; (2) Preparation, knowledge of God's Word; (3) Prayerful life—nothing so effective as prayer of a consecrated person; (4) Guidance of the Spirit, in order that God can carry on His work planned for the Sunday school.

The Sunday school has become more than the nursery of the Church. It is a place of preparation for service. Feeble efforts are not overlooked by the Master.

A number of plain, practical truths were given in the voluntary talks following the above named brethren's discourses.

Lydia Oyer, Sec.

"Somebody did a golden deed
Somebody proved a friend in need
Somebody sang a beautiful song
Somebody smiled the whole day long
Somebody thought, 'Tis sweet to live
Somebody said, I'm glad to give
Somebody fought a valiant fight
Somebody lived to shield the right
Was that somebody you?"

Married

Hostetler—Mishler.—On April 30, 1914, at the home of the officiating bishop, Bro. Jacob P. Miller of Elmdale, Mich., Bro. Murl Hostetler and Sister Edna Mishler, both of the Bowne, Mich., congregation. May they be led by the Holy Spirit through life.

Nelson—Mishler. — On Tuesday, May 14, 1914, at the home of the officiating minister, Bro. Amos S. Cripe, Lagrange, Ind., Bro. Joseph E. Nelson and Sister Amanda Mishler were united in the holy bonds of matrimony. May their life be one of peace and Christian usefulness.

Obituary

King.—Oliver Henry, infant son of Bro. Milo and Sister Emma King, of near Garden City, Mo., was born April 27, 1914; died May 1, 1914; aged 4 days. Funeral services at the home Saturday, May 2, conducted by Joe C. Driver.

Hershberger.—Elizabeth (Yoder) Hershberger was born April 3, 1835; died Apr. 19, 1914; aged 79 y. 16 d. She was married to Jonathan Hershberger Mar. 6, 1856. To this union were born five children of whom 3, together with her husband, preceded her to the spirit world. She leaves 1 son and 1 daughter, 17 grandchildren, and 4 great-grandchildren. Funeral services were conducted at the Kaufman Mennonite Church, near Davidsville, Pa., by L. A. Blough and James Saylor. Text, Psa. 90:10.

Hood.—Nancy, wife of Bro. George Hood, died of a stroke at her residence in Markham Twp., York Co., Ont., May 1, 1914, being 61 years old. She was helpless for a week or two. She is survived by her husband, 2 daughters, and 1 son. One son preceded her to the spirit world. Her husband has been confined to his bed for 6 years, and they were looking for his end any time; but she was in good health ready to wait on him at all times. So we see that the Lord's thoughts are not our thoughts, neither His ways our ways. May His Spirit comfort the bereaved.

Oniel.—Mary Roth Oniel was born in Wilmendingen, Baden, Germany, Dec. 28, 1828; died April 20, 1914; aged 85 y. 3 m. 22 d. She was united in marriage to Peter Oniel in 1870. Her husband, with all her brothers and sisters have preceded her to the great beyond. She was a member of the A. M. Church and remained steadfast unto her end. She was brought to rest April 21, 1914, in the cemetery adjoining the East Fairview Church near Milford, Nebr. There she will rest until the great resurrection day. Peace to her ashes. Funeral services were conducted by Bro. Peter Kennel (text Eccl. 12:1-6), Bro. Will Schlegel (text Jno. 14:1-4), and Bro. Fred Gingerich (Text, Ezek. 34:15).

Wenger.—Elizabeth (Goldsmith)) Wenger was born in Butler Co., O., Nov. 3, 1838; died Mar. 25, 1914. She was a daughter of Joseph Goldsmith who was the first preacher of the Amish Mennonite Church in Iowa of which Church she was a faithful member. She was married to Christian Wenger and lived in matrimony 55 years. Her husband and 1 son preceded her. She leaves to mourn 7 sons, 2 daughters, 20 grandchildren, 2 great-grandchildren, 4 brothers, and 2 sisters. The services were conducted at the home of her son-in-law, Joe H. Keobel, by Simon Gingerich and Daniel Graber in German and at the Wayland Mennonite Church by Brethren Musselman, Carson, and Stuckey.

Frey.—Rebecca Frey (nee Schantz) was born near Archbold, O., Feb. 10, 1844; died at her home one mile north of Pettisville, Ohio, May 2, 1914, of paralysis and heart trouble; aged 70 y. 2 m. 22 d. Sister Frey was converted to Christ and united with the Amish Mennonite Church when she was about 20 years old and continued a faithful member until death. She was married to John Nofzinger in February, 1869, with whom she lived about 3 years, when he died. To this union was born an only son, who survives her and deeply feels the departure of a dear mother. She was married a second time to Joseph Frey, Feb. 24, 1876. She lived with him only 8 months and 26 days, when she was again left a widow. About 42 years of her life was spent in widowhood and much of this time was spent in nursing and caring for the aged and sick in which she took pleasure and was quite efficient.

She leaves to mourn their loss an only son, 2 brothers, 2 sisters, and a host of friends. Two brothers, 8 sisters, and an only grandchild have preceded her in death.

Funeral at the Central Church, May 5, conducted by D. J. Wyse, S. D. Grieser, and E. L. Frey.

SUNDAY SCHOOL CONFERENCE

The Nebraska A. M. Sunday School Conference will convene at the A. M. Church near O'Neill, Nebr., May 28, 1914, and remain in session two days. All interested are invited to attend.

Wm. H. Kremer.

(Continued from page 99)

I have shown you through the Word of God the end of the literal and figurative Sabbath. It has to be a spiritual Sabbath, rest through our Savior, with all those that do repent of their works of sin. Heb. 4:1, 10: "Let us therefore fear, lest, a promise being left us of entering into his rest . . . . For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This will not only be a seventh day rest, nor a first day rest, it will be an every day Sabbath rest and we must become partakers of it to enter into the heavenly rest of God. The day of rest which we now keep is not the Jewish Sabbath, which day was done away in Christ, together with the ceremonial law, but it is the Lord's day, observed in memory of the resurrection of Jesus Christ, a continuation of apostolic practice, in accordance with the laws of our land.

Hesston, Kans.

Items and Comments

At an explosion in the dynamite magazine at Panama, May 5, eight men were killed and much property destroyed.

The United States supports 221,433 churches. Likewise, 450,000 saloons—more than all the churches, hospitals, colleges, and high schools combined.—Evangelical Messenger.

A woman who died recently in the county infirmary at Lima, Ohio, made a death bed confession that she had started the great Chicago fire in 1871. If the report is true it disposes of the poetic and partly discredited story that that fire was started by the kick of Widow O'Leary's cow.

That worldly pleasure is not an effective remedy for despondency nor a source of real happiness is again made evident in a recent showing of statistical tables that suicides are more numerous in "joyous centers of population" than in any other communities. There is no real substitute for the religion of Jesus to satisfy the inner man.

Affairs in Mexico have been moving at the usual rate, the mediators from South America doing their best to find some way to peaceable settlement, the constitutionalists continuing in the march toward Mexico and winning victories, and matters in the interior (if such a thing is possible) gradually getting worse. It may be the dark period just before day. In the meantime the United States is facing a problem in the strike regions of Colorado that may end still more seriously than the Mexican troubles. If the present experience in Colorado will awaken the eyes of the people to the folly of a war between labor and capital, multitudes of people will be glad.

ANNOUNCEMENT

The meeting for the organization of the "Eastern Mennonite Board of Missions & Charities" will be held at the Mennonite Church, E. Chestnut & Sherman Sts., Lancaster, Pa., on Monday, June 8, at 1 o'clock, P. M.

Peter R. Nissley, Secy.

Notice of the Annual Meeting of the Mennonite Board of Missions & Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church in Berlin, Ont., May 25-27. The Executive and Mission Committees will meet at the same place on Saturday the 23, at 9:00 A. M., to arrange their work for the Annual Meeting. At 1:00 P. M. May 25, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President,
J. S. Shoemaker, Secretary,
D. J. Johns, Chair. Mis. Com.

NOTICE
Of a Proposed Change in Manual of the Mennonite Board of Missions & Charities

Notice is hereby given to the Trustees of the Mennonite Board of Missions & Charities, that a vote will be taken at their next Annual Meeting to amend the Regulations of said Board to dispense with the Office of Field Secretary, and create a new Office, the object of which will be to create and maintain a more perfect system of finances. And seek to make any such other changes in the Regulations of the Manual as may be deemed necessary.

C. Z. Yoder, Pres.
J. S. Shoemaker, Secy.

CONFERENCE ANNOUNCEMENTS

Ohio

The Annual Conference of the Mennonite Church of Ohio will be held at the Pike Church near Elida, Ohio, on Thursday and Friday, May 21 and 22, 1914. A hearty invitation is extended to all interested in the cause of Christ and His Church.

N. O. Blosser,
Secretary.

Ontario

The Annual Conference of the Mennonite Church of Ontario wil be held (D. V.) at the Berlin Church, on Thursday and Friday, **May 28 and 29, 1914.** A cordial invitation extended to every one.

David Bergey.

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Illinois

The annual Sunday School Conference for the state of Illinois will be held June 2-4 at the A. M. Church near Metamora, Ill. The Church Conference will be held the day following Sunday school conference at the Union Church near Washington, Ill. A cordial invitation is extended to all Sunday school and church workers. Those coming from a distance will notify either J. D. Smith, Metamora, Ill., or the undersigned.

A. L. Buzzard,
Washington, Ill.

Indiana—Michigan

The Spring Conference of the Indiana-Michigan Conference District will meet, D. V., with the Clinton A. M. congregation near Goshen, Ind., on June 3 and 4. Everybody invited. Those coming to Goshen by rail or trolley should notify D. D. Troyer, Goshen, Ind. Those coming to Millersburg should notify the undersigned.

Ira S. Johns,
Goshen, Ind.

Eastern A. M.

The Lord willing, the Eastern A. M. Church Conference will be held this year near Archbold, Ohio, June 11 and 12. Parties coming from the West on Lake Shore R. R. stop off at Archbold and telephone to Bro. S. S. Wyse. If you should be on a through train stop off at Bryan and take street car to Archbold. Those coming on the Wabash stop off at Elmira and inquire for Bro. Eli Short. Those coming from the East, either on the Lake Shore or Wabash, stop off at Wauseon and take street car to Pettisville and telephone to Bro. C. Britsch or Bro. D. W. Burkholder. Those coming from Toledo on street car get off at Stop No. 64 and go to Bro. D. J. Wyse. The conductor can direct you. Coming from the South on the D. T. & I. R. R. stop off at Wauseon and go to Pettisville on street car. A cordial invitation is extended to all.

C. Z. Yoder, Secy.

The Ohio Mennonite Sunday School Conference will be held at this place just preceding the Church Conference, beginning Tuesday evening, June 9, and continue until Wednesday evening, June 10.

P. R. Lantz, Secy.

ANNOUNCEMENT

The Annual Meeting of the Indiana-Michigan District Mennonite Mission Board will be held at the Clinton Frame Church near Goshen, Ind., June 2, 1914, beginning at 9 o'clock and continuing all day. The forenoon session will be devoted to business, the afternoon to a discussion of the Rural Church problem, and the evening to the City Missions. Since this meeting is held at the same place and just the day before the Spring Conference we urge all expecting to attend the conference to come one day sooner and also enjoy this meeting.

Jacob K. Bixler, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 21, 1914 (Gospel Witness Established 1905) No. 8

EDITORIAL

"Therefore be ye also ready."

"Then shall they see the Son of man coming in a cloud with power and great glory."

The Sunday School lesson on "Unprofitable Servants" next Sunday touches a weak spot in many workers. We are not so apt to get the idea that what we do is important. Self-effacement is an important lesson which we need to be learning continually.

Gospel Herald, Volume VI.—A limited number of bound volumes of the Gospel Herald for April, 1913, to April, 1914, are now ready for distribution, and will be sent out as long as the supply lasts at the following rates: Postpaid, $1.50; not prepaid, $1.00. That means 832 pages in a book of about four times the size of a book usually sold for the same price. For a table of contents, see March 26 number of the Gospel Herald.

Wanted!—10,000 young men to serve the Church. They are needed in mission stations (or places where mission stations ought to be established), in neglected rural communities, and in congregations where they might have all the workers they needed if all members were upon the altar. These young men should be sober, industrious, given to much prayer, fully surrendered to God, habitual readers of God's Word, loyal to the Church, willing to be used wherever and in whatsoever way the Church sees fit to use them, no place hunters, pious, humble, "unspotted from the world," doing their best for the Lord. Such young men are needed everywhere. We thank God that we have many already at work, we pray God for thousands more.

Prayer Books.—These are not used so frequently as they once were. They are looked upon in three different ways. Some regard them as indispensable, others pronounce them a nuisance, others read them sometimes for suggested ideas but make no effort to commit them to memory for use in public or private prayer. It is with prayers as it is with other productions of tongue or pen. They convey suggested ideas that are helpful to the studious, prayerful mind. "Lord, teach us to pray," said the disciples to Christ. It is even now profitable when men discuss the subject of prayer and learn from each other out of the depths of their experiences; remembering that the Author of perfect ideas and a perfect model in prayer is the same Lord to whom the disciples appealed.

But there is a use made of prayer books that is not good. It is the habit of committing them to memory and praying in the language of others. We are not saying that this can not be done to the glory of God, but we are quite sure that where this habit is followed the prayers are often formal and to a large extent meaningless. Whether it be at the table, at the family altar, in church, in Sunday school, or any other place where prayer is wont to be made, you have certain feelings and desire to make certain requests of the Lord. You had better give voice, in your own language, to those feelings and requests, even though the language may not be of the most eloquent kind. Every one who is in the spirit of prayer can offer a prayer that will reach the throne. The eloquence of sincerity and trust in the Lord is the eloquence which most powerfully moves the ear of God.

The Ascension.—Some of you, after returning home from a religious service next Thursday, will find this paper in your mail box. A number of our congregations have arranged for an all day service on that day. It is a most inspiring occasion, the ascension of our Lord being an event of great importance and triumph.

The first Ascension day meeting is that recorded in the first chapter of Acts. Little did the disciples think, as they met the Lord that day, what was ahead of them. "Lord, wilt thou at this time restore again the kingdom to Israel?" was the thought apparently uppermost in their hearts. But the kingdom in which He was interested is far more glorious than the kind which the disciples had in mind. Giving His parting instructions, He took His flight to glory, and the wondering disciples were left in amazement, not understanding what this meant.

But their hopes were quickly revived as the two men in white apparel informed them that "this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thankfully, devoutly, hopefully, they returned to the large upper room in Jerusalem, where they continued in prayer until they were endued with power from on high.

Ever since that time the Christian Church has rejoiced in the blessed hope that the Lord will come again. Here a time of service and of trials, also a time of foretastes of things to come; then a time of rapturous delight, a time when we shall ever be with the Lord. Let us make this hope practical by keeping in line for God and working that others also may be won for the kingdom. If we follow Him in life we shall also follow Him in the Ascension, and be with Him in the glory to come.

AN EXPOSITION OF I COR. 11:1-16

By D. D. Miller.

(Extract from a chapter on "The Devotional Covering," in our forthcoming book on BIBLE DOCTRINE.)

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you (vs. 1, 2).

The apostle here desires to express his satisfaction that on the whole they had adhered to the instructions he had already given them while at Corinth. "I praise you, brethren," said he, that ye remember me in all things, and keep the ordinances, as I delivered them to you." "Ordinances," sometimes translated "traditions," means doctrine taught either by word (direct from the mouth or by epistle—writing—II Thes. 2:15). Note also that the ordinances which he gives are not merely Paul's own opinions as to what might be expedient in view of the customs of that day, but he says of himself, "I have received of the Lord that which also I delivered unto you" (V. 23—See also I Cor. 14:37).

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God (V. 3).

In the divine arrangement in the creation, God, standing at the head, created all things through and for Christ (Col. 1:15-17; Jno. 1:3; Heb. 1:2), thus showing Christ's headship. Note also Gen. 1:26, 27: "Let us make man in our own image, after our likeness: and let them have dominion ..... So God created man in his own image." "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). So man, with woman as a help, looked to Christ as their head, and they (man, and woman as a help) were the head of lower things (Gen. 1:26).

This divine headship in Christ was partially, if not wholly, lost in the sin of Eve who, instead of being a help to man, led him away (Gen. 3:12), and a part of woman's curse for her transgression (I Tim. 2:14) was that now man should rule over her (Gen. 3:16)—be her head. Hence in uncivilized countries woman is largely a slave, subject to the desires of man—*under the curse*. In civilization, which is only a step between uncivilization and Christianity, woman struggles and by her own power endeavors to free herself from the curse—a slave to man—and to rise to be his equal or even superior. But with all her struggles she can not succeed in becoming independent of man. Woman is not so strong as man physically and can never expect to have the authority over him. Even as civilized man without Christ can never rise to his highest and greatest liberty, so woman can never attain to any nobler and higher calling than to accept her position in and through Christ, and be "an help meet for man"—a glory to man. Christ restores what was lost in man and in woman, and hence is their spiritual head. Woman accepting Christ and taking her position in the divine plan, recognizes man as her human head. Thus we arrive at the foundation truth as stated by Paul—God, Christ, man, woman.

This relation of Christian woman to Christian man is not that servile, slave-like kind seen in heathen countries, but it is a relation of love, as that between father and son, mother and daughter, Christ and the Church. "As the church is subject unto Christ, so let the wives be to their own husbands ..... Husbands, love your wives" (Eph. 5:24, 25).

The inward change in woman as she becomes a Christian and worships Christ and God independently of man (for in Christ there is "neither male nor female")—(Gal. 3:28) does not dissolve her original relation to him (as "a help meet for him," a "glory to him"), but it rather intensifies her relation by creation and brings her back to her Edenic position. While it is true, as Paul teaches, that, so far as woman's connection with Christ goes, there is no distinction of sex (to the woman, as to the man, the offer of salvation is made directly), yet it is equally true that the Christian woman is to recognize her social position as decreed by God, and she should acknowledge faithfully and willingly that man is her human head.

When a boy becomes a Christian it does not sever his social relations to his parents but rather confirms them. When a servant becomes a Christian it does not release him from subjection to his master but rather renders the duty more sacred. Christ also, though He thought it not robbery to be equal with God, made Himself of no reputation, and took upon Himself the form of a servant; yet God highly exalted Him (Phil. 2:5-9). "Let this mind be in you, which was also in Christ Jesus." So woman, equal with man in salvation, acknowledging her position as subject to her human head, is exalted far above any position which this world has to offer her.

Every man praying or prophesying, having his head covered, dishonoreth his head (V. 4).

Man, who is the image and glory of God, and who has his head-ship in the unseen Christ, dishonors his head (Christ), when he prays or prophesies with his head covered (veiled—R. V.).

But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven (V. 5).

Let us notice that both her spiritual Head (Christ) and her human head (man) are dishonored:

1. Christ her divine Head is dishonored by her disobedience to the divine plan. All who adopt their own plans and theories in preference to the plan given by the inspired Word thereby dishonor Christ and God.

2. Christian man (her human head) is dishonored when the woman (created as a help meet for him) refuses to accept her position or to cover (veil—R. V.) her head when praying or prophesying (which is given her as a sign that she has accepted her position).

As children who disobey the Word of God dishonor their parents; as Christian people who refuse to submit to the higher powers receive to themselves condemnation (Rom. 13:1, 2), thereby bringing dishonor to Christ and the Church; so Christian women who substitute some *other* way for the *Bible* way are a dishonor to Christian man.

3. "For that is all one as if *she* were shaven." In verse 15 we are told that the long hair is a glory to woman. Now as woman is deprived of that glory when her hair is shaven off, so is the Christian man deprived of his glory when the woman (the help meet for him) refuses to wear the sign which shows her position in the divine relationship between man and woman.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered (V. 6).

Paul reasons that if a woman will not cover (veil—R. V.) her head when praying and prophesying (thereby dishonoring Christ and man) she deserves nothing less than to be shorn or

shaven (which would be a shame unto her). But if this be a shame to her, let her be covered (veiled—R. V.) lest she bring like shame to him and to others by her disobedience to the divine plan.

This verse also proves that Paul could not mean that woman's hair could be used for a prayer head-covering, for if she "be not covered" (with hair) how could she be shorn? Here is the divine edict: *"If the woman be not covered,* (veiled—R. V). *let her* ALSO *be shorn."*

For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man (V. 7).

Man ought not to pray or prophesy with his head covered, "forasmuch as he is the image and glory of God." Woman ought to worship with her head covered, for she "is the glory of the man." Man (the glory of God), having his head-ship in Christ and God (the unseen), head uncovered—woman (the glory of man), with her head-ship in man (the seen) and Christ, head covered.

For the man is not of the woman; but the woman of the man (V. 8).

To prove the Christian woman's relation to man, reference is here made to the creation—man formed first, the woman formed of the man.

Neither was the man created for the woman; but the woman for the man (V. 9).

A second argument is drawn from the *purpose* of the creation (Gen. 2:18)—neither the man created *for* the woman, but the woman *for* the man.

For this cause ought the woman to have power on her head because of the angels (V. 10).

Revised Version, "Sign of authority." In the original Greek this word *power* is "exousia" which, as used in Matt. 9:8 and 10:1 means power to do something. In Jno. 10:18 and Acts 5:4 it means liberty or license. In Matt. 9:6 and 21:23 it means right, authority, full power. In Jno. 1:12 it means dignity, honor, etc. From all this we conclude that the "power" or "sign of authority" is a symbol of dignity, honor, position, authority, inherent power, etc.

To be a sign of authority, a thing must be recognized as such. A vessel claiming to belong to the United States and sailing with a piece of sail cloth fastened to its mast will not be recognized as having authority back of her. It is only when the "stars and stripes" (an emblem adopted by the United States for that purpose) are seen floating from her flag-staff that she is recognized as being vested with authority. Likewise a hat, bonnet, hood, or any other article of apparel used for protection, or perhaps for fashion's sake, can not be recognized as a "sign of authority;" for they have never been adopted by the Church as such, neither are they so recognized by the world.

The plain cap, usually white, is not used for the protection of the head against heat or cold, and has no other use except that for which the Church has adopted it—a sign showing Christian woman's restored position in and through Christ; not under the curse (Gen. 3:16), but as "an help meet for man" (Gen. 2:20), as a glory of man (V. 7), as now having honor, dignity, inherent power, etc.

"For this cause," the several reasons given before, and "because of the angels." The good angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They are to minister to faithful, obedient woman as well as to faithful, obedient man, for "in Christ Jesus there is neither male nor female." Now if God would curse an angel who teaches wrong doctrines (Gal. 1:8), and put in chains the angels who kept not their first estate (Jude 6), can we expect a faithful angel to minister to those who would be willingly disobedient to God's plan and order? If good angels do not minister, who will? A fallen angel might help to separate us from the love of God (Rom. 8:38). "If God be for us, who can be against us?" Will God be for us if we set ourselves against His divine plan and counsel? A glance at those who say, "Lord, Lord," and do not the will of the Father in heaven (Matt. 7:21) will show the truth of God's Word.

Woman's slavery to Fashion is a confirmation of the truth of God's Word. Refusing to be subject to the will of God, she (perhaps) unconsciously but devotedly bows to the will of unconverted mankind and directs her powers to attract and please man, sacrificing health, comfort, and modesty, in her blind submission *under the curse,* striving harder to please men than to please God.

May every woman who does not cover her head with a special sign-covering be honest and turn her thoughts upon herself, and see if she is not an actual witness to the truth of God's Word. May every local church, or any sister in the Lord who drops her devotional covering, honestly test herself whether it is not simply exchanging the divine plan for a man-made plan, thus affording more freedom to walk with the world. And are not those churches which once upheld this doctrine but have now dropped it, living witnesses that modesty coupled with Holy Ghost power is fast giving way to worldliness and lack of power?

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. .For as the woman is of the man, even so is the man also by the woman: but all things of God (Vs. 11, 12).

In the preceding verses the main arguments were to show woman's position. In these verses Paul gives a caution lest the inference be carried too far. Here is shown the mutual oneness of the man and the woman in the Lord. They were made the one for the other. As it was "not good that the man should be alone," the woman was made for the man—the man a defence, a help, a comfort to the woman; the woman "an help meet for man." In marriage both are to be "one flesh" (Gen. 2:24). All this is planned and arranged by divine wisdom and power.

Judge in yourselves: is it comely that a woman pray unto God uncovered? (V. 13)

After setting forth the foregoing principles, Paul now appeals to woman's better judgment. And since he appeals to their judgment, he now takes them on the ground of Nature, aside from revelation, and shows Nature's covering, the hair, which aside from worship and the revealed will of God, would be all the covering needed, and with the *hair only* for a covering woman shows that her religion is only that which is shown by Nature and not by our Lord Jesus Christ.

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering (Vs. 14, 15).

Since you understand by nature that man is to have short hair and woman is to have long hair (a difference even in nature), would it not be reasonable to have the revealed Word

of God holding out to us a difference (man uncovered, woman covered)? "Her hair is given her for a covering." All Bible scholars agree that the covering, **peribolaiou,** her hair (nature's covering), can not mean the same covering mentioned in verses 4, 5, 6, **katakalupto,** or the word power (a "sign of authority"), **exousia,** as used in verse 10.

But if any man seem to be contentious, we have no such custom, neither the churches of God (V. 16).

Contentious about what? That which he has just been teaching. "No such custom." What custom? Of women praying or prophesying with uncovered heads. "Neither the churches of God." An additional argument appealing to the surrounding churches, where no custom putting aside the covering was to be found. Clarke says, "If she will not wear a veil, let her carry the badge of infamy."

BIBLE DICTIONARY

Definition and Comments

By Oliver H. Zook.

For the Gospel Herald.

Murder

Webster says: "Murder is the act of unlawfully killing a human being with premeditated malice, by a person of sound mind." Is this all there is to murder? Let us see.

A godly father and mother have a wayward child. The parents plead with, pray for and exhort the child they love, but of no avail. He chooses rather to go on the downward road until he is suddenly taken out of the world unsaved. Sorrow and worry bring on disease and the parents are brought to an early grave. Did the wayward child hasten their death? Would that be murder? Would he be responsible?

Another example: In His all wise way, God afflicts or permits to be afflicted some one for some sin. Instead of calling upon God for grace, man tries to bear the burden himself. He worries, falters, rebels, loses his mind, takes his own life. Is this murder? Will God hold him responsible?

You may answer these questions for yourself. But, truthfully, dear reader, do you think it would be possible to murder any one without shooting or stabbing them? THINK.

Belleville, Pa.

Misunderstood! What of it? Jesus was misunderstood, but we never read of Him threatening to forsake His appointed place because He was misunderstood.—Ex.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

On Sunday, May 10, we were favored by having with us Bro. John M. Brunk of Newton, Kans. Bro. Brunk preached for us in the afternoon and evening. Monday evening, May 11, Bro. J. M. Kreider of Palmyra, Mo., preached at the Argentine Mission. Bro. Kreider was on his way to Oronogo, Mo., where he is scheduled to hold some meetings. Before returning it was his aim to stop at the Hesston Academy and Bible School, Hesston, Kans.

In His name,
J. D. Mininger.

May 12, 1914.

KANSAS CITY AND ARGENTINE MISSION WORK

For the Gospel Herald.

As president of the Local Board of Kansas City and Argentine Missions, I feel it my duty to give a report of the work from the Board viewpoint for the benefit of those who have so nobly supported the work by their means and their prayers, made it possible for the workers to furnish clothing to cover and protect many a little body that otherwise would have had to suffer, and also through the financial support provided a home for the workers who have so zealously given their labors of love. We can see the results and fruits of their labor since the Mission was established in Kansas City and there were two members there.

On May 3 communion was held and there were 40 that communed. All seemed to enter into the real spirit of the service. There were several who could not be present. When we ask, Is it worth while? Does it pay?, etc., we emphatically say, Yes; when we see the glad hearts who are rejoicing in a Savior's love.

The communion service was held at 200 S. 7th St., Kansas City, Kans. There are four workers stationed here—Bro. J. D. Mininger and wife, and Sisters Lena Horst and Martha Buckwalter. The work at Argentine has been revived again with very bright prospects. There are four workers, Bro. Allen Good and wife, Bro. Harry Diener and Sister Alice Hershberger. The two stations are one, so at their various services all the workers are together. The Sunday morning services are held at Argentine; the afternoon at 200 S. 7th St.—preaching at each place. The Argentine building a year ago was not a fit place for any one to live in, and services could not be held in it at all; but after a meeting of the Executive Committee they concluded to repair the building, which was done at an outlay of about $600 in money. Bro. Good being a mechanic, did a great deal of the work himself and did all the overseeing. If all the labor on the building would have had to be paid for it would have cost about $1000. Now I am sure that this was a good investment from a financial standpoint, as the building could very readily be sold now, having had several offers. But it has amply paid from a spiritual standpoint. There are those that have come to a saving knowledge of the truth that perhaps otherwise would have been lost eternally. The building is now in good repair and makes a comfortable home for the workers.

Bro. J. D. Mininger is superintendent of all the work and Bro. Allen Good is assistant with two homes and places of worship. This arrangement seems to suit the condition there and their work better than to have two places separate and a superintendent for each. I would say to the brotherhood who have so nobly supported the work, your support of the past has been ample for its needs. Let us not be "weary in well doing, for in due time we shall reap if we faint not." Naturally it will take more to support the work as there are eight where there used to be 4 and 5. Wishing all that are interested in the work the rich grace of God, I remain,

Your co-worker,
D. G. Lapp.

INDUSTRIAL MISSION WORK

By Arthur T. Moyer.

For the Gospel Herald.

The first commandment says, "Thou shalt love the Lord thy God with all thy **heart,** and with all thy **soul,** and with all thy **mind,** and with all thy **strength.**"

When we think and meditate on this verse we naturally think only of the love of God, that should be in the heart, soul, and mind, and we take it for granted that the last phrase, "with all thy strength," will be the natural result of the first three—and it indeed should be, because as "faith without works is

dead," so is the profession of loving the Lord dead when deeds and actions are inconsistent.

It is especially true that we think of these first three parts of man when we wish to reconcile him with God, or in regard to mission work. And it is indeed proper and should be thus. But since the Lord has in this verse so closely connected the one with the other it is only reasonable that the one should be taught in connection with the other in the endeavor to teach, to observe the all things whatsoever I have commanded you.

There are places and conditions in the Lord's great harvest field where the human family needs special help along the line of being taught to love the Lord with all their strength And the doing of this will open the way to the greater and more important—heart, soul, and mind. Do not misunderstand me. We do not want to put the most important last. We strive for the most important, but find the way by the less important.

Industrial mission work affords an opportunity to teach the practical side of the Christ life.

We all know it to be a fact that actions speak louder and make deeper impressions than words, and the consistent life has a greater convicting power than the profession. How necessary then that the industrial mission worker should have much time for prayer and meditation, because the individuals with whom he labors do not study the Bible but carefully study the life of the mission.

The industrial mission worker is pressed with work, cares, responsibilities from early to late, and when possible in the evenings homes to be visited, and above this to be spiritual. In our feeble efforts we can only attempt to do all things through Christ who strengtheneth us.

Space does not permit to tell of all its advantages and disadvantages. Suffice it to say that there is a large door of opportunity opened to the Church for this work in the great harvest field. It is not as burdensome when once established and as a Church are better fitted for this work.

The idea of industrial mission work should not be confined to a church institution, but it is a principle that should be taught in every Christian home, an important factor in the character of every Christian

Brother, sister, are you loving the Lord with all your strength? Children are always active and want to do something great. Are you teaching them to love the Lord with all their strength by helping them to do something for the Lord?

Let us consider a few Bible examples:

Dorcas—Acts 9:36-39.

Paul—Acts 18:3; I Thes. 2:9-11.

Jesus, our blessed example.—Can we not infer from Jno. 19:26, 27 that Mary, His mother, was largely dependent upon Him?

His unprofitable servant asks an interest in your prayers.

New Holland, Pa.

THE WEST VIRGINIA FIELD

By Aldus Brackbill.

For the Gospel Herald.

First of all, this field with its mountains and valleys and streams, brings to our minds more real the history of our blessed Lord's life and mission—when we think of how He left heaven, and those of His own household rejected Him and with all His labors and sadness and sorrow He would resort to a lonely place to talk with His Father; and as we think of His retiring to the garden to pray. Many of these hills remind us of the deadly march to Golgotha, and of the elevation on Mt. Pisgah where Moses viewed the promised land; of the tall trees of Lebanon, the quarries of Jerusalem, and the cave where the prophet was fed; of the steep hill where the swine ran in to the stream, or the green grass where the 5000 were fed.

Many cattle feed on these mountains in summer, reminding us of the fact that God said, "The cattle on a thousand hills are mine."

The writer had the privilege, some time since, to visit the Jews' worship in Chicago; and while in that service we could read the Old Testament in every detailed part of their ceremony. Now we have the great privilege of reading the life of Jesus in these mountains.

We are informed that the way these missions came to be started is during the late rebellion some of the brethren came here to avoid taking part in the strife and sought these mountains for refuge. During their stay here these people discovered something in their Christian character that fostered a warm friendship between them and they invited them to teach them. When the War was over and they returned to their homes and loved ones again the people in this locality missed them and invited them to come and preach for them. From that time on the ministers from the Valley of Old Virginia came all that distance (85 miles) on horse-back at stated intervals to preach for them. They made progress slowly, there being a few members scattered here and there till at this present time Job, W. Va., is the center from which the work is carried on. There are about 11 places where they preach and about 125 communicant members. In the community were the services are conducted we find attentive audiences to hear "the old, old story" in this district. There are two houses of worship and a mission home. The one M. H. is at Orego, W. Va., and the other one and the home is at Job, W. Va.

The home is at a very pleasant place. To the east or the front of the house there is a large lawn and a public road. Just beyond that is a meadow and the railroad and the Dry Fork River, and just beyond that the Alleghany Mountains. Here is a beautiful scene in the morning. We see the rays of the sun about one and a half hours before we see the sun proper.

This is a worthy field. At this present time they are looking for some one to locate here permanently. There is no mission station anywhere that we can think of that is more worthy of some one to locate than here. These people we find to be very social and common.

Bro. Christian Good is one of the pioneers of this work. He has been coming out here for 40 years and has been making about three trips a year. He, as well as others, has come out many times and remained nearly all summer. Bro. Good is now about 73 years of age, and came with us and held meetings for nearly two weeks at Roaring M. H. These older ones in the service remind us how faithfully God holds to all His promises—Deut. 33:25. Bro. Good holds out remarkably well for his age, still zealous in the work of the Master. yet when he bade us good-bye he seemed to realize that this may be his last trip to the mountains. When we separated we requested that we all kneel in the mission home and that he ask God to bestow upon us all a parting blessing; and when he and Bro. S. M. Burkholder left us our hearts were sad at the thought o parting. But they left us with the hope that if we never meet on earth again we may meet in heaven.

The upper district of the Virginia Conference have three missions in the Blue Ridge Mountains and the lower district has three in the Middle Mountains. The middle district has most of its work in the Alleghany Mountains. In all, they have about 27 stations. It was not our good pleasure to visit them quite all. Seven of these stations have regular meeting houses to worship in, the rest in school houses. This work is supported by the Virginia Conference exclusively.

(To be continued.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor t h fyteanrhYYa.... ....

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

SORROW

By Henry B. Herr.

For the Gospel Herald.

When gloomy sorrows round me press,
And my poor heart is comfortless,
Be Thou, O Lord, my stay;
I must not shirk the heavy load,
I dare not leave the ragged road,
Choose Thou, dear One, my way.

The thorns that pierce my swollen feet,
Are what the pilgrim here shall meet,
On his sad journey home;
The pains that rack my fevered brow,
May rage with all their fury now,
But soon I'll cease to roam.

Where are the friends whom once I knew,
In sunny days their hearts seemed true,
But now I weep alone;
My sins are piled like mountains high,
Their memory is ever nigh,
Who can for these atone?

The Man of Sorrows, hear Him call,
"My weary child, I know it all,
Come unto me and rest;
If you can bear my chastening love,
And prize these riches from above,
"You'll be forever blest."

As gold is purified by fire,
So souls through sorrow lose their mire,
And reach the perfect day;
These fiery trials soon shall cease,
While God's good angels bring thee peace,
And sorrows flee away.

Lancaster, Pa.

PARENTS' DUTY TOWARD CHILDREN

By Barbara Widmer.

For the Gospel Herald.

What is the Christian duty of parents toward their children in relation to the Sunday school? One duty, and an important one, is to be faithful. And what are some duties that parents should be faithful in?

It is a Christian duty of all, and especially of parents, to keep the Sabbath day holy. This includes not only that of not working on Sunday, but on this day the parents should be so interested in the welfare of their children that they will arrange to get them to Sunday school in time for the beginning of the lesson.

It is usually the case that parents who are faithful in keeping the Sabbath day holy are those whose children are brought with them, on time, with a prepared lesson, and present every Sunday if possible. By manifesting an interest, parents will also interest the children. Children will notice the interest of the parents and they themselves will be interested.

I find a great difference in children who are just sent to Sunday school and those whose parents bring them. There are on an average thirteen small children in my class and six of these are children who come without their parents. These children take an interest by being present every Sunday, but everything must be told them from Sunday to Sunday. The other part of the class are those **brought** by the parents. These children seemingly are more interested, take an interest not only in being present, but by learning their golden texts, asking questions, and always remembering something about the lesson from the Sunday before.

Parents should put forth every effort possible to come with their children. There surely can be no better way to start children in the Christian service than to get them interested in Sunday school work.

As we look at the little jewels, yet in tender infancy, a great Christian duty lies upon the parents. Though life has merely begun and it may be that they are too young to be told of the Sunday school and the joys and blessings of serving God, no better time can be found to teach them obedience. Usually a child who is obedient to his earthly parents is also obedient to his heavenly parent. Thus as years go by and as they go through life one may teach and tell them of the ways of God.

Another duty that parents should be faithful in, is in loving their children. We read of it in Tit. 2:4. This too has much to do with children in relation to Sunday school. Children should not only be loved with a natural affection but with a spiritual love, springing from a holy sanctified heart, regulated by the Word of God, taking care of their souls as well as of their bodies, and of their spiritual as well as of their temporal welfare.

Time is too precious to waste in fretting over failures Take advantage of them. Compel them to teach you their lesson. Analyze them in the light of Holy Writ, and you will find they have been needful. Make them your servants to convey you to success. Get all the good out of them you can, and throw the remainder on the garbage pile, lest you be sickened by a foul odor.—R. J. Rote.

If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.—Matt. 5:40.

A WORD TO GIRLS

Sel. by Gladys West.

Wanted.—A little more cloth in young ladies' skirts, should be a standing Ad. in every newspaper until the supply meets the demand. Say, girls, if you would hear some of the remarks that men and women make about you, you would hide your face in shame, provided there is any modesty left in you. Many older women say they are ashamed of their own sex when they see what an indecent show many young ladies make of their person.

And this applies to professing Christian young ladies—girls who stand upon the rostrum and sing before religious congregations and profess to worship God in song. What a mockery! Does a girl realize what she is doing when she stands up before a Christian audience, in a house dedicated to the service of God, wearing a dress so tight that she can go up and down a few steps only with difficulty, or with a few silk or satin rags hanging about her body that make her look like she was dressed for show on a vaudeville stage?

"Be the modest little miss that everyone knows."

"I'll find your mother and take her in;
She is the one that is guilty of sin.
She must go to the station as every one knows,
And promise the judge to put on more clothes."

LOVE ONE ANOTHER

By Daniel E. Brubaker.

For the Gospel Herald.

Love one another.—I Jno. 4:11.
Obey your parents.—Eph. 6:1.
Vain words are deceiving.—Eph. 5:6.
Eternal God thy refuge.—Deut. 33:27.

Ought to love God.—Acts 5:29.
Neglect not our salvation.—Heb. 2:3.
Enjoy what God giveth.—I Tim. 6:17.

A soft word enlightens.—Prov. 15:1.
Neglect not thy neighbor.—Lev. 19:18.
Obedience better than sacrifice.—I Sam. 15:22.
Taste and see.—Psa. 34.8.
Honor your parents.—Eph. 6:2.
Examine ourselves.—II Cor. 13:5.
Reap our harvests.—Lev. 19:9, 10.

Mount Joy, Pa.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matt. 5:13.

Sunday School

For the Gospel Herald.

Lesson for May 31, 1914—Luke 17:11-19

THE GRATEFUL SAMARITAN

Golden Text.—Were there none found to give glory to God, save this stranger?—Luke 17:18.

Introductory.—The lesson before us is one on gratitude. Incidentally, the Jews had, in this story, another object lesson in which they could read themselves, as it was the Samaritan, not the Jews, that returned to give thanks. But the majority of our readers are not Jews. So we want to make an individual application to ourselves. Is it the one who returned, or the nine who did not return, that represents us? One of the greatest and most prevailing sins of the present time is the sin of ingratitude to God for what He has done for us.

The Cry for Help.—As Jesus was going through the villages of Samaria and Galilee there were ten lepers who recognized Him, crying, "Jesus, Master, have mercy on us," No cry like this ever escapes the pitying ear of our blessed Lord. He heard this cry, directed them to "Go shew yourselves unto the priests." Hope filled those poor, unfortunate lepers, and in obedience to the command of Jesus they went.

These lepers represent the believing, penitent sinners. They can not represent the whole world, for though the whole world lieth in wickedness" and therefore all who have not been already cleansed are lepers, there are comparatively few who are crying to Jesus for deliverance, or who are obeying His voice in taking the necessary steps for healing. These ten lepers acknowledged Jesus, cried for help, and by obedience to His voice showed that they believed Him. There is here a vivid object lesson for the believing sinner. If he wishes cleansing He must do as God says. These lepers did not come dictating to Christ what He should do to cleanse them. Neither should we now dictate to God as to how to bless us. Notice the three things: (1) supplication and prayer, (2) the divine command (3) obedience.

Healed by Faith.—Blessing followed. "As they went, they were cleansed." They had met their part of the conditions, and God readily performed His. Notice here that there was no efficacy in the priestly ablutions, for the lepers were healed before they got to their priests. There was no particular virtue in their marching, for they had done that many times before. But because they unhesitatingly did what Jesus told them to do, blessing followed, and they were healed. Our part is to believe and to obey. God does the rest. "By grace are ye saved through faith." "All that believe are justified." Helpless in ourselves, we grasp by faith the promises of God, and the power of heaven comes to our aid. Thus far the ten lepers were alike. They cried for help, obeyed the command of Jesus, and as they went they were healed.

Giving Thanks.—We now come to a decided difference. One of them when he realized what Christ had done for him, was so overwhelmed with gratefulness that he returned to offer thanks. The answer of Christ was such that our attention is drawn to two distinct classes of people. One is the grateful kind, the other the ungrateful. "Were there not ten cleansed?" said Jesus, "but where are the nine?" Had they not all received the grace of God? Was there any more reason why this one lone Samaritan should return than that the rest should also come and acknowledge their obligation to God? But where are they? Do they mean to go on in sin, now that they are rid of the loathsome disease? or are they so obedient to the command, "Go shew yourselves to the priests," that the thought that they could consistently come first and show their gratitude to Jesus does not occur to them? or are they of this selfish class that they simply feel glad that they were healed and do not take time to consider or care where this healing came from?

Many are concerned with blessings coming their way only. They want to get rid of the load of sin and enter heaven when they die, caring little what else happens. If they ask the blessing at the table, conduct family worship, testify in meetings, and go through other forms of devotion, it is more because of the fear that their reputation would suffer if they didn't than because of any inward feeling of gratitude and devotion. Oh, how cold so many Christian professors are! Surely their leprosy must have returned, even though they had been cleansed.

Not so with this Samaritan, who represents all warm-hearted Christians. He humbly prostrates himself at the feet of the Savior, and there remains until he receives the second benediction from the lips of his Lord. "Arise, go thy way: thy faith hath made thee whole. Brother, have you ever felt how helpless you were when defiled with the leprosy of sin? how much Christ did for you? what you would be without Christ? and is your life overflowing with gratitude and grateful service to Him every day of your life? Our place is at the foot of the cross, in grateful recognition of what Christ has done for us. —K.

Our Young People

YOUNG PEOPLE AS SOUL WINNERS.—I Tim. 4:12

Topic for June 7

MOTTO

"He that winneth souls is wise."

THE STUDY HOUR

Soul winning is a great work. It involves the destiny for eternity of a soul. If we value the soul high enough (which we only can do by an earnest study of its destiny in heaven or hell) we will be more interested in enlisting the young in this important work.

Soul winning implies that there is a battle being waged. An enemy is at work. The soul of individuals are the subject of the conquest. To win, on the part of the Christian, means salvation; to win, on the part of the enemy, means eternal death.

The conflict is different from all other conflicts in that it is spiritual in its nature and involves the will and purpose of the soul sought to be won. A study of the forces involved and the means at hand in gaining the victory is an absolute essential to successful work.

Can the young people be enlisted in this army? Our topic implies an affirmative answer. God's Word teaches the same. **"Let no man despise thy youth but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."**

An exemplary life is a power against the enemy and a means in God's hand of delivering souls from the delusions under which the devil has bound them. Now look carefully at the different parts of our life in which the example is manifest. Define the words **"conversation," "charity," "spirit," "faith," "purity."** Enlarge on these words by making applications to your life in its daily round. Is there anything in this that applies to soul winning? It may be said that we have to become acquainted with God's means of victory in our own life and have truly overcome by it. What really in your mind constitutes a soul won? Who are the subjects to be won? Is it alone the unbeliever, or the saint also? Is an evangelist who leads souls to make the important start a greater soul-winner than the one who constantly walks by their side and helps them in the daily battles against the devices of the enemy? Should we say one is a greater soul winner than the other? What do you consider the great motive that should prompt us to desire to be soul winners? Will the motive you name cause us to be choicy about the position we occupy in the Church?

PERSONAL THOUGHT

The Lord has a plan for each child of His. That plan is a service that helps in the great work of soul-winning. Are we consecrated to the Lord's plan for our life?

Gospel Herald

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THURSDAY, MAY 21, 1914

Field Notes

Bro. B. D. Smucker formerly of Goshen, Ind., but more recently of Phoenix, Ariz., writes: "We are faring finely in this southern climate."

Arrangements have been made for an all day Sunday school meeting, to be held at Slate Hill Church near Shiremanstown, Pa., June 11. We hope to hear of an interesting and profitable meeting.

The brotherhood at Hanover, Pa. have arranged for a Sunday school meeting to be held June 9. The Lord grant them a profitable and spiritually edifying meeting.

Communion services were held at the Mennonite Church in Leetonia, Ohio, on Sunday, May 10. "Had a blessed meeting," is the way one brother who was present describes it.

Communion services have been held recently at the Mennonite churches in Juniata and Snyder counties, Pa. Three were received by baptism at the Cross Roads Church near Richfield, and at the Delaware Church one was baptized and four reclaimed. The Lord bless the work.

Bro. C. Werey of Kalona, Iowa, who was unable to be out much during the winter months is, we are glad to say, again able to attend services regularly. Bro. Werey is one of our oldest bishops, having passed the allotted four score years. The Lord strengthen him for further service and usefulness.

"Had fine, spiritual meeting," writes Bro. E. J. Berkey of the ministerial meeting held recently in Augusta Co., Va. Bro. Berkey left May 11 for South Boston and Amelia, Va., to be gone about a week.

Communion services were announced as follows in the bishop district of Bro. I. S. Mast:

May 17, Baden, N. Dak.
May 24, Minot, N. Dak.

A recent letter from Leetonia, Ohio, says: "We organized a Sunday school at the Woodville school house. Were surprised on last Sunday to find 91 present." An agreeable and healthy surprise. May the good work go on.

An interesting address was delivered at the Scottdale Mennonite Church on Wednesday evening of last week, when Missionary F. E. Hein told us of their experiences and work in Africa. Bro. J. E. Hartzler of Goshen, Ind., was also present and opened the meeting.

We are in possession of a program of the annual Sunday school conference to be held at Berlin, Ont., May 24 and 25. The program provides for a meeting beginning on Sunday evening and ending on Monday evening, and is crowded full of timely topics. A profitable meeting is in prospect.

The 27th quarterly mission meeting of the Mennonite churches in Logan and Champaign counties, O., has been called to meet in the Walnut Grove Church near West Liberty, O., June 3, 1914. An interesting program has been arranged, and a spiritually edifying meeting is looked for.

Bro. I. S. Mast of Minot, N. Dak. was with the little band of worshipers at Davenport, N. Dak., on Sunday, May 10, and served them in communion. There were only ten communicants, but enough to claim the promised blessing. North Dakota should have several more Mennonite preachers.

A well prepared program of a Sunday school meeting to be held May 30 at Risser's Church near Mt. Joy, Pa., is before us. The program proper begins with a sermon by Bro. John G. Ebersole and ends with another sermon by Bro. John W. Weaver. Between these two sermons are listed a number of practical subjects connected with Sunday school work. The program gives evidence of a profitable meeting.

Correspondence

Mummasburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Again do we behold the beautiful fields and blossoming flowers of another spring, an evidence that God has not forgotten us in sending forth the rain and sunshine which bring forth the beauty of this new life in nature. Let us learn a lesson from Nature.

On Saturday and Sunday evening, May 2 and 3, we had the privilege of having with us Bro. David Z. Miller of Middletown, Pa., who preached two interesting sermons. Texts, Rom. 5:1 and I Pet. 3:9

May 9, in the evening, preparatory services were held and Sunday communion services. Bishop Noah Landis of Neffsville, Pa., conducted the services. Bro. Landis was accompanied by Bro. John B. Bucher of Ephrata, Pa. Fifty brethren and sisters partook of the sacred emblems of Christ's broken body and shed blood. We are glad to say that the membership at this place is steadily increasing. We praise God for it.

On June 13 and 14 there will be a Sunday school meeting held at the Mummasburg Church. An interesting program has been arranged. The speakers are as follows: Bros. Daniel Kauffman, J. F. Bressler, and C. R. Strite. A cordial invitation is extended to all that can attend. Pray that the meeting may be a success, and one that will be long remembered.

Pray that we may continue in the good work of the Master, and not faint by the way. Brethren, come again. Mahlon A. Shue.

May 10, 1914.

Elida, Ohio

Dear Herald Readers, Greeting:—On April 25, Bro. B. B. King of the Ft. Wayne Mission came into our midst and remained with us until May 1. He preached the Word with power Sunday and Sunday evening, also Monday and Tuesday evenings at the Pike Church, and on Wednesday and Thursday evenings at the Salem Church. During his short stay six dear young souls made the wise choice of taking their stand on the side of the Lord. We now have sixteen confessions. A number of them came forward during our Bible conference the earlier part of the winter, conducted by the brethren, E. L. Frey and I. W. Royer. Our prayer is that those dear souls may ever stand upon and hold on to the promises of God who has said He will never forsake those who trust in Him. He is ever ready to help us over our trials and difficulties in life if we but ask Him.

We are glad to have with us at

this time our brother, Geo. Ross and family of La Junta, Colo. On Sunday morning and evening of May 2, he preached to us at the Salem Church, and yesterday, May 10, at the Pike Church.

The Lord willing, we expect our Annual State Conference to meet here at the Pike Church May 21 and 22. We invite any and all who can to meet with us at that time. Dear brethren, pray for the work at this place that He may bless us and make us a blessing to others.

P. E. Brunk.

May 11, 1914.

Waynesboro, Va.

(Hildebrand congregation)

Dear Herald Readers, Greeting:—It has been some time since we have written anything from this place; but thanks to our heavenly Father that He has not forgotten us. We feel like saying, "Oh, give thanks unto the Lord; for he is good: for his mercy endureth forever."

On last Thursday evening Bro. S. H. Rhodes handed out the bread of life to us. His basis for remarks were found in Luke 2:49: "Wist ye not that I must be about my Father's business." Then Friday and Saturday we had the ministerial meeting. The brethren had many live and interesting subjects. May we not forget them, but as we take up our work, may we live them out in daily life. Sunday, May 10, we had our communion, and again brought afresh to us what Christ has done for us. We enjoyed these spiritual feasts, and to have the brethren and sisters from other parts of the Lord's vineyard with us.

The Sunday school is progressing nicely. Interest and attendance very good. Margaret F. Weaver.

May 11, 1914.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, May 10 we had Sunday school and preaching in the morning by Bro. A. D. Wenger, and young people's Bible meeting in the evening. Bro. and Sister Samuel Christophel and three children were here from Dauphin Co., Pa. We feel thankful to the brother for the encouraging talks he gave us in both Sunday school and Bible meeting. On Sunday, 17th inst, we intend having communion services. On the day previous baptismal and preparatory services. On May 5, Bro. Ernest Miller of near Fentress, Va., left his home for Cass Co., Mo.

We are having nice weather now. Plenty of rain, and the sun shining warm makes everything grow. Strawberries are ripening fast. General health is good. Praise the Lord.

Yours in Him,

May 11, 1914. I. W. Eby.

Washingtonboro, Pa.

(Masonville and Mountville congregations)

To all Herald Readers, Greetings:—On Sunday afternoon, May 3, we had baptismal services at the Mountville M. H., where two sealed their faith by water baptism and one reclaimed, Bishop Abram B. Herr using as a text, Acts 2:37, 38.

On Sunday, May 10, baptismal services were held at Masonville, where 25 sealed their faith by water baptism and three received who were baptized before. Our bishop, Bro. Abram B. Herr, using as a text Matt. 28:18-20.

May they all be faithful to their calling and be bright and shining lights that "others may see their good works and glorify their Father in heaven."

Surely these are seasons of refreshing. May we who have sealed our vows in time past be more and more engaged in the Masters' business. Even though at times the clouds hang low, may we always bear in mind that the sun is shining back of the clouds and in His own time they will break forth into brighter sunlight than ever before. May we cling close to our Pilot knowing He will guide us safely home. Mary D. Martin.

May 11, 1914.

Bardo, Alta.

Dear Herald Readers, Greetings of love:—Spring is again upon us and nature is rejoicing with the gladness of a new mantle. God's people are also grateful for His blessings. Our Young people's Bible meetings had been closed during the winter months. On Sunday evening, May 10, we reorganized with Bros. Milo Stutzman and Jacob Brenneman as leaders. Topic for Sunday evening is, "The Christian Worker." We are looking forth with great joy to the time when Bro. S. G. Shetler expects to be with us some time in June, the Lord willing. We ask an interest in your prayers in behalf of the little flock at this place.

Fannie Stauffer.

May 11, 1914.

Flanagan, Ill.

"Praise ye the Lord." "Oh give thanks unto the Lord; for he is good: for his mercy endureth forever."

We feel to thank the Lord for the blessings, both spiritually and temporally, that He is continually showering upon us.

Bro. Dan Nafziger, of Hopedale was with us May 10 and preached to us from Luke 15.

Pray for the work at this place.

In His name,

Lydia H. Smith.

May 12, 1914.

Brandon, Colo.

Greeting to all Herald Readers in Jesus' Name:—The little congregation at Brandon, Colo., had, and still has, great reasons to praise His holy name. We were especially made to rejoice when on the 5th inst. Bro. D. H. Bender of Hesston, Kans., came into our midst, and the same evenin had preaching services. As there was one convert for baptism, Bro. Bender on the 6th inst. (at 10 A. M.) held baptismal and counsel services. In the afternoon communion and feetwashing was observed, all members taking part. The services all were very impressive, and all seem to enjoy the presence of Bro. Bender. He also preached another good sermon in the evening. We ask an interest in the prayers of God's people. There is a good opening here for a series of meetings or Bible normal, as there is no minister here now of any kind. Health is good. Had excellent rains lately. Everything growing.

J. C. Hershberger.

May 12, 1914.

Doylestown, Pa.

Greeting in Jesus' Name:—The continued meetings at Doylestown M. H. closed Sunday evening, May 10, with 22 confessions and a good interest taken by the congregation. Still others are under conviction, and we hope and pray that the good Lord will lead them yet into the class. Bro. Brunk proclaimed the Gospel pure and plain and made himself free from the blood of all that heard him and God gave the blessing. Praise and honor to His name. Pray for us.

A. O. Histand.

May 12, 1914.

Carver, Mo.

Dear Herald Readers, Greeting in Jeus' Name:—We are enjoying the beautiful spring with the song of the birds and the green fields and the flowers. How thankful we ought to be to God for so many blessings. Most of all, we thank Him for the Savior who died on the cross. We had Bro. D. F. Driver with us May 3 in communion services. His faithfulness in the work of the Lord in his old age gives much courage to go forth in the service of our Matser. There is so much work for Bro. John R. Shank that we ask the prayers of the Herald readers to the Lord of

(Continued on page 124)

Miscellaneous

HOW BUILD UP THE MENNONITE CHURCH

By Daniel Kauffman.

For the Gospel Herald.

This subject has been on my mind for a number of years. Pressing work has kept me from writing on it heretofore, but recent events and recent correspondence with a number of brethren have spurred me on, and the article in hand is the result.

An article of this kind should not be written without a grateful recognition of God for His sustaining grace during the centuries in which our church has had existence, and without due recognition of those noble soldiers of the cross who in the face of opposition and hardship have so nobly served the Lord and the Church. Personally I should also acknowledge my indebtedness to a number of brethren for aid rendered in preparing this article.

There is probably not a church in existence that has stood the storm of so many trials as has the Mennonite Church. It was not born in a baptism of blood, but it has passed through a number of such baptisms since. In its earlier history being ground between the upper and nether mill-stones of Catholicism and Protestantism, in generations since that time it has had similar experiences between the forces of this world and of proselyting churches. But our purpose is not to recount the history of the past. Rather let us face with our eyes open the present and the future, consider how we may close up the leak-holes through which much of our best talent has been lost, and how we may build for God, winning souls for His kingdom. It is the purpose of this article to discuss a number of factors which contribute to the growth, spiritually if not numerically, of any church.

I. An Acknowledgment of God

However excellently a church may be managed, as judged from a human standpoint, its work is a failure unless God is recognized as supreme in all things. Aside from this foundation, the greater the success in winning members the more colossal the failure. "Except the Lord build the house, they labor in vain that build it." Christ is the "Head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." We recognize Jesus Christ as the Son of God from heaven, as Savior and Lord; we recognize His entire Gospel as supreme, the will of God, to whom all people should yield a full and unquestioning obedience; and we acknowledge that all who build upon any other foundation are building upon sinking sand.

II. A Suffering Ministry

We might have said, "faithful ministry," "efficient ministry," or named some other admirable qualities which all ministers should possess; but we wanted to state our proposition in terms that stand out in the strongest possible contrast to what we conceive to be the greatest possible hindrance to real progress in the Christian Church; namely, the disposition to take it easy. A **suffering** ministry is necessary to make a church what it ought to be. Here we imagine that we hear a mighty protest: "Are not our ministers, especially Mennonite ministers who receive no salary, already bearing much more than their share of the burden? Why do you insist on 'whipping the horse that pulls?'" To this we reply: Wait; we'll get to the other horse after awhile—but listen!

Have we done more than we are able to do? To say nothing about the example of Christ, how does our record compare with that of Paul and the other apostles? with that of thousands of faithful martyrs who sacrificed their all and sealed their faith with their life blood that the cause of Christ may prevail? Without hunting for trouble or for persecution, have we improved every opportunity within our reach? Not until we can say of a truth that all our time, talents, money, influence, have been wholly upon the altar of the Lord; that we spent no money for needless ornamentation, luxuries, pleasures, etc.; that we have denied ourselves or have been denied the necessities of life that others may prosper; that we did all that was in our power to do to make preparation for every known Christian duty, to help fellow men, and to build up the Church of Jesus Christ, can we truthfully say that we have reached the limit. Hard working ministers seldom grumble. Gladly will they suffer when thereby the cause of Christ is advanced. They are not among those who live on Take-it-easy Street. They look up, not down, for examples to follow.

The history of the Christian Church is a living proof that the worst thing that can happen a religious body is the disposition to take it easy. The Church of the early centuries had a marvelous growth because men suffered for the name of Christ. After Christianity became popular it fell into decay because the men who were supposed to fight the battles of the Lord lived in ease and luxury. You never saw any case of real prosperity (I do not mean mush-room growth through excitement or other artificial causes; but **real** growth, a rising higher in the realms of spiritual life, an actual rescuing of souls from the guilt of sin) except at the expense of hard work, self-denial, actual suffering for the cause of Christ. "The blood of the martyr is the seed of the Church."

Foremost in this great work must be the leaders. That army is most successful whose leaders are willing to endure hardship and to face the bullets of the enemy. "Like priests, like people." A lazy, take-it-easy ministry will soon mean a lazy, do-nothing church. These are a very few of the reasons why it is necessary to have a suffering ministry to maintain a healthy, growing church. Luxury and magnificence glisten, but faith and blood overcome and win. Brethren, do not shrink from hardships, from poverty (if need be), from great sacrifices, from misrepresentation and other forms of persecutions, even though you go far beyond the average worker in bearing hardships and making sacrifices, for thereby you set a worthy example and make the sacrifices which bring results. "Woe unto them that are at ease in Zion!" No church can long prosper without a self-sacrificing ministry. **And it pays.** "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

III. A Self-sacrificing Membership

Having made my speech to the ministry, I feel free to make another one to the rest of the members. Remember the standard which we tried to hold up for the ministers—there is nothing in the Bible to suggest a lower standard for other members. The difference between you and your ministers is that while they preach from the pulpit you preach in other ways. You have all pledged to God your entire life and service, and faithfulness to the promise demands that you do your very best for the cause. True, the minister has many duties which do not come in your line of work. He is unfaithful if he does not make a study of his congregation with special reference to building up every member in a healthy Christian experience; if he does not make diligent preparation for every duty, sermons included; if he does not make it a point to visit his members as often as he can, holding the prosperity of the Church of greater value than the prosperity of his own personal interests; if he is not a regular attendant at conferences, attends more funerals than the average person, visits the sick more frequently than any other member, and keeps in touch with other congregations that all overseers may act in harmony and unison in the work of building up congregations. As you think of these things you probably reflect that you can after all help him out in many of these duties by giving him the support he needs—in sympathy, in prayers, in finances (if he needs such support), in brotherly counsel, in every way in which you may be of service to him. Then do not get the idea that the minister must do all the visiting and personal work there is to be done in a congregation. Do not get the idea that it is the minister's sole duty to look after the spiritual work while you may spend your life in money-making and pleasure. That kind of a view makes an ecclesiastical nobody out of the minister and a set of worldlings out of the members. Remember that you are called to the service of God just as distinctly as though you were actually in the ministry. So long as there are so many appeals to our time, talents, finances, prayers, etc., there is no excuse

for any one living in ease and luxury, even though we may not bear the name "preacher." With the entire membership wide awake, doing what is in our power to do to win souls for Christ and to build them up in Christ, remembering the law of Christ, "Bear ye one another's burdens," we may expect a realization of the promise, "your labor is not in vain in the Lord."

IV. Church Loyalty

Sacrifice is an excellent thing. And "to obey is better than sacrifice" No church can prosper without a submissive spirit on the part of its members. King Saul planned a great sacrifice, but God wanted obedience; and although he laid out an ambitious program, and forged ahead in spite of what God and Samuel told him, he lost in the end. God can not honor the work of any man who will not obey Him. What we need, then, is the spirit of submission on the part of all members —a submission that yields implicit obedience to God in all things; that recognizes God's organization (the Church) as the properly consituted authority through which to make known His will to man; that acknowledges the rightful authority of God's anointed, whether they be called bishops, ministers, deacons, or known by some other name; that pays due deference to fellow members, "in honor preferring one another." The Church, in order to accomplish its greatest work, must be heartily supported by every member, the whole body thoroughly loyal to Christ as its Head.

The spirit of insubordination not only breeds anarchy and a low grade of morals and spirituality, but it is a positive hindrance to any worthy cause Well may we tremble when members speak disrespectfully or defiantly of conferences, bishops, minister, or others in authority—not that these persons or bodies are infallible; but defiance toward God's anointed means defiance towards God Himself. The highest officers in the Church should not be exempt from discipline, but there is an orderly and a disorderly way to go about it. The orderly way builds, the disorderly way tears down.

Every loyal member has an attitude of submission toward God and the Church, and is ready to do his best that the cause of Christ and the Church may prosper. The Church need not worry about his conduct, for he has only to know what the Church wants until he is ready to obey. He does not worry as to whether he gets the place he should have or not, for being fully in the hands of God he is led to the place where God can accomplish the most possible good through him, under the circumstances. The Church has only to lay hands on him for any place that the Lord may direct, and he is willing to do his best. That is the kind of members that it takes to build. That is the kind of a member that every member in the Church should be. With that kind of an attitude, we can expect only one kind of result: "Your labor is not in vain in the Lord."

V. The Christian Home

One of the essentials in the work of building up a strong church is to cultivate a clean, pure, vigorous spiritual atmosphere in the home. Here it is in order for us to ask whether we have done our full duty. We have taught our children the value of industry and the excellence of a good, moral character. That is fine—so far as it goes; but have we also taught them the vanity of excellence in earthly things unless they have committed their all to God? Have we taught them that the first privilege and duty in life is to choose Christ as our Savior? and that we can not choose Him as Savior and Lord without accepting His entire Gospel as our rule in life? Has our conversation in the home been consistent along spiritual lines? and have we so lived and testified and taught that our children get the idea that **we** regard religion as the principal thing in life? Have we taken time to pray with our children, to be their real companions, to answer their many questions, to show them that it is possible to be cheerful and yet serious, pure and yet happy, stern and yet kind? Have we shown them the harmfulness of the many things which the world lusts after and runs after—to its own destruction? Have we indoctrinated them in the blessed faith and hope of Jesus, opened their eyes to the many pitfalls of this world, and led them not only into the visible Church but also into the blessed experience of fellowship with Christ and His saints? Have we supplied them with healthful literature, directed their minds into proper channels, and stood resolutely but lovingly in the way of their becoming polluted with associations and influences which are positively injurious? Much has been lost because in too many homes there has been a dearth of wholesome, spiritual influences.

We have made no effort to place the blame wholly upon parents when their children go wrong. We recognize that too often there are other influences at work over which parents have no control. But God forbid that we should comfort in their negligence such parents as fail to **try** to do their very best to keep their children in line for God and the Church. Negligence in this respect is a sin before God and a crime against our children. We have lost many children because their parents were more concerned about them shining in society than in the Kingdom of their God; more concerned about DOLLARS than about heavenly riches; more absorbed in worldly pleasures than in the joy of the Holy Ghost. When all Christian parents are fully awakened to their responsibility in bringing up their children for God, in the fullest sense of the word; to the importance of making each home a training school for God, where children are brought up in the fear of God and developed into stalwart workers for the Lord, to go out and labor in His vineyard; a great big leak has been stopped, and an era of conquest for God has set in. Without looking around to find fault with other homes, let us compare our own homes with the Christian model and do our best to reach it.

VI. Society for Young People

In every community there should be associations for young people that will make them stronger, purer, better, and encourage them to work for the Master This is no small task. The devil is so strongly entrenched in the popular society of today that even Christian people take it for granted that there can be no pleasure apart from foolishness. As a result foolishness is deified and too many young people are brought up in a society of fools. Young people want pleasure—so do older ones—they ought to have it—God intends that they should have it. But as pleasure is but a sensation it is not pleasure itself but the things in which we take pleasure that need our attention. The drunkard takes pleasure in things that are destructive to body and soul. So does the libertine, the sportsman, the gambler, the seeker after pleasure along other lines. There is no reason why our young people should not be taught to take pleasure in things that are noble and uplifting rather than in things that are God-dishonoring and destructive to nobility of soul. What we want, therefore, is a society for young people where virtue, sobriety, honesty, intelligence, spirituality, humility, love for God and His Word and His service, and heavenly influences generally are held at a premium; where lewdness, vulgar talk, intemperance, pride, filthiness, and other things that are vile are looked upon with horror. We need, in every community, young people who are true to this standard and consistent in using their influence to lift others to this lofty plane. In this our young people need the hearty support and encouragement of those who are older. They who take pleasure in Christian service, in the cultivation of heart, mind, and an all-around Christian character, need no places of vain amusement to complete their happiness or to cultivate their social powers.

A society for young people in which the nobler, sterner Christian virtues are cultivated; in which the influences of vice are discouraged and banished to the greatest possible distance; in which the young are taught to stand for truth and righteousness, not ashamed to own themselves the devoted followers of the meek and lowly Jesus; in which the strong take hold of the hands of the weak and encourage them to stand for the same nobility of character, is a tower of strength wherever it is found. Let respectable people tolerate no other kind of society. Better stand alone than to fall with the vile and ungodly.

(To be continued.)

Scottdale, Pa.

MESSIAH THE COMING KING

By Mrs. John S. Minnich.

For the Gospel Herald.

In Jesus' name. Not my will but thine be done. An exhortation to bless God for His mercy and for the constancy thereof.

"Over and over again,
No matter which way I turn,
I always find in the Book of Life,
Some lessons that I must learn:
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again."

The force and application of the words in Matt. 24:40-42 are very clear to me. The Bible is God's written will to us. It is His explanation to us of the only way by which we can be saved. In the judgment day our actions will be compared with the Book of Instructions and our cases will be decided accordingly. If we have accepted the overtures of mercy as offered through Christ; if we have done the will of the Father, an abundant entrance to the final reward will be granted us. Our thoughts and desires often influence our characters more than do our words and actions. I must walk today and tomorrow over a spot where God's will was performed. One who had dropped to the floor with a broken limb, Nov. 28, 1905, after six weeks getting along as well as could be expected, the doctor had his appointed time made to change her for the better the very time God's promise of the Messiah was fulfilled, "The one shall be taken and the other left" (Matt. 24:41). There was a time for a Messiah, there was a time for trials, a time for temptation, a time for offences, a time for many precious gifts, a time to understand, a time for the wonderful love of God our dear Savior has shown. As the poet expresses,

"Just to let the Father do,
What He will,
Just to know that He is true,
And be still;
Just to follow hour by hour
As He leads,
Just to trust Him, this is all,
Then the day will surely be,
Peaceful whatever befall,
Bright and blessed, calm and free.

"Just to leave in His dear hand,
Little things,
All we cannot understand,
All that stings;
Just to let Him take the care,
Sorely pressing;
Finding all we let Him care
Changed to blessing.

"This is all, and yet the way,
Marked by Him who loves the best,
Secret of a happy day,
Secret of His promised rest."

May we always fight the good fight of faith, strive not to do that which we want to do, but strive to do that which we ought to do. "Be not deceived, God is not mocked." God will not always chide. May our life be like a snow-flake which leaves a mark but not a stain.

There were three useful gifts that I was presented with; First, Christ and the angels, the Holy Spirit descended down upon the woods, gazing to a flowing stream where I was led to to baptized and was baptized there which I have daily in view. Psa. 34:7. Second, Warning for offences. "It must needs be that offences do come." Third, Can you tell me some of the ways in which God corrects us? Will not all God's threatenings be fulfilled as well as His promises? My wishful prayer for us all, each and every one—the world round is that we can not continue with contentment day or night without God's will. "Nevertheless, I must walk today and tomorrow."

May we not walk down to destruction, but in Jesus' name may we not misuse our Father which is in heaven.

"Jesus, the beautiful star of the soul,
Jesus, the Savior in Bethlehem born,
Long, long ago on that glad Christmas morn,
Came to redeem us and suffer and die,
Afterwards reigning in glory on high.

"Jesus baptized by the Spirit above,
Sent in the form of a beautiful dove,
Jesus transfigured in garments of white,
Crowned with a halo resplendently bright,
Jesus the mocked and the crucified King,
Nailed to the cross our salvation to bring;
Jesus exalted and risen again,
Living eternal, the Savior of men.

"Jesus, Thy name we will ever extol,
Jesus, the beautiful Star of the soul.
Since all that I meet shall work for my good,
The bitter is sweet, the medicine food,
Though painful at present, 'twill end before long,
And then, oh, how pleasant the conquerors' song."

"Walk daily with your Savior,
In fellowship of love,
And you shall share His friendship,
In yon fair land above."

May we stop and consider, "And you shall share His friendship." O! how many of us are sharing sorrow. The duty of being pleasant and cheerful is of equal importance with many other Christian characteristics. Christ is here our best example, He was always kind and sought not to please Himself, but went about doing good. I Jno. 1:4-7.

"What shall be my future lot
Well I know concerns me not;
This should set my heart at rest:
What Thy will ordains is best.

"Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in Thy hand,
All events at Thy command.

"See the Judge our wearing,
Clothed in majesty divine,
You who long for His appearing,
Then shall say, This God in mine.

"Gracious Savior, own me,
In that day for Thine.
Thanks for mercies past received,
Pardon of our sins renew,
Teach me henceforth how to live,
With eternity in view."

"The Lord of glory is my light,
And my salvation too,
He is my strength, nor will I fear,
What all my foes can do.

"One privilege my heart desires,
Oh, grant me an abode,
Among the churches of Thy saints,
The temple of my God.

"There shall I offer my requests,
And see Thy beauty still,
Shall hear Thy messages of love,
And there inquire Thy will."

May this our motto be:

In Jesus' name. "Not my will but thine be done" (Matt. 7:21).

Obedience is better than sacrifice Thou art weighed in the balance, and the wages of sin is death. "Faith without works is dead." Those who are living as in the days of Noah, buried in their own personal affairs without a knowledge of God or His Word, can not understand the trend of these events. James 5:10.

Columbia, Pa.

CORRESPONDENCE

(Continued from page 121)

the harvest to send more laborers into the field.

Rhoda J. Hollcraft.

May 12, 1914.

Elizabethtown, Pa.

Program for the Workers' Meeting for May 28, 1914:

Lesson for May 31, The Grateful Samaritan, Bro. Jacob Shotzberger.

Lesson for June 7, The Coming of the Kingdom, Bro. Abram Brenneman.

Lesson for June 14, The Friend of Sinners, Bro. Peter R. Nissley.

Lesson for June 21, The Great Refusal. Bro. John L. Garber.

All invited to come and take part. Come early. E. L. Heisey, Secy.

May 12, 1914.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name:—On Sunday morning, April 26 Bro. John W. Weaver preached an impressive sermon to us concerning The Good Shepherd. On Sunday evening, May 3, Bro. John Bucher preached for us admonishing us and pleading with the unsaved to live for Christ. On Monday evening, May 4, a few of us members and friends met at Bro. Daniel Keller's home, where Sister

Keller's brother, Jacob Gockley, was baptized and received into church fellowship by Bro. Benj. Weaver. Bro. Gockley has not been well for some time but had been able again to visit his brother and sister in town and then decided to live for Christ. May God bless him. On Sunday evening, May 10, Bro. Jacob Hershey preached an edifying sermon, admonishing us to serve the Lord fully.

We expect, the Lord willing, to hold our communion services Sunday morning, May 24. Preparatory services Saturday evening previous.

Minnie E. Schload.

May 13, 1914.

Dale Enterprise, Va.

Dear Herald Readers:—As stated in an article written by Bro. Aldus Brackbill in a former number of the Gospel Herald, Bro. and Sister Brackbill, Bro. J. Early Suter, Bro. C. Good, and the writer made a visit to West Virginia. Bro. Suter expects to spend most of the summer laboring in co-operation with Bro. Smith, the resident minister, for the spiritual uplifting of that dear people. Bro. and Sister Brackbill went to lend a helping hand in the work for an indefinite time. Bro. Good and myself went to convey the others to their field of work, and see to some church business, Bro. Good also expecting to conduct some meetings on Roaring Creek. He continued meetings there for ten nights in succession. He labored faithfully but there were no visible results. On the 24th of April he joined the other workers at Job. On the 26th of April Bro. Brackbill began a series a meetings at the Bethel Church near the Home. A good interest and a fair attendance was manifested and by a letter received from Bro. Suter, written May 11, we learn that there were seven confessions and interest and attendance increasing. Bro. Good and the writer were with the congregation there till May 1, when we turned our faces homeward. On the third of May Bro. Good broke the bread of life to the congregations on South Fork Mountain, morning and afternoon. We arrived at our homes on the fourth of May. The work around Job has suffered some for the want of workers which could not be supplied. Bro. Smith has been alone for about eight months. He labored faithfully regardless of the weather, but with all his efforts and zeal it was impossible for him to fill all the appointments. During that time there were no services at some of the places. The brethren expect to take up all the appointments again. Will you all pray for the work in West Virginia? The workers and the means to carry on the work in West Virginia have mostly been furnished by the Virginia Middle District Church. Lately we have received one hundred and twenty dollars through the will of Sister Barbara Augsburger of West Liberty, Ohio, which is very much appreciated and we hope it may prove a blessing to the cause.

S. M. Burkholder.

May 14, 1914.

Sunnyside, Mich.

Greetings in His blessed Name:—"From the rising of the sun unto the going down of the same the Lord's name is to be praised." Two weeks ago we had our council meeting at this place conducted by the brethren, N. Z. Yoder and Menno Steiner of Fairview. On May 10 we had our communion, Brethren Menno Esch and Menno Steiner conducting the meeting. All members present (except one) partook. We were glad to see those so young in years reach out and partake of the communion for the first time, as they have just recently accepted Christ as their Savior. We are still praying for a minister at this place. We are not dissatisfied with our Fairview ministers breaking to us the bread of life every two weeks, but we feel that it would be best to have a minister working with us all the time in our Sunday evening and afternoon Bible meetings.

Cor.

May 14, 1914.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have many reasons to rejoice for what God is doing for us. On April 26 Bro. Norman Kaufman preached for us about the open door. In the evening he preached about persecution from Matt. 5:11. We are very glad for the two sermons. May God bless him in His work.

On May 10 we had communion services, at which time Bro. E. J. Blough preached for us from the text, "Behold the man." Many partook of the bread and wine, and also washed feet. Oh, how it strengthens the people of God. On May 9, in the evening, Bro. Hiram Wingard preached for us for the first time. His text was Psa. 144:15 May God abundantly bless our young brother that he may preach for us many more sermons. On account of the illness of his father he cannot leave home so often.

On May 21 we have a home Sunday school conference. All who are interested in Sunday school work are invited to come. We expect Bro. Daniel Kauffman with us over the meeting. May God's blessing be with all.

Cor.

May 14, 1914.

Lancaster, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On May 14 we held our preparatory services at the Mennonite Church on East Vine St., at which time five precious souls were received by water baptism, also one reclaimed who had fallen back into sin. We expect, the Lord willing, to hold communion services on Sunday, May 17. The Lord willing, we expect to hold a two days' Bible meeting in the evening of May 26 and two full days on May 27 and 28.

Cor.

May 15, 1914.

Middlebury, Ind.

(Middlebury congregation)

Dear Herald Readers:—We are glad we have the privilege to write about the work at this place.

Spring time is again here, and how we enjoy it. We are having pleasant weather at present with plenty rain. Health is good in this community as far as I know.

On the evening of May 5 we held our council meeting. Peace and a willingness to partake of the communion were expressed by nearly all.

On Sunday, May 10, we had communion services. Bro. J. Kurtz of Topeka, Ind., officiated at both meetings. What a blessing it is to have fellowship with God and with one another.

Our people from this place have started a Sunday school at the Wilson school house, about 5 miles north from here.

So far it is very interesting. Some from here attend each Sunday at 3 P. M. Pray for the work at this place.

Anna Keyser.

May 16, 1914.

Spring City, Pa.

Dear Herald Readers, Greeting:—On Sunday evening, May 10, Bro. J. W. Weaver of Union Grove, Pa., preached a very touching sermon for us from the text, "Come thou, and all thine house, into the ark."

We will again mention the fact that we are looking forward to a series of meetings to be held in the East Coventry Church, situated about six miles from Spring City. The Lord willing, the meetings will be conducted by Bro. George R. Brunk of Denbigh, Va.

Paul M. Sheeler.

May 16, 1914.

VALUE OF PUNCTUALITY

By Mamie Cook.

For the Gospel Herald.

Punctuality is indispensable to the welfare of the cause of Christ. Success depends largely upon this quality. Nelson once said, "I owe all my success in life to having always been a quarter hour ahead of my time." We often hear it said, "Better late than never;" but could we not show to the world by always being punctual an interest in Christian work? It is necessary, as an example in parents of habitual tardiness gives a false effect unto their children. Parents should be a true example in zeal and interest. Paul says, "Not slothful in business, but fervent in spirit, serving the Lord."

It is said that in Australia where many sheep are raised there are several lambs taken and raised as pets. Then, when grown, they are used as a sort of decoy to quickly transfer great herds of sheep over difficult or narrow places. The pet sheep will follow their shepherd and the rest of the sheep are thus influenced to go the same path. In this we have a beautiful picture of the power of example. It is an incentive to awaken attention of lost souls. It is an evidence of a living zeal which is pulsatory upon every tissue of our being and has a great bearing upon Sunday school cause as a soul-winning institution.

There is nothing that will destroy the effect or power of Sunday school work so much as habitual tradiness. The private secretary of George Washington apologized for his delay by saying his watch was out of order. Washington replied, "You must get a new watch, or I will get a new secretary." If the difficulty lies in the watch or clock, most assuredly God would have us get new ones. It is folly to say we can't get ready in time. If we were preparing to leave on a train and knowing that the train would not wait for us, we would get there a little before time. When it comes to Christ's work we can't get ready in time.

We should be punctual in Sunday school, not only in beginning on time, but also in closing on time, so that the interest may not lag. When tardiness of parents, teachers, and pupils becomes a habit the confidence the world should have in us as Christian workers is lost. The Sunday school work is the King's business and all business must be pushed to be successful. The sportsmen go after the birds, the fishermen after the fish, traders go after their customers, men go after their business; and so must we in all our religious work go after the lost with intense zeal, and let a portion of that zeal resolve itself in punctual attendance at Sunday school as a means for pushing the business.

South English, Iowa.

Daily Record of Events

By Oliver H. Zook.

For the Gospel Herald.

April, 1914

1. Meetings close with 4 confessions at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa.
3. Semi-annual Church Conference held at Rohrerstown, Pa.—Spring Council meeting held at Allensville, Pa., and McVeytown, Pa.
4. Young People's Meeting organized at Ephrata, Pa.—Quarterly Mission Meeting at Albany, Oreg.—Meetings closed with 10 confessions at the Peake school house near Dale Enterprise, Va.
5. Six received into church fellowship at Filer, Idaho.—Baptismal services at Carver, Mo.—Communion services at Albany, Oreg.—Quarterly S. S. Meeting at Roseland, Nebr.—Council meeting at Canton, Ohio.
9. Council meeting at Kokomo, Ind.
10. Thirty-three received into the fold in the Swiss Mennonite Church near Dalton, Ohio.—Preparatory services and 5 received into the Church at Manheim, Pa.—The Sisters, Emma Showalter, Mary Blosser, and Rebecca Hartman were ordained deaconesses at Dale Enterprise, Va.—Communion services at Belleville, Pa.
11. Two precious souls received at Hubbard, Oreg.
12. The ordinances of communion and feetwashing held at the following places: Altoona, Pa., Mission; Mellinger's Church, Lancaster Co., Pa.; Manson, Iowa; Peabody, Kans.; Manheim, Pa.; Hubbard, Oreg.; Bardo, Alta.; Dalton, Ohio; Low Point, Ill.—Four precious souls received into the Church at Tuleta, Tex.; 15 at Topeka, Ind.; 19 at Wellman, Iowa; 4 at Nappanee, Ind.; also baptismal services at Elkhart, Ind.—Y. P. B. M. reorganized at Goshen, Ind.
14. J. N. Kaufman and P. A. Friesen and their families, missionaries in India, arrived safely in port at New York, on furlough.
17. Communion services at McVeytown, Pa.
18. Preparatory services at Canton, Ohio, and Harper, Kans.—Baptismal services at Maugansville, Md.; also 12 received at Goshen, Ind.
19. S. S. reorganized at Frazer, Pa.—Council meeting held and 5 received at Fairview, Mich.—Communion services at the following places: Harper, Kans.; Goshen, Ind.; Kokomo, Ind.; Canton, Ohio; Mt. Joy, Pa.; Maugansville, Md.; Roanoke, Ill.
22. Seventy-fourth Quarterly Mission Meeting held in the Paradise Church, Lancaster Co., Pa.
25. Twenty received into the Church at Paradise, Pa.
26. Twenty-seven added to the Oak Grove Church near West Liberty, Ohio.—Communion at Flanagan, Ill.; Paradise, Pa.; South English, Iowa; Mt. Zion Church, Morgan Co., Mo.; and Inman, Kans.
29. S. S. reorganized at Collegeville, Pa.—Council meeting at Ephrata, Pa.—Bro. Hiram Wingard of Johnstown, Pa., ordained to the ministry.
30. S. S. Workers' Meeting at Elizabethtown, Pa.
31. Communion services at Allensville, Pa.

Obituary

Hummel.—Miller Christian Hummel of Holmes Co., Ohio., was born Mar. 2, 1913; died April 27, 1914; aged 1 y. 1 m. 25 d. He leaves to mourn his early departure parents, 2 brothers, 3 sisters, and 1 sister preceded him 3 years ago. He was buried on the 29th at the Walnut Creek A. M. Cemetery. Services by Conrad Mast, S. H. Miller, and M. A. Mast. Texts, Job 54:1, 2; Mark 10:13-16.

Lurl.—Joseph Oliver, son of Joseph and Catharine Lurl, was born Feb. 8, 1909; died at Round Hill, Alta., Can., May 8, 1914; aged 5 y. 3 m. He leaves to mourn his departure father, mother, 4 brothers, and 2 sisters. Funeral services were conducted at the Salem Church near Round Hill, May 10, by Bro. N. E. Roth and Bro. Milo Stutzman. Text, Psa. 39:4. Interment in the adjoining cemetery. May this be a loud call, especially to the parents.

Hershberger.—Alvan Hershberger of Holmes, Co., Ohio, was born Aug. 26, 1871; died Apr. 26, 1914; aged 42 y. 7 m. 29 d. He was married to Emma Snyder Dec. 5, 1897, and lived in matrimony over 16 years. He leaves a widow, 1 son, 1 daughter, father, 2 brothers, 6 sisters, and a host of relatives and friends to mourn their loss. He had cancer of the stomach for many years. He lived a few years in Nebraska. He was a member of the Walnut Creek A. M. Church. He was buried April 27. Services by S. H. Miller and M. A. Mast, from Psa. 39:7, and I Cor. 15:20.

Beavers.—Oscar Beavers was born Oct. 11, 1886; died at his home in Woodford Co., Ill., April 28, 1914; aged 27 y. 5 m. 17 d. Six years ago, while apparently at death's door with tuberculosis, he saw his need of a Savior, was baptized and received into the A. M. Church at Metamora, Ill. Almost miraculously he was restored to fairly good health, and remained a consistent member of the Church. On the seventh day of April, while about his work, he was suddenly stricken with spinal meningitis. All that loving hands could do for him failed to stay the disease, and after three weeks of intense suffering, he passed to his eternal reward. Oscar was of a cheerful disposition, and always ready to lend a helping hand. Having been highly esteemed by neighbors and loved by relatives and friends, he will be greatly missed in his community. He leaves to mourn his departure father, mother, 3 brothers, (Ross, Robert, and Ivan) and 2 sisters (Mrs. John Clark, and Mrs. Arthur Johnson), his death being the first to break the family circle.

Funeral services were held May 2, at the home of his parents, conducted by Bro. A. L. Buzzard and Bro. Peter Garber. Interment in cemetery at Lacon, Ill.

Holdeman.—Margaret, daughter of Arthur and Sister Sarah Holdeman, was born in Tuleta, Tex., October, 1910; died April 26, 1914; aged 3 y. 6 m. Death was caused by strangulation. It is supposed that she got a bean in her throat, from which she died. Funeral was conducted at the Brandon schoolhouse by J. M. R. Weaver of Newton, Kans. Text, II Kings 4:26. It was laid to rest in the cemetery near by. Little Margaret was the only daughter of Arthur and Sister Sarah Holdeman. She leaves to mourn her early demise, father, mother, 4 brothers, grandparents, uncles, aunts, but she is now safely in glory, from whence no one returns.

Lauver.—Cora Belle (Burkhart), wife of Bro. Henry Lauver of Penbrook, Pa., was born June 7, 1880; died May 6, 1914; aged 33 y. 10 m. 29 d. Sister Lauver was a member of the Diller Mennonite Church, Newville, Pa., a kind daughter, a loving wife, a fond mother, and possessed with a countenance that blossoms from the peace of God in the heart. Her death causes a wound that only divine consolation can heal.

She leaves to mourn her early departure, husband, 3 daughters, an infant son, father and mother, Bro. Isaac and Sister Mary Burkhart, and 1 brother, Bro. J. N. Burkhart, of Newville, Pa.

Funeral May 9. Services at Churchtown, Pa., by the brethren Abram Burkholder and W. F. Charlton. Text, Jno. 10:17.

Birky.—Jos. D. Birky was born near Morton, Ill., Mar. 24, 1856; quietly passed away at his home in Hopedale, Ill., April 2, 1914; aged 58 y. 8 d. He was married to Elizabeth Wittrig, Oct. 24, 1882. To this union were born 7 children, of whom 4 sons and 2 daughters survive. One son died in infancy. He also leaves a loving companion, 2 grandchildren, 2 brothers, 3 sisters, and a large number of relatives and friends to mourn his departure. He had fully surrendered all to the will of God, who helped him bear his sickness patiently to the end. May God give us all grace to be faithful in His service. Funeral was held at the A. M. Church of which he was a member. Services were conducted by Jos. Egli in German and Simon Litwiller in English. He was laid to rest in the A. M. Cemetery.

Yoder.—Glenn, son of Bro. Jacob and Sister Barbara Yoder, was born near Round Hill, Alta., Can., July 27, 1912; died May 2, 1914; aged 1 y. 9 m. 5 d. He leaves to mourn his early departure, father, mother, 2 grandfathers, and 2 grandmothers, 1 great grandmother, also a host of relatives and friends. His sickness was cholitries, being only of a day's duration. His stay on earth was short, yet long enough to endear himself to his parents. May they look heavenward to where their darling has gone and trust in Him who doeth all things well. Funeral services were held at the Salem Church near Round Hill May 4, conducted by the brethren, Milo Stutzman and N. E. Roth. Texts, Job 1:21 (latter clause) and Isa. 40:6-8. Interment in adjoining cemetery.

However painful it may be,
To know that Glenn is gone,
Thet thought is sweet that we may see,
Him in that heavenly home.

Martin.—Nancy (Lichty) Martin was born near Conestoga, Ont., Oct. 24, 1848; died Apr. 22. 1914; aged 65 y. 5 m. 29 d. She was married to Henry M. Martin in 1867. Their union was blessed with 3 children, 2 having died in infancy. She leaves to mourn a sorrowing husband, 1 daughter, Mrs. Ephraim Betzner, 1 grandson (1 granddaughter died in 1911), and 1 sister, Mrs. Heckendorn. She had a paralytic stroke 6 years ago and never fully recovered from its effect. The last 10 months she suffered with gangrene. Her suffering at times was very severe, yet she would frequently say that she was willing to suffer till God sees fit to call her home. She passed away peacefully, leaving a bright hope of a glorious immortality. Burial on the 24th at Snyder's Cemetery. Services by Enoch Bauman and Abraham Gingerich.

"Death has visited our circle,
Robbed us of our mother dear;
In the midst of our affliction,
Can we help but shed a tear?"

Schwartzendruber.—Fanny Schwartzendruber was born in Petersburg, Ont., Nov. 30, 1862; died Apr. 20, 1914; aged 51 y. 4 m. 20 d. She died of cancer at the Berlin Waterloo Hospital several hours after the third operation, the amputation of her left arm. She was failing in health the last two years, but bore her afflictions with patience. Her friends have the consolation that she is in the company of an hundred forty and four thousand, standing with the Lamb on Mt. Sion, having her Father's name written on her forehead. In her early days she confessed her Savior and united with the A. M. Church of which she remained faithful to the end. She leaves to mourn her departure 3 sisters, 5 brothers, and a foster brother. Funeral was conducted Apr. 22, at the home of her brother, John Schwartzendruber, Petersburg, Ont., with services at the house conducted by Chr. Gascho and at the St. Agatha A. M. Church by J. M. Bender and Chr. Litwiller. Interment in cemetery adjoining church.

Stoltzfus.—Elizabeth (Kaufman) Stoltzfus was born Sept. 11, 1832, in Mifflin Co., Pa.; died April 3, 1914, near Ronks, Pa.; aged 81 y. 4 m. 23 d. She was a daughter of Samuel and Sarah Kaufman and with her parents moved from Mifflin Co., to Union Co., Pa., in 1838 and from there to Lancaster Co., in 1849. At the age of 18 years she was married to Jonathan Stoltzfus, lived at her home near Mascot, Pa., for 60 years, died at her daughter's home near Ronks. Her husband, 1 daughter, and 2 sons preceded her to the spirit world. She leaves 4 sons, 1 daughter, 1 brother (Samuel of Gap, who is 84 years old) and 1 sister (wife of Amos Mast near Mt. Vernon, Pa.) also many relatives and friends to mourn her departure. The deceased was a woman of excellent character and noble qualities. As a wife she was faithful and true. As a mother she was kind, devoted, and patient. Her children have reason to rise up and call her blessed. As a neighbor she was peaceful and kind. Her youngest and only sister feels her loss very keenly as she was just like a mother to her, being with her for the last time just a week before she die She expressed a wish to meet her in a better world where joy is forever and sorrows are no more. Services were conducted by Jacob Lapp and John Zook. Interment at Kaufman's Cemetery near Gordonville, Pa. Sweet peace to her ashes.

Farewell, dear sister, a fond farewell,
For we shall meet no more,
Till we are raised with Christ to dwell,
On Zion's happy shore.

L. Z. S.

Slater.—Benjamin C. Slater was born in Ontario, Canada, near Hamburg, June 28, 1854; died at Filer, Idaho, April 21 1914; aged 59 y. 9 m. 23 d. He with his family had recently moved from near Roseland, Nebr. On Nov. 8, 1879, he was united in marriage with Magdalene Stutzman at Seward, Nebr. To this union were born 9 sons and 1 daughter. The children all survive him. The mother passed from this mortal life, Sept. 10, 1901. On June 8, 1910, he was again married to Orla Baldwin at Kearney, Nebr. To this union were born 2 sons. One died in infancy, the other is a babe 8 months old. Eight days previous to his death he was taken seriously ill with pneumonia, which was the cause of his death. On April 19, he expressed a desire to again renew his covenant with God and accordingly was received into church fellowship into the Mennonite Church at Filer, Idaho. He expressed a full resignation that God's will be done. There was a service conducted at Filer, Idaho, by S. Honderich, where a part of the family reside. Then the body was shipped to Kearney, Nebr., for burial, and there another service was conducted at the home of his son Henry by D. G. Lapp of Roseland, Nebr. The body was buried in the Kearney Cemetery by the side of his first wife. Peace to his ashes.

TAKE THE CROSS AND FOLLOW JESUS

Take the cross and follow Jesus,
Where He leads you gladly go,
Follow Him through all life's journey
He will guide you safely through.
Should the cross sometimes seem heavy,
Never feebly lay it down,
He has promised to the faithful,
In the glory world a crown.

Take the cross and follow Jesus,
Think not, there's no cross for thee,
For our Savior taught us saying,
"Would ye my disciples be
Take the cross thyself denying,
And thus daily follow me."
Only when our journey's ended
May we from the cross be free.

Take the cross and follow Jesus,
Take it, there is one for each,
And if you sometimes should wonder
At the lessons He would teach,
Then don't fear but trust Him fully,
Where He leads you, follow on,
Some day you shall reap in gladness
From the seed, in tears, here sown.

Take the cross and follow Jesus,
Follow in the way of right,
You will find His yoke is easy,
And His burden, oh so light,
To the willing, never heavy,
Does the cross of Christ appear,
Only those who're disobedient
Look at it with dread and fear.

Take the cross and follow Jesus,
Follow Him unto the end.
You shall find when most you need Him
He will be a faithful Friend.
He will not forsake nor leave you,
When all human aid is vain,
But He'll take you home to glory
Where His loved ones with Him reign.

—M. Alice Keefer in Evangelical Visitor.

Patience is a most excellent virtue. Not many are very anxious to get it because of the fact that they get it through tribulation. "Tribulation worketh patience." —Ex.

Items and Comments

The General Synod of the Reformed Church in America has voted an annual donation of $250,000 in support of mission work during the next three years.

In a statistical table just printed in England it is shown that the annual drink bill in the United Kingdom is on the increase, the cost during the past year exceeding that of the preceding year by $25,000,000.

Canada has followed the United States in donating large tracts of land and other valuables to railroads, only to find that railroads manifested a disposition to rule rather than to be ruled by the government. Now there is a proposition before the Canadian Parliament to vote millions more to the C. N. R. R., to which a determined opposition is developing. It is hard to combat the power of money.

The South American mediators on existing troubles between the United States and Mexico have agreed upon Niagara as the place of meeting, the time for beginning their conference being May 10. Hopes are entertained for peaceable settlement, even though the war between federals and constitutionalists in Mexico is being fiercely waged, and one act of aggression against the United States forces now in Mexico may involve the United States in a way that would speedily end the work of the mediators.

The Pittsburgh liquor dealer whose fortune of over $50,000 was bequeathed with the proviso that none of the beneficiaries of the will should ever engage in the liquor business, directly or indirectly, gave evidence that he thoroughly understood the iniquity of his business. Had he made the best possible disposition of his property he would have given it back to the families who were victimized and ruined through his business. That would have been the nearest that he could have come to making financial restitution for wrongs inflicted.

ANNOUNCEMENT

The meeting for the organization of the "Eastern Mennonite Board of Missions & Charities" will be held at the Mennonite Church, E. Chestnut & Sherman Sts., Lancaster, Pa., on Monday June 8, at 1 o'clock, P. M.

Peter R. Nissley, Secy.

Notice of the Annual Meeting of the Mennonite Board of Missions & Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church in Berlin, Ont., May 25-27. The Executive and Mission Committees will meet at the same place on Saturday the 23, at 9:00 A. M., to arrange their work for the Annual Meeting. At 1:00 P. M. May 25, said Committees with the superintendents of the various mission stations and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President,
J. S. Shoemaker, Secretary,
D. J. Johns, Chair. Mis. Com.

NOTICE
Of a Proposed Change in Manual of the Mennonite Board of Missions & Charities

Notice is hereby given to the Trustees of the Mennonite Board of Missions & Charities, that a vote will be taken at their next Annual Meeting to amend the Regulations of said Board to dispense with the Office of Field Secretary, and create a new Office, the object of which will be to create and maintain a more perfect system of finances. And seek to make any such other changes in the Regulations of the Manual as may be deemed necessary.

C. Z. Yoder, Pres.
J. S. Shoemaker, Secy.

CONFERENCE ANNOUNCEMENTS

Ontario

The Annual Conference of the Mennonite Church of Ontario wil be held (D. V.) at the Berlin Church, on Thursday and Friday, **May 28 and 29, 1914.** A cordial invitation extended to every one.

David Bergey.

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Illinois

The annual Sunday School Conference for the state of Illinois will be held June 2-4 at the A. M. Church near Metamora, Ill. The Church Conference will be held the day following Sunday school conference at the Union Church near Washington, Ill. A cordial invitation is extended to all Sunday school and church workers. Those coming from a distance will notify either J. D. Smith, Metamora, Ill., or the undersigned.

A. L. Buzzard,
Washington, Ill.

Indiana—Michigan

The Spring Conference of the Indiana-Michigan Conference District will meet, D. V., with the Clinton A. M. congregation near Goshen, Ind., on June 3 and 4. Everybody invited. Those coming to Goshen by rail or trolley should notify D. D. Troyer, Goshen, Ind. Those coming to Millersburg should notify the undersigned. Ira S. Johns,
Goshen, Ind.

Eastern A. M.

The Lord willing, the Eastern A. M. Church Conference will be held this year near Archbold, Ohio, June 11 and 12. Parties coming from the West on Lake Shore R. R. stop off at Archbold and telephone to Bro. S. S. Wyse. If you should be on a through train stop off at Bryan and take street car to Archbold. Those coming on the Wabash stop off at Elmira and inquire for Bro. Eli Short. Those coming from the East, either on the Lake Shore or Wabash, stop off at Wauseon and take street car to Pettisville and telephone to Bro. C. Britsch or Bro. D. W. Burkholder. Those coming from Toledo on street car stop at Pettisville and phone to E. L. Frey. Coming from the South on the D. T. & I. R. R. stop off at Wauseon and go to Pettisville on street car. A cordial invitation is extended to all.

C. Z. Yoder, Secy.

The Ohio Mennonite Sunday School Conference will be held at this place just preceding the Church Conference, beginning Tuesday evening, June 9, and continue until Wednesday evening, June 10.

P. R. Lantz, Secy.

SUNDAY SCHOOL CONFERENCE

The Nebraska A. M. Sunday School Conference will convene at the A. M. Church near O'Neill, Nebr., May 28, 1914, and remain in session two days. All interested are invited to attend.

Wm. H. Kremer.

ANNOUNCEMENT

The Lord willing, the Conservative Amish Mennonite Conference is to be held with the Lewis Co., New York, congregation, June 8 and 9, 1914. Those coming before June 5 should write to C. M. Nafziger, Route 5, Lowville, N. Y. All incoming trains will be met at Lowville June 5 and 6.

ANNOUNCEMENT

The Annual Meeting of the Indiana-Michigan District Mennonite Mission Board will be held at the Clinton Frame Church near Goshen, Ind., June 2, 1914, beginning at 9 o'clock and continuing all day. The forenoon session will be devoted to business, the afternoon to a discussion of the Rural Church problem, and the evening to the City Missions. Since this meeting is held at the same place and just the day before the Spring Conference we urge all expecting to attend the conference to come one day sooner and also enjoy this meeting.

Jacob K. Bixler, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 28, 1914 (Gospel Witness Established 1905) No. 9

EDITORIAL

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

The old saying that "politics makes strange bed fellows" is brought to mind vividly by a simple look at the party tickets just nominated in Pennsylvania.

Mennonite General Conference.— Where and when will it be held? As to the place, that depends largely upon the response which the committee gets in answer to its announcement. As to the time, at the last meeting there was a pronounced sentiment in favor of meeting earlier in the year than we have heretofore. Still, there are a number of problems to be considered so as to make the time selected most suitable all around, and the committee would be very glad for practical suggestions from any who may have decided convictions on the matter.

Elsewhere in this number of the Gospel Herald we print two articles discussing the doctrine of "Once in Grace, always in Grace." This is a doctrine which makes most headway among people who subscribe to the theory of "foreordination." Possibly the strongest testimony in favor of the doctrine held by our brethren is that given by Christ as recorded in Jno. 15:2-6: "Every branch in me that beareth not fruit he taketh away. . . . . I am the vine, ye are the branches. . . . . If any man abide not in me, he is cast forth as a branch." Here Christ not only teaches the possibility of one who was once in Him being cast off, but it is clearly stated that that is what will happen to the unfruitful branches. The practical lesson is: Be watchful; be prayerful; be steadfast; take heed; be satisfied not only to accept Christ but also to "abide" in Him—"If ye do these things, ye shall never fall."

The following from "The Sunday School Teacher," a book known to many of our readers, is worth remembering:

"There is no place in the Sunday school for teachers who are half-hearted and apologetic when the denominational question is raised. A teacher is the better for having a backbone of denominational conviction."

This was written in a book intended for teachers of all denominations and can not therefore have the ring of "narrowness" which all liberalists despise. It is simply a common sense way of saying that strong workers have decided convictions and the courage to stand by them.

Lost Opportunities. — One dear brother writes: "We are indeed enjoying our work in the Church. Our only regrets are that we idled away so many years which should have been spent in His service."

This brother, like many others, though faithful now, had made the mistake of living in the world many years after he should have given his heart to God. God was gracious to him, and he is now a faithful brother, looking for his reward at "the resurrection of the just." He is safe now, and by the grace of God will remain safe until God removes him beyond the reach of temptation and iniquity. But he realizes, as many others have realized, that while in sin many opportunities went by unimproved which are gone forever.

It is too frequently the case that people have the ruinous idea that the only object in accepting Christ is to secure eternal salvation for the one who accepts Him. Looking upon salvation as something wholly selfish, such persons are often led to accept the devil's suggestion that there is no use in becoming a Christian until just before death, as results will be the same any way. But will they? Let us see.

Granting that such persons will accept Christ and be saved just before death (which is seldom, not usually the case) what about the time lost in sinful indulgence that might have been profitably spent in the service of God? What about the influence that goes out in all these years? Companions, sometimes children grow up, and whatever influence there is goes to the wrong side. To say nothing of our own time lost, what about lost opportunities in winning others? Suppose you are one of those who hopes to be a Christian some day, but you are not ready now. You keep on walking after the flesh. Thus many years are spent, and you begin to realize that your race on earth is nearly ended. You turn to the Lord and receive salvation for your soul. You realize what you have missed, and begin at once to do what you can to get others into the fold. Ah! sad the thought that some (perhaps through your influence) whom you would gladly reach are gone, gone forever—died without a Savior! Can you measure your loss! Others who through your influence were hardened can not now be reached, though you plead with them night and day with tears. Lost opportunities! will haunt you the rest of your days.

Have you friends outside of Christ Implore them to give their hearts to Jesus. For the sake of others, if not for their own sakes, they should do this AT ONCE. Tomorrow may be too late for them; besides, each day out of Christ means one or more lost opportunities.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE ASCENSION OF CHRIST

For forty days, in various ways, our risen Lord appeared,
And by the precious words He spake, His followers' hearts were cheered;
The Heavenly Bridegroom and the Bride, were now about to part,
The lonely future loomed in view, and sorrow filled her heart.

As up the slope of Olivet, His faithful ones He led,
He gave the Great Commission, and this is what He said:
"All power is given me from above, in heaven and in earth,
Go teach all nations, everywhere, for this I send you forth.

Baptize them in the Triune Names, teach them all I have said,
Lo, I am with you alway till the 'Gospel Age' has spend;
But tarry in Jerusalem, till from God's throne on high,
Your souls are filled with mighty power, to make the message fly."

Then, wondrous sight, up from the ground, the Lord began to rise,
And higher, higher still, He sped, to realms beyond the skies;
And as with longing eyes they watched, their blessed Master soar,
A cloud obscured Him from their sight, and He was seen no more.

Two white-robed angels said to them, "Ye men of Galilee,
Why stand ye gazing into heaven, as if your Lord to see,
In the same manner that He went, He shall return again,
Shall come in clouds of glory then, and end the night of pain."

Sometime when this rebellious world, is sunk in sinful sleep,
And Christ's few watchers at their posts, their faithful vigils keep,
The clouds shall part, and suddenly, the Savior shall appear,
Upon the Mount of Olives; and all the world shall fear.

Then shouts of joy, and songs of praise shall rend the vaulted skies,
The holy dead shall from their graves, in beauteous forms arise;
With lamp well-trimmed and burning bright, to meet Him in the air,
And Oh may I, unworthy, be watching unto prayer.

—F. Elliott, in "Evangelical Visitor."

"ONCE IN GRACE, ALWAYS IN GRACE"

By E. J. Berkey.

For the Gospel Herald.

"Receive not the grace of God in vain" (II Cor. 6:1). Grace is our means of salvation, "for by grace are ye saved through faith" (Eph. 2:8) "The law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17), who is the way (of salvation) the truth (of God's Word) and the life (eternal). So then if in grace we are in life, for grace is life.

We wish to give some points for serious thought concerning the doctrine of "once in grace **always** in grace." Let us "prove all things; hold fast that which is good."

It would be a comfort to me if I could see "always in grace" in the Bible for it would save many heartaches to ministers if we would not need to hear or fear of any backsliders. True, "My grace is sufficient for thee' (II Cor. 12:9) so long as we **have** it, but when we are not in possession how can it help us? Truly, "If God be for us, who can be against us?" (Rom. 8:31), but I fear so many whose names are on the church (denomination) book have not the "victory through our Lord Jesus Christ" (I Cor. 15:57). Our text says, "Receive not the grace of God in vain." Oh, they never had His grace or they would not have **fallen** for, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10:27). True, no man or devil could pluck us out of His hand so far as His power goes, but the trouble is we do not stay in **"his hand;"** but we get out on the enemy's territory into sin and away from Him who has "all power;" and not being protected, we become a prey to Satan. "Who shall separate us from the love of God?" (Rom. 8: 35-39). No one but **sin** which we do by our own will and **must** leave the "Father's hand" to do it—and "sin, when it is finished, bringeth forth death" (Jas. 1:15)—**fallen** from grace, from life, and from the "Christ who is our life—full of grace and truth." Let us examine a few scriptures.

"When a righteous man doth turn fom his righteousness (he can not be "righteous" unless he is "in grace") and commit iniquity he shall die, "and his righteousness which he hath done shall not be remembered." Does this look as if we could not "fall from grace?" If we cannot, then why does God put it thus in His Word?

Heb. 6:4-6: "Impossible for those who were enlightened . . . . partakers of the Holy Ghost (in grace) . . . . tasted . . . . the good Word of God, and the powers of the world to come, if they shall **fall away** (how can they if "once in grace **always** in grace?") to **renew** them again unto repentance"—which is the first step into grace. Nay, "Let us **hold fast** the profession of our faith" (Heb. 10: 23). Why need we be concerned if we cannot lose out? Verse 26: "For if we sin wilfully after we have received the knowledge of the truth (in grace) there remaineth no more sacrifice for sins." What then? "A fearful looking for of judgment and fiery indignation."

Now read V. 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he **was sanctified** (surely in grace) an unholy thing, and hath done despite unto the spirit of grace?"

Paul to the Galatian Church (Christian, "in grace"): "Stand fast in the liberty wherewith Christ hath made us free (in grace) and be not entangled again with the yoke of bondage (where you again get under the law) and "Christ is become of none effect unto you, whosoever of you are justified by the law; **ye are fallen from grace"** (Gal. 5:14). Does this sound like being "always in grace."

Jude 21 says: "Keep yourselves in the love of God," which we do only by **obedience** to His Word—as a child playing beside its mother, having His smile of grace. As we do wrong, disobey, go into evil, we leave that blessedness of the love of God in grace and sin is the result. Even the angels of heaven who were in the highest order of grace, "kept not their first estate, but left their own habitation (fell from grace) are now reserved unto the judgment of the great day." (Jude 6) as is also every other being who "falls from grace.

Heb. 12:15 (Margin, or R. V.): "Looking diligently lest any man **fall from** the grace of God." Why be diligent when no danger? Why warn lest we "fall from grace" if this is impossible?

In I Cor. 19 Paul describes God's miracles of grace with Israel, then shows how they disobeyed, murmured, were destroyed, and while they drank of the rock Christ Jesus (V. 4) and "fell (from grace) in one day three and twenty thousand." Then in verse 12 he cautions us if we think there is no danger: 'Let him that thinketh he standeth, take heed, lest he **fall."**

Peter (II Pet. 3:16, 17) gives warning to many who wrest the Scriptures to their destruction and tells us: "Beware, lest ye also **fall** from your steadfastness," which would meet the same end.

In II Thes. 2:3 Paul says: "Let no man deceive you by any means." (Satan comes as an angel of light to deceive if possible the very elect, and gains many) "for that day shall not come, **except** there come a **falling away first."** Jesus declares He

"**will come** again" (Jno. 14:3) and Paul says there **must be "a falling away first"** so the only conclusion left is the doctrine of "once in grace always in grace" must **fall** too. Beware, that we be not deceived, God does not want us to **"fall"** and is "able to keep us from falling" (Jude 24) provided we heed His warnings and obey to **"Watch** and pray, that ye enter not into temptation." Lord. "lead us not into temptation" where we may be overcome and fall "but deliver us from evil, and "thy will be done in earth" (our own body) by obeying the "all things" of Thy Word, and not receive the "grace of God in vain" (text) but know that "blessed are they **(only)** that do his commandments, that they may **have right** to the tree of life, and may enter in through the gates into the city." Amen.

Waynesboro, Va.

CAN ETERNAL LIFE BE FORFEITED?

By David Garber.

For the Gospel Herald.

This is a disputed question. However it was not a disputed question among us as a people to my knowledge, until of late years. My object in writing this article is to give light on the subject whereunto I have attained. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Let us search for a harmony of Scripture, as well as for consistency.

The Bible **does** teach that there is a **possibility** of remaining saved, when once saved, upon conditions which have to do with the little word "if." The Word likewise teaches that there is a possibility of "falling from grace." **If** there is no danger why so many warnings by the prophets, Christ, and the apostles? Let us carefully examine a few scripture passages showing conditions of eternal salvation:

1. **"Repent** ye therefore, and be converted, that your sins may be blotted out" etc. (Acts 3:19).

2. "Verily, verily, I say unto you, he that **believeth** on me **hath** everlasting life" (Jno. 6:47).

3. "If ye **continue** in my word then are ye my disciples indeed" (Jno. 8:31).

In these three scriptures we have three conditions: namely, repentance faith, and obedience. When the goodness of God leads to a godly sorrow that worketh repentance; when a **living** faith in the Son, that **worketh** by **love**; when obedience to the Holy Spirit is full, as far as we know, and are **willing** to know as much as we can, so long we "run well" and are sure of the "crown of life." "He that endureth unto the end shall be saved." "He that believeth on me, the works that I do shall he do also" (Jno. 14:12).

"Whosoever **transgresseth,** and **abideth not** in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father, and the Son" (II Jno. 9).

The Galatians repented, believed, and obeyed for a season, and so "did run well," but they did not **continue** or **abide** in Christ and the truth, and consequently "fell from grace." They were not careful about the "little leaven" of corrupt doctrine, and so the whole became leavened. Gal. 5.

Our first parents were in a high state of grace, but fell—and **great** was the fall! Who is that person that will maintain that we in Christ get into a higher state of grace than were our first parents? Christ says even to us: **"Watch,** and **pray,** that ye enter not into temptation." Paul says, "Let him that **thinketh** he standeth take heed lest he fall." We still have those same **"falien angels"** to resist, as did they; as also Jude warns us of the angels that "kept not their first estate" (Jude 6). **They** are "apostate angels." We too are warned against apostasy. Heb. 6:4-6.

How can a creature apostatize without he once possessed saving grace? Prove to me that there will be no "falling away" and I will prove to you that the "day of the Lord" (second coming) will not come. II Thes 2:3. We are told of those "twice dead plucked up by the roots" (Jude 12). We are forewarned to **"hold fast** that no man take away our crown" (Rev. 3:11). "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (Jno. 15:6). The prophet Ezekiel tells of the consequences of turning away from our righteousness. (Chap. 18).

The above are just a few of the danger signals contained in Scripture. The doctrines of "once in grace always in grace" and "foreordination" are errors. The one generates "presumption" and the other fosters "unbelief."

The following are a few scriptures that are advanced to prove that there is no danger of falling away: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall **never perish;** neither shall any man pluck them out of my hand" (Jno. 10:27-29). Note the conditions: They **"hear"** and **"follow."** They that **trust** in the Lord shall be as Mount Zion which **cannot** be **moved"** . . but such as **"turn aside"** are in danger. Psa. 125.

Paul was persuaded that nothing could separate from the love of God (Rom. 8:38, 39), yet in the same chapter he says, "If ye live after the flesh ye shall die." He also says concerning himself: "I keep under my body . . . . lest I myself should be a castaway" (I Cor. 9:27). The secret of his final victory was: "I have fought a good fight. . . . I have kept the faith" (II Tim. 4:6-8). These and such like scriptures prove the **possibility** of living a victorious life and of being triumphant in death, and a happy admittance into the home above. "IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:2, 3).

Alexandria, Va.

SUBMISSION

By R. J. Heatwole.

For the Gospel Herald.

It was Christ's submission that made Him King. Our submission to God and man, is the key that unlocks the door to power with God and man. James says, "Submit yourselves therefore to God, which means to obey him, humble yourselves in the sight of the Lord. "Submit yourselves to every ordinance of man for the Lord's sake" (I Pet. 2:13). "Ye younger, submit yourselves to the elder; yea, all of you, be subject one to another, and be ye clothed with humility" (I Pet. 5:5). "Greet ye one another with a kiss of charity" (I Pet. 5:14). Paul says, "Greet all the brethren with an holy kiss," and he desired the letter to be read to all the holy brethren.

We show submission if we are willing to thus receive a greeting from each other with holy feelings, or holy thoughts in our hearts toward each other, not only the aged ones toward the aged, and the younger ones toward the younger, but without any exception we are to greet one another. Yea, greet all the brethren, then in sweet submission to God and one another, in a holy manner, the whole spirit and soul and body, may be preserved blameless.

Yesterday 106 brethren and sisters took part in the communion service here at our West Liberty Church, Bro. Bender assisted by Bro. Erb in the service, officiating. As the young and old were all taking part in the foot-washing ordinance, we had to think how Jesus served and though He was Lord and Master He was very humble in doing as He did, and then He said, "I have given you an example," a thing He has not said in any other ordinance. He says,

(Continued on next page.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MAN OF GALILEE

By Otis F. Rockwood.

For the Gospel Herald.

O Man of Galilee,
I know Thou lovest me:
And I would love Thee more
Than e'er I loved before.

O Man of Galilee,
I hear Thee calling me:
In accents clear and sweet
Thy gentle calls entreat.

O Man of Galilee,
I fain would follow Thee,
Thy footprints ever tread,
Where Thou Thyself hast led.

O Man of Galilee,
Who gave Thy life for me,
That even I might view
That life in God anew.

O Man of Galilee,
All I can give to Thee
Is but my life and heart;
'Tis all I can impart.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, C. P., India

Yesterday our Quarterly Workers' Meeting was held at Balodgahan. Workers from all our stations were present. The topic was "The Great Commission." Good thoughts were brought out which we trust will bear much fruit.

Our today's Sunday school lesson was "The Cost of Discipleship." A few of the workers have learned what it means to leave all and follow Christ, and the discussions were interesting to listen to.

Sister Stalter has gone to the hills for the hot weather, and it has fallen to my lot to take her place in the Girls' Orphanage while she is away. It is a pleasure to be among the girls again for awhile. The number has greatly diminished since 12 years ago, as most of them have gone to homes of their own. Some who were small girls then are mothers now. Others are still here and have become able helpers in looking after the others. There are a number of small ones again who are very interesting.

It is always a source of gratitude to me to see a large congregation of our people together, such as we have at conferences or as we had at communion services at Dhamtari last Sunday. It takes me back to the first days when these same people were mere famine waifs with no life in them and without training.

How do we see them now? Grown men and women with families of their own, nearly all of them occupied either in Christian work or work of other kind which brings them a comfortable living. At Dhamtari there are nearly 150 children on the children's register and most of them children of the first orphans The Church will soon have as many children as the Mission had orphans. What a responsibility to both the Church and the Mission for from these we can expect much in the way of future Christian workers.

The new buildings at Balodgahan taking the place of the Rudri buildings are nearing completion. The Girls' Dormitories were finished last year. The bungalow is well on way. One room is now in use and 2 more will soon be ready. Thus after two years of great inconvenience in living arrangements the one in charge of the girls now has a comfortable place to live.

Yours for the lost in India,
Mary Burkhard.

April 19, 1914.

Kansas City Missions

We again have reasons to rejoice and thank our Heavenly Father for all the blessings He is permitting us to enjoy in the work at this place.

The workers at the Missions, as well as the mother and many friends of Sister Edelmann of Philadelphia Mo., were made glad to see her face among the number with whom she used to associate and worship several years ago. She arrived in the city last Wednesday. We all were glad to learn of her firmness and faithfulness as a good soldier of the Cross and amidst trials and apparent discouragements she is still of good courage. May God's richest blessings be their portion in their labors in the little congregation as Pea Ridge, Mo., is our prayer.

We were also made to rejoice because of being privileged to welcome to our working force, Sister Emma King of Newton, Kans. She will remain indefinitely. Her previous experience in the work here makes her a valuable asset to the work and cause.

The annual meeting of the Children's Welfare Board was in session here on the 15th and the important business and work of that board was carefully and prayerfully considered with a deep interest shown by all present. While there were no particular steps of advancement made, yet there seemed to have been the burden upon all that the receiving home or temporary quarters should be opened this fall after the different conferences again have had the privilege of hearing the report from this Board, regarding the much needed work along this line. We were glad that the president of the Board, Bro. D. S. Weaver of Hesston, Kans., saw fit to spent Saturday and Sunday with the Mission workers. In his visits with them to the many different homes of the Sunday school children, he seemed to have enjoyed himself and expressed himself as having received a wider and clearer vision of the needs of the work along this line. Brother and sister, if you want to have your vision of mission work enlarged, come and do thou likewise—seeing is believing.

Bro. J. D. Mininger will be absent from his charge for several weeks, while attending the meeting of the General Mission Board at Berlin, Ont., and visiting other places along the way.

We crave an interest in the prayers of all interested in Mission work in behalf of the work at Kansas City. Our field is large, the problems are many and difficult, the harvest is here, the laborers are few, but of good courage.

Yours in the interest of the lost,
Allan Good.

May 20, 1914.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Our family now numbers thirty-three and others are applying for admission. Among this number are some bright active children between the ages of two months and twelve years that we are anxious to place into homes. One boy has been placed into the home of Brother and Sister George K. Harnish, New Providence, Pa., recently. Thus one by one these needy ones pass through the institution and we realize our great respon-

(Continued from preceding page.)

"That ye should do as I have done to you" (Jno. 13). "If ye know these things, happy are ye if ye do them" (V. 17). Peter, like some today, not willing to have any part in the footwashing, was told by Jesus that He could then have no part with Him. Peter teaches submission now in his epistles, and he learned it from his Lord and Master.

"Jesus, once in form of servant,
Soon as King will come to reign,
Judging every tribe and nation,
When He comes to earth again;
If our life submission sing,
We can be as priest and king;
Then with us 'tis very good,
We've been washed in Jesus' blood."

Windom, Kans.

sibility more and more. Their future life is in the hands of strangers but our prayer is that as they reach the years of accountability they may be adopted into the family of God and be one with us. Will you pray to God for guidance and help to win these precious "little ones" in the way that He points out to you?

Yours for needy children,
Levi Sauder.

May 21, 1914.

A SAD MISFORTUNE

Some time ago when the father was away at his regular work the mother was awakened by her little three months old child strangling in her arms because of smoke. When she looked up she found that the fire from their burning house was already falling upon the foot of her bed. She quickly took her baby and awakening her other three children who were sleeping in an adjoining room and made their escape. There they stood on the outside and saw the flames consuming their home, but just then they thought of their other little sister still in the house. The little boy about twelve years old entered the burning house and safely rescued his sister.

Imagine yourself in the background. You could see the mother with her five small children watching the unmerciful flames devour her house and they saved nothing but their valuable papers and the boy's suit. There they were with but little clothing, no food and no home. The neighbors were very kind in giving them clothing and other useful articles so that they are now living in a tent near the ruins of their former home.

It was heart touching to appear on this scene and see the father, who has now almost reached his three score and ten, weeping because he had lost his home for which he is still in debt yet rejoicing because his family is all spared.

The thought which gives us special joy is that not long ago the convicting power of God took hold of the parents and they were willing to yield to Him. Although they sorrow because they have lost their home yet they rejoice in the Lord and are trusting in Him. A few Sundays ago the father came to church at the Mission, his first appearance at church for about seventeen years.

Will you join us in praying our God that He may richly bless this home and also cause His light to shine in many others. Pray for us.

Yours in His service,
Harry A. Diener.

Kansas City, Kans.

THE WEST VIRGINIA FIELD

By Aldus Brackbill.

For the Gospel Herald.

(Concluded.)

It is important that some one be with them all the while and those that take up the work should be indoctrinated in the true principles of the faith once delivered to the saints.

We found the condition of this field much better than one would expect in a community where people are isolated from the home church.

Bro. White, deacon, and Bros. Sterns and Frubarger certainly do show wonderful power and zeal in the Master's service. After the writer had conducted services a while at Job they did show signs of mighty men for God. We leave the church at Job in a good spiritual condition to do a great work for God in this part of His moral vineyard.

The principal business here is in lumber camps and cattle grazing.

One thing may be worthy of mention, the people in general are not steeped in sin and pride along the line of dress.

Bro. J. E. Suter has charge of the evangelistic, visitation and field work in general for 1914. He expects to hold meetings at a number of places this season and it is likely that he will be very busy. The field looks very promising.

Bro. Robert Smith, a resident minister in the field, is appreciating the help of the workers who have come to assist him. We can form some idea how help will appeal to him as he has 11 mission stations to preach at when left alone. However, he is a very zealous worker and is ever ready to do what he can in this great field. As we go from place to place we find those who are ready to put their shoulders to the wheel and to them Jesus says, "I will never leave thee nor forsake thee." He sends the Holy Spirit to control the lives of men and women who are willing to consecrate their all to be transformed to His will.

We felt that we could make our home here among this dear people and help along in the Master's cause; but we feel that the West has a claim on us, so we expect to go on our way wishing God's rich blessings to rest on the work and the workers at Job.

It is easier to theorize on the question of what constitutes perfect peace than to put our theories into practice. —H. C. Deffenbaugh.

If we would be true servants of God we must yield loving service.—John R. Loucks.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Distinguish between "new creature," "Holy Spirit," and "eternal life."—C. F. D.

An individual in his sinful, unregenerate state becomes changed into a "new creature" (II Cor. 5:17; Gal. 6:15) by being born of the "Holy Spirit" (Jno. 3:1-13), thereby receiving "eternal life" (Jno. 3:14-16, 36). The Holy Spirit is the third person of the Trinity, is the Comforter promised by Jesus in Jno. 14:16, and gives the power promised by Jesus that was to come upon the disciples after the ascension (Acts 1:8) and He abides with believers forever (Jno. 14:16).

Is it right, according to the doctrine of Jesus Christ, for women to vote?—A. S.

The teachings of Jesus and the apostles are silent on this question. In fact, it is a matter which is entirely out of the province of the Church, since voting on matters of worldly government belongs to the world as distinguished from the Church, and the Church has nothing to do with it. The matter of women voting must be decided by the world governments, and not by the Church. In the resurrection kingdom of Christ there is no regard for sex, but all are on an equal footing before the King. See Mark 12:25; Gal. 3:28. But this has nothing to do with voting under our governments in this age.—J. A. R.

Do you think that the world will continually advance until its end?—A. S.

Morally and spiritually, the world will decline until the end of the present age, for the Bible says so. In matters of science and invention any answer must be mere guess work. It is quite possible that the advancement will continue, that men will learn to navigate the air as they now navigate the sea, and even with greater safety, that we shall be able to talk without wires to our friends in India, and that many more marvelous things may happen. On the other hand, it is also quite possible that our boasted progress may take a sudden end owing to a mighty revolution, or a conflict in which the nations of the earth are plunged into deadly strife and the fiendish engines of destruction now ready shall be brought into action, or some other catastrophe.—J. A. R.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE LOSING OF THE CHRIST

Sel. by Mahala Moyer.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinfolk and acquaintances.—Luke 2:34, 44.

They supposed He was in the company. They did not look so as to be sure. They were having so much else that needed attention; they were having so good a time with old friends; they took for granted the presence of the Christ child. And He was not there. They woke to the bitter discovery that He was missing.

They had other things to attend to. They had come a long journey and were about returning. They had to say many farewells, make several purchases, perform several neglected social obligations, and do all the last things that must be done before such a departure. But they overlooked the one supremely important interest. The Christ who had come to abide with them twelve years before was their one most glorious responsibility. And Him they forgot. Not for very long, but long enough to lose Him.

Men do the same still. They have so many interests, and many of them good and important They cannot be thinking of religion every minute. Before they know it they have lost it among the baggage. It has come to be one of many miscellaneous interests, as important as many others but not more so. Then in some fatal moment they let their faith get mislaid, and in the hour of need it is not there.

They do not mean to lose their religion. Not by any means. But the cares of the world come in. The pleasures of life usurp the foremost place. What with the buying and selling, the cooking and baking, the salutations and farewells, their lives are filled with other interests, and they lose the Christ.

Have you not seen it happen? Have you not felt the temptation to let it happen to you?

There is another condition which we cannot help noticing. Joseph and Mary had let the presence of Jesus in their home become commonplace. They loved Him, of course. They had shown their devotion to Him. For His sake they had fled to Egypt; for His sake they had endured and given much. It would be cruel to charge them with indifference. But they had come to take his presence in the home as something that needed no special attention. It was something that gave them satisfaction, of course; not for the world would they have lost Him out of their lives; but they no longer felt that strange thrill of wonder and of holy solicitude which had been constantly in their thought twelve years before.

Twelve years is a long time. It is time to test the lasting power of our affections.

How many men have looked into the coffin and have been smitten to the heart, not because they did not love, but because they did not realize the pricelessness of that which they loved. This is the bitterest drop in the cup of grief—the fact that the loss had already occurred before death came, and that it might have been prevented.

Why are you working so hard, husband? To clothe your wife in silk later? Stop it, and buy her a new dress now, such as you can afford. Go out together and enjoy each other. Why are you working yourselves to death, father and mother? To save for the children? Work less hard, and enjoy life with the children now. One day you will lose that for which you are working and this will be the incurable malady in your grief, that you might have had joy in the years before the loss occurred, but you let love become commonplace.

Let the warning come straight home to your heart, for you need it. All men and all women need it. Take heed lest that which is most precious to you on earth become commonplace to you. Take heed lest that which must be the best of all things in heaven is held cheap in your neglect.

They realized their loss. Thank God for that. Some people do not realize. They traveled a whole day without Him. Mary kissed Him in the morning and hurried to her packing and her leave-taking, and the caravan started. She was busy chatting and wondering if she had forgotten anything and she did not miss Him. Joseph, too, was employed. He had bought a new saw in Jerusalem, and his neighbor, the potter, had learned a new way of tempering clay, and they had to talk about it, each about his own interest, and each about the other's. And the day wore on till they camped for the night.

"Where is Jesus?"

"I don't know; I thought He was with you. When did you see Him last?"

Ah, what an anxious night that was in camp! How much they had to reproach themselves with! What if they should never find Him? They dared not think of anything so terrible. What now mattered the new saw? How insignificant now seemed the interests which had occupied their thoughts all day! How their loss suddenly restored things to their right proportions! But one thing in life was supremely worth while, and that was to find Jesus.

We could wish everyone were as much concerned. The saddest fact is that sometimes there seems no sense of loss. On goes the procession, and there is much to think about. We have forgotten salt for the soup, and one of the donkeys has cast a shoe! These are the vast concerns we measure against the loss of the Christ and we forget Him!

They found Him!

Breathless they hurried back the day's journey to Jerusalem, and they hunted the city over. He was not in the home where they had lodged; not in the streets or shops. They found Him in the House of God. It was the right place to seek Him. Let us love better that which already we love best. Let us never hold love cheap while that which we love is with us. For in so doing many a home has been wrecked, and many a man has lost his most precious faith; and some have never found either again.—Wm. E. Barton.

BETTER FARTHER ON

Sel. by a Sister.

After the toil and trouble,
There cometh a day of rest;
After the weary conflict,
Peace on the Savior's breast;
After the cares and sorrows,
The glory of light and love,
After the wilderness journey,
The Father's bright home above.

After the night of darkness,
The shadows all flee away;
After the day of sadness,
Hope sheds her brightest ray;
After the strife and struggle,
The victory is won,
After the work is over,
The Master's own word, "Well done."

After the hours of chastening,
The spirit made pure and bright,
After the earth's dark shadows,
Clear in the light of light;
After the guiding counsel,
Communion full and sweet;
After the willing service,
All laid at the Savior's feet.

After the pain and sickness,
The tears all wiped away;
After the flowers are gathered,
No more of earth's decay;
After the deep heart's sorrow,
An end of every strife,
After the daily crosses,
A glorious crown of life.

Sunday School

For the Gospel Herald.

Lesson for June 7, 1914—Luke 17:20-37

THE COMING OF THE KINGDOM

Golden Text.—Behold, the kingdom of God is within you.—Luke 17:21.

Introductory.—The Jews looked, and some of them still look, for the Messiah who should come and set up a glorious earthly kingdom. It was the hope of Israel. The galling bondage of servitude in which they had been for centuries was by many borne the more patiently because of the hope that the Messiah should come, throw off this yoke, and set up a kingdom that would not only restore the throne of David but far transcend anything the world had ever seen in power and righteousness and glory. When therefore the One who was hailed as the Messiah did come, and manifested no haste to set up the kind of a kingdom they had been looking for, naturally there were some questions, and many who would otherwise have followed Him turned against Him. It is in answer to a question by the Pharisees that the thoughts of this lesson are given.

The Kingdom Within.—The first thought that we get is that Christ's kingdom is not a political kingdom. "The kingdom of God cometh not with observation." It is not a kingdom subject to the limitations which encompass political kingdoms however glorious. "The kingdom is within you." All who acknowledge the sovereignty of God and admit His reign into their hearts belong to this kingdom. As for flesh and blood, that will never enter heaven; but the souls of men will exist forever, and all in whom the Spirit of God lives will live forever in this blessed kingdom. The kingdom of God is spiritual, not material. All who enter His spiritual realms can rejoice that they are "fellow citizens with the saints, and of the household of God."

False Prophets.—The idea of Christ's kingdom being political in its nature has made fanatics out of many. It is the bed in which many false prophets were born. Some of these were self-deceived, others impostors. There has probably not been a generation since the time of Christ in which there were not some false teachers claiming remarkable power and holiness, deceiving the people. Of such were John of Leyden, whom Menno Simons so emphatically denounced, and the present day deceivers of whom perhaps C. T. Russell is chief. "Go not after them, nor follow them." The kingdom in its manifest glory was not to be set up in the days of Christ, it is not yet here. "The kingdom of God is within you," and other citizens are still being won for this kingdom. The Holy Ghost is even now at work in the world choosing out a Bride for the Lamb, and "whosoever will" may be admitted into the kingdom. Israel refused to accept Christ as the real Messiah, because the idea of a purely spiritual kingdom was distasteful to them. They were looking for "glory" that meant the personal preferment of self and satisfied the national pride. Such glory is not of God, but of the world.

The Coming Glory.—But there is a time coming when this kingdom will be manifested in transcendent glory, a time when Christ will come, "and all the holy angels with him," when in power and great glory He will gather together the elect of all the ages, "and so shall we ever be with the Lord." Whether at this time He will come to reign a thousand years and then call up the unrighteous dead and sentence them to eternal doom (as some believe), or whether the righteous dead and the unrighteous dead will be called up simultaneously and all appear before the judgment seat of Christ (as others believe), is a question which should not overshadow the more important question of whether we are ready for Christ's blessings when He comes. It is a kind of a kingdom for which the Pharisees were not looking.

And it will come at a time when people are not expecting it. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives . . . . Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. . . . So shall it be in the day when the Son of man is revealed."

The Important Lesson.—Having described the nature of His kingdom Christ proceeds to emphasize the important fact that we should be ready for His coming. The Pharisees looked at matters from a wholly selfish standpoint. Hence the warning, "Whosoever shall seek to save his life shall lose it." This follows the warning, "Remember Lot's wife." Her heart was set upon her treasures and connections in Sodom and she got no farther. So also are they whose hearts are set upon the glory of this world. Rather let us look for the glory "that shall be revealed," abandon the self life, and cling to "Christ the hope of glory." They whose interests are centered in self see no glory beyond the glory of this world. They whose "life is hid with Christ in God" see no glory worth having but the glory of the cross. "Whosoever shall lose his life shall preserve it."—K.

Our Young People

CHRISTIAN CONDUCT: IN MY VOCATION.—Rom. 12:11; I Cor. 10:31

Topic for June 14

MOTTO

"Seek ye first the kingdom of God."

PERSONAL THOUGHT

Does the way I act in my life work impress men with the importance of making preparation for eternity?

SUGGESTIVE ASSIGNMENTS

For **Children.**—

1. Text word, **Work.**
2. Commit a Scripture Passage.

For **Young People.**—

1. The Blessing of Being Busy with a Good Occupation.
2. Principles that Govern Our Conduct in Our Vocation.
3. Snares that Destroy Men's Souls in their Business Affairs.
4. The Evil of Slothfulness.

For **Older People.**—

1. Cure for Business Anxiety.
2. All We Have and Are On the Altar.

THOUGHTS FOR REFLECTION

Why are you moving to a new country?

What keeps you occupied in your present business?

Did you choose, or did the Lord choose when you entered life's work?

Does your Church get all the service it could from you in your present manner of conducting your affairs?

Is your example safe for your friends to follow?

Can you daily look for blessing upon all that you do?

Do you ever ask with open obedient heart, "Lord, what wilt thou have me to do?"

If we are true worshipers of God we will become God-like, and godliness is one of our attributes.—D. S. Yoder.

Gospel Herald

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THURSDAY, MAY 28, 1914

Field Notes

Communion services were announced to be held at Markham, Ont., on Sunday, May 24.

The Sunday school conference held each year in the Johnstown, Pa., District on Ascension day, was held this year at the Stahl Church. It was well attended, and good interest prevailed.

If previous arrangements have been carried out, Bro. I. J Buchwalter who has been at Lakeside Hospital for the past three months, was removed to his home near Dalton, O. May 25. His condition has improved yet it will be a number of weeks before he will be able to walk without crutches. Pray for him

The Editor took part in a Sunday school meeting held at the Stahl Church near Johnstown, Pa., on Ascension Day. He left Friday morning for Berlin, Ont.—R.

The Brethren Loucks, Ressler, and Mumaw, of the Publishing House force, left last Wednesday to be gone for a week or ten days. They all expected to attend the Mission Board meeting this week.

Bro. Aldus Brackbill and wife of Clarksville, Mich., called at the Publishing House for several hours on Saturday morning on their way from W. Va., where they had been laboring for several weeks, to Berlin, Ont.

The Sunday School Meeting held at the River Corner Church in Lancaster Co., Pa., has been reported as having been well attended and the discussions interesting and helpful. May the Lord bless all such meetings to His honor and glory and the upbuilding of the Sunday school cause.

The Sunday School Meeting held at the Lititz, Pa., Church on Ascension day has been reported as having been a spiritual feast to those who were permitted to attend. The speakers responded nobly and gave evidences of burdened hearts for the extension of Sunday school work. We hope to publish a report later.

The Brethren Benj. Weaver and John W. Weaver were among a party of brethren and sisters who left Lancaster, Pa., Friday morning, May 22, for Berlin, Ont., to attend the annual meeting of the Mennonite Board of Missions and Charities this week. They also expect to spend several weeks visiting the churches in that district.

Bro. Abram Metzler of Martinsburg, Pa., was among those who attended the Sunday school meeting held at Lititz, Pa., and helped along in the work by delivering a sermon in the evening session. He filled several appointments in the same district on Friday and worshiped with the Rockton, Pa., congregation over last Sunday.

Information Wanted.—Many of our readers remember the brief biography of "Pre. John Geil," written by Bro. J. F. Funk of Elkhart, Ind, Items of interest pertaining to the life and labors of this sturdy old soldier of the cross are wanted by his grandson, William Edgar Geil of Doylestown, Pa. He would be very glad to correspond with any one who knew his grandfather. Those interested will please write him at his address at Doylestown.

Correspondence

Nampa, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—On Wednesday, May 6, Bish. Jacob Mishler and Evangelist S. G. Shetler came into our midst. Bro. Shetler preached at the Fairview Union Church every night for a week. On Friday morning, May 8 services were held at the Mission and the voice of the Church taken concerning the ordaining of a deacon. Votes were given and on Sunday, May 10, Bro. George Hilty was chosen by lot and ordained as deacon of this congregation. We wish the brother God's richest blessings in his new calling.

On Thursday evening following communion services were held when nearly all of the brethren and sisters were present and partook of the dying emblems of our Savior's love. We again thank the Father for sending the brethren and also thank Him for the privileges and blessings enjoyed while they were with us. On Friday morning they left for another field of labor at Filer, Idaho.

We again ask you to pray for the work at this place.

In His name,
Cor.

Protection, Kans.

Greeting to all Readers:—On Friday, May 1, Bro. S. C. Miller came into our midst and held a few meetings, with poor attendance on account of high water, till Sunday, when the water had somewhat gone down we had communion and baptismal services, when five souls were received into Church by baptism. As one of the applicants could not be present on account of high water, she will be received later. We are thankful to God for His many blessings. On May 10 we held our Sunday school meeting. We had a very good time. Our prayer is that the little seed that was sown may grow and bring forth much fruit to the glory of God.

John Schrock.

May 13, 1914.

Oronogo, Mo.

Dear Herald Readers, Greeting:—Bro. J. M. Kreider of Palmyra, Mo., is with us at present. Communion service was held at White Hall yesterday. All members present took part in the service. It was a feast of good things. At the evening meeting one soul expressed a desire to unite with us. Bro. Kreider must soon leave us, which we regret. On

next Sunday communion will be held at Oakland.

On May 3, Bro. Wm. Tweedy was ordained to the ministry at the Oakland Church. We need the prayers of God's people.

Myrtle Shenk.

May 18, 1914.

La Junta, Colo.

(Holbrook congregation)

Dear Herald Readers, Greetings of love and fellowship in the Name of Jesus:—As we like to read articles and field notes from other congregations it may be others like to hear from this place. The Lord has richly blessed us so far this season with beautiful showers of rain. All crops are flourishing and promise good harvests. We are also having spiritual showers. Our midweek Bible study is well attended and is very helpful and can recommend it to others. We have had our council and communion meetings and are looking forward to the 24th of May when Bro P. J Shenk of Oronogo, Mo., will start a series of meetings at this place if the Lord is willing. There are those that need the Savior. Pray for us at this time that souls may be saved in our midst through faith in God and the service of our brother.

Our Sunday school is very much interested in the lessons of this quarter. Forty of the children have agreed to invest a quarter in seed, etc., and give the increase to a good work.

Your brother,

A. F. Burkholder.

May 18, 1914.

Doylestown, Pa.

Greeting in His dear Name:—Our class at Doylestown last Sunday numbered 23 applicants for church membership, and we have good hopes for some more by next Sunday. The class meets every Sunday. We hope the good Lord will move still more to accept Christ for salvation. Pray for us and those who have accepted Him.

Yours in Him,

A. O. Histand.

May 19, 1914.

Hydro, Okla.

Dear Herald Readers, Greeting in His worthy Name:—God has been showering His blessings upon His people at this place. We had our baptismal services on the 11th, and communion services on the 13th. Five precious souls made a start to follow Him. May they be bright and shining lights to the world. The Brethren John and Isaac Hartzler were here handing out the bread of life. Bro. Slagell has not been permitted to meet with us for some time on account of sickness. We miss him very much in our service, where he was wont to declare unto us the Gospel. Bro. Dan Slagell of Missouri was also with us on Sunday. In the evening he gave us many impressive thoughts in our Bible Reading which helped us a great deal. Wish you all God's richest blessing. Pray for the work and workers at this place.

Your sister in His name,

E. F. Shantz.

May 19, 1914.

GRADUATING EXERCISES

By Charlotte Cotterman.

For the Gospel Herald.

This is a subject we hear much of at this time of the year. We hear of the poems, recitations, music, class colors, etc., etc We also hear of the graduating suits, and are made to wonder to what extent our own dear young people will follow the world in these lines. Will they dress and act to the glory of God, following our dear Lord in humility, or will they leave such an influence that it must be said of them as it was said of a young sister not long since, when we noticed such a difference in a woman who had seemed so interested in our way of living that as her son was going to one of our institutions that she did not buy him a new suit before sending him, saying, "He can get it there as our people wear them," expecting our brethren to wear the plain clothes.

She was talking with a sister afterward when she said, "Oh, I was so disappointed. You know how it is when a person gets disappointed." She apparently has lost all her interest in our people. "Why," said she, "that sister showed me her graduating dress, and I was surprised. It was made just about like we make ours. Of course she wears her prayer covering, but I don't think that amounts to anything when they make their dress like the world and put on those large buttons (showing how they were placed on)."

I hope when our young people have graduated they will have the satisfaction of knowing that they followed the admonition, "Let your moderation be known to all men;" that their life may be to the glory of God, and their influence may lead souls to Christ instead of discouraging and driving away farther those who expect better things of us.

Mancelona, Mich.

It is important, at times, to write out a number of questions pertaining to the condition of our own lives, and then write out answers to our own questions.—Aaron Loucks.

"TRUST IN GOD AND DO THE RIGHT"

By Benj. L. Garber.

For the Gospel Herald.

Watching by the bedside of a sick wife for the last four weeks and listening to the groans and moans caused by rheumatism, many thoughts of various kinds came to me. To dismiss some and feed on others I got to reading God's Word, finding many consolations therein. I also looked through some other good books finding in them some very inspiring reading. Many poems that were penned by noted authors especially the one that I thought to bring before the readers of the Herald, if perhaps there were any brethren and sisters struggling in a gloomy pathway. The following poem, penned by Norman McLeod, gives encouragement:

"Courage, brother, do not stumble,
Though the path be dark as night,
There's a star to guide the humble,
Trust in God and do the right.

"Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely, strong or weary,
Trust in God and do the right.

"Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

"Trust no party, sect, nor faction,
Trust no leaders in the fight;
But in every word and action,
Trust in God and do the right.

"Trust no lovely form or passion,
Fiends may look like angels bright;
Trust no custom, school or fashion,
Trust in God and do the right.

"Simple rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
Trust in God and do the right.

"Some will love and some will hate thee,
Some will flatter, some will slight;
Cease from man and look above thee,
Trust in God and do the right."

Mt. Joy, Pa.

"The missionary spirit is the **normal** spirit of the Christian. When we lose this, love is lost. Salvation is not so much a matter of spiritual ecstasy or emotion or enthusiasm, as a deep abiding in Christ, an actual self-sacrifice for the bodies and souls of men."

"Ask for the old paths," says the prophet. "We will not walk therein," say the worldlings. "we want something that isn't quite so stale." "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Miscellaneous

HOW BUILD UP THE MENNONITE CHURCH

By Daniel Kauffman.

For the Gospel Herald.

(Continued.)

VII. The Work of Our Schools

A church institution has but one excuse for existence—the strengthening of the Church, the advancement of the cause of Christ. To this one result all should do their best to contribute. Whatever else may be said of our schools, it should be true of student members attending them that they are stronger spiritually, more thoroughly indoctrinated, more loyal to the Church, more submissive and serviceable in their respective congregations, when they leave school than they were when they entered. We understand that it is not always possible to reach our ideal; that in schools, as in homes, there are influences over which we have no perfect control; and we expect, with the best of management, that some "black sheep" will be turned out. But the results as above described should be the rule.

That a school may keep square with the Church and do the best by its students, it needs the vigorous support of two classes of friends: (1) those inside the institution, (2) those outside. Sometimes the friends inside the institution become impatient with suggestions from friends outside and they say, "You don't know how to run a school" Then the patience of the friends outside is tried and we hear the response, "You don't know how to run a school" They are both right. If either class, independent of the other, were to attempt it alone, the result would be failure. On the one hand, there are conditions and circumstances connected with school life which can only be understood and appreciated fully by those who are in constant, daily touch with school work; hence the working out of details and the immediate oversight and management must be left entirely in the hands of those on the ground in order to bring about best results. On the other hand, there are two things to reckon with which makes it almost if not altogether impossible for our school men to keep our schools in line for God and the Church without the active aid of outside friends: (1) The school world of today is so heavily shrouded with the mist of materialism that it is exceedingly difficult for those who live in the school atmosphere to keep from becoming tainted with this malady. They must keep in constant contact with "outside air" or they do not realize how stifling is the air that comes rolling from many of the great institutions of learning. (2) The effervescence of youth, in itself an excellent thing but dangerous when unrestrained, is a continual problem which requires the combined resources of friends inside and friends outside to control and to direct into proper channels. Frequent brotherly counsel between these two classes of friends, in which the various educational problems are prayerfully considered with a view to serving the best interests of the Church and doing the best we can by our young people, are a necessity if our schools are to be kept in a spiritually healthy condition.

Schools should never be looked upon as the head of the ecclesiastical machinery of the Church. Wherever church schools are looked upon in that light the spiritual condition of the churches represented is on the decline. Theological seminaries have, as a rule, proven themselves ecclesiastical cemeteries. In Old Testament times we hear a few vague references to the "school of the prophets." If this actually does mean that there were institutions in which the art of prophecy was studied as a science, then evidently their work was a failure; for there is no evidence to be found that a single one of their graduates ever attained the lofty heights of spiritual illumination and power enjoyed by men like Isaiah, Jeremiah, Elijah, Elisha, or Daniel. If there is, please give references. The spiritual headship, outside of Christ, must of necessity be retained in the congregation and in its Holy-Ghost-appointed overseers. As helpers in the work of training men and women for faithful, efficient service, the home and the school may perform a useful part.

Under existing circumstances it is important that our young people be trained to fill in an acceptable manner that position in life which God evidently intends that they should fill. It is the mission of the church school not only to give them that training but that they may be under the very best possible influences while they are receiving it, so that when they are through with school life they may be found solid in the faith and willing to be used in whatever capacity God and the Church desire, as well as efficient and useful along secular lines. The course of study and the instruction should be arranged and given with a view to fitting young people for work, secular and spiritual, where they will be in touch with the Church and active workers wherever they may be. This is at once the most practical and the most difficult problem connected with our church schools.

VIII. Literature.

Here we meet another great problem. Outside the common conversation and influence in the home, there is nothing that has more to do in shaping the lives of people than literature has. What you read determines largely what you are. One glance at the library or center table in a home will give you a fair idea of the character and tastes of the people who live there. Parents are wise when they keep their children in touch with the kind of literature which upholds the ideals which they believe people should pattern after.

Literature exerts a powerful influence, either for good or for evil. In my limited experience I have come in contact with many individuals and congregations of doubtful faith, and often this wavering in faith resulted in contentions and divisions. In nearly every case the literature which they read had something to do with the trouble. Go into any community where members are shaken with liberalism, or formalism, or fanaticism, or some dangerous heresy. Look for their favorite books and papers, the ones they read most. You will find in them the very things which are causing the trouble. Do you say that it matters very little what kinds of books or papers you welcome into your homes? Then you say that it matters little what is the moral and spiritual condition of yourself and your children.

We have heard the suggestion, by many, that our people should get together, decide on the kind of books and papers to read and which to discard, and thus make our reading more uniform. If the end sought could be attained it would mean a long step forward. There is no question but that the liberal patronage of literature representing many and divers schools of thought has disturbed the unity and power of our people. While on the one hand anything in the shape of arbitrary rules would have to be avoided, on the other hand anything that would bring about a healthier, stronger, scriptural unity would be welcome.

It was to the end that all our people may be supplied with the kind of literature that will help in the way of solidifying and enlightening and strengthening us in a common faith and service that the Mennonite Publishing House was called into existence. It affords the common ground where our literary forces may come together and work for the strengthening and unifying of the Church. The work can be strengthened greatly if the following course is pursued from year to year:

1. That all our conferences exercise diligence in keeping one of their most capable and most actively interested brethren on the Mennonite Publication Board.

2. That the Mennonite Publication Board exercise diligence in keeping the Publishing House supplied with workers who are solid to the core in faith and loyalty, the writers representing the best literary talent in the Church.

3. That the wide-awake members of the Church keep in close touch with the workers in the House, offering such information and suggestions as they consider helpful to the cause.

4. That there be a hearty co-operation between the House and the Church, looking to the best interests of the cause in every sense of the word.

If the perfecting of this plan and the carrying out of these suggestions means the elimination of the writer and all others connected with the House, let it be so. It ought not to be considered that any church institution is for the private benefit of any of its workers. The interests of the individual must be subordinated to the welfare of the cause, if the work of the Church is to prosper. A good, healthy, growing Church must be supplied with literature that is wholesome, edifying, and scripturally sound, the best that can be had. To insure safety and soundness, this should be furnished and controlled by the Church.

IX. Church Extension

Perhaps you think that we were a long time in coming to this vital phase of our subject. But if there is to be church extension there must be conditions favorable to it. Having considered some of these conditions, we are ready to consider this most practical part of our subject. Bearing in mind what has already been said, the following are essential to the prosperity of a growing church:

1. **Militant spirituality in the home.** Children become most vividly impressed with what is apparently considered of greatest importance there. If it is DOLLARS, they become financiers; Pleasure, they become sportsmen; Society, they become its leaders; Indifference, they become worthless; Religion, they become religious; where this religion is the TRUE RELIGION, they become **Christians.** To hold our children for Christ and the Church we need more than a passive interest in religion and nominal membership in the Church. God must come first in all things—and our prayers, testimony, life, conversation, habits, associations, Sunday habits, etc., in and out of the home must be such that children are impressed that their parents really **feel** that God is first in the home and in everything else. In too many socalled Christian homes the religion is of the passive, makeshift kind; the kind that is not to be seen when worldly interests get in the way. It is the militant kind that wins—the kind that not only makes children willing to "join church," but makes of them shining lights and active workers for the Lord.

2. **Wide-awake congregations.** By this we do not simply mean keeping awake in meeting—although that is included—but we mean a condition which keeps every member fully awake 365 days in a year; where the sermons are well prepared and full of fire, where the entire membership is actively standing by the ministry, where all eyes are kept open to reach (not drift) out. These opportunities may come in the form of help for the sick, the poor, and the helpless; in starting Sunday schools and other forms of Christian service in needy places; in the distribution of literature; in personal efforts to win the lost for Christ, or in strengthening those already in the fold. To be effective in extending the work away from home, we need a wide-awake, active body of believers at home. Vigorous home congregations mean healthy extension work. Here lies the secret of the true mission spirit.

3. **Work in neglected fields.** Many send out the "Macedonian cry" when they ought to use that energy in attending to the work themselves. Every congregation should consider itself commissioned to look after the neglected places in its own community, reaching out as far as it is able to do so. But there are many neglected places beyond the pales of your home community. For this reason our district mission boards have been organized. "As we have therefore opportunity, let us do good." There lies within our reach, in city and in country, a vast opportunity. There is probably not one of our conference districts in which there are not scores of places where work might be started if we had the workers and the means necessary to improve our opportunities. Not until we have done everything that is in our power to do should we say that it is impossible for us to do all this work.

4. **Beyond the seas.** There are no boundary lines in the vineyard of the Lord. The principal difference between the station at your door and the one on the other side of the globe is a difference in distance. To bring the Gospel to all people in all lands is an obligation resting upon every generation, every church, every individual. "She (he) hath done what she (he) could," is the only thing that frees us from the blood of all men. Let no one living on Easy Street, spending his time and talents and money in self-indulgence, claim this absolution. Hard work, self-denial, suffering, rejoicing in tribulation as well as in the Lord, belong to those who do their best for God.

Our General Mission Board has done much in the way of supporting world-wide evangelistic effort. It may do much more when we all rise to the standard of doing our best for the Lord.

5. **Perseverance.** To win for God we must be continually about our Father's business, never letting up in the conflict until promoted to a better world. Spasmodic efforts will not do. "Revival" efforts are a curse where the interest habitually lags between meetings. There is as much difference between excitement and a healthy, vigorous interest in the cause of Christ as there is between whiskey and solid food. When we enlisted for service we enlisted for life, or our enlistment was a failure. And service does not mean spasmodic effort during revival times and lapsing into indifference and worldliness the rest of the time. **Whether mission work or any other kind** of work, let us go into it with the determination of making it our life business—unless it becomes evident that God wants us in other spheres of active service. And let us not get the idea that to engage in religious work means that we can not make our own living if necessary. Every child of God is a worker for God, whatever may be his work along secular lines, and ought to stay actively in the service of God until the end of the journey. "Perseverance wins success."

X. Wholesome Discipline

By discipline we mean more than mere punishment. The best disciplined school is the one where no punishment is needed, although the best disciplinarians must sometimes resort to the use of the rod. The worst school or family is the one in which the natural propensities of the children are allowed to go unrestrained, and they "do as they please," growing up wild. The Bible recognizes the truth of this. The adage, "Spare the rod . . . . spoil the child," is but a reflection of the declaration, "Whom the Lord loveth he chasteneth." When Paul said that he kept his body under subjection he simply recognized the proneness of imperfect man to drift away from God. Were all members like Paul, keeping their own bodies in subjection, then the Church would have nothing to do but to organize and to direct the energies of its members into proper channels while as a united body it pressed on in the work of the Lord. But besides Achans and Absaloms and Judases and Simon the sorcerers there are many members who need the protection and restraining influence of a vigorous, loyal church to keep them where they ought to be. It is suicidal for any church not to deal with its transgressors promptly and scripturally. It is a positive injury to the babes in Christ not to hedge them about with restraining influences and wholesome discipline while they are gaining strength and being prepared to live the overcoming life. No discipline means anarchy, and anarchy means ruin. Wholesome discipline means that the Church takes Bible ground on all questions of doctrine and policy and sees that all of like precious faith are raised and kept to the same standard. There is room for improvement in the faithfulness and effectiveness of our discipline. We can not maintain the true Gospel faith, as a church, and be lax in our discipline. Strong, faithful discipline strengthens any church that consistently practices it. Indifference or weakness in discipline means a dodging policy that lets go either of the Gospel faith, or lets the world capture the Church, usually both.

XI. "The Bond of Perfectness"

After enumerating many excellent things needed in the work of promoting the prosperity and wellbeing of the Church, let us not forget to add, "And above all these things put on charity, which is the bond of perfectness." The reason why discipline seems harsh to many people is either because it is too often administered without proper love, or those disciplined are too carnal to see the love in which it is administered. That love which prompted the Father and the

Son to make their great sacrifice for the salvation of man, which moved many to die the death of the martyr rather than to forsake the Christian faith or service, which moves the child of God to make any kind of a sacrifice that will win souls for Christ—that love, shed abroad in the heart by the Holy Ghost is needed to melt us together as one body in Christ and as a united force allow ourselves to be spent to the glory of God and for the salvation and spiritual uplift of man. "And above all things have fervent charity among yourselves."

One of Satan's tricks is to array the children of God against each other. Often have the hosts of God been on the verge of victory—but defeated, because the soldiers fell out in camp and got to quarreling among themselves! And in settling their difficulties they went after each other's throats when they ought to have conquered each other's hearts. Result: the devil victorious! To win enduring victories for the Lord we need a love that is proof against envy, that triumphs over animosity, that binds us to our fellow workers, "in honor preferring one another, that keeps us in obedience to all the commandments of the Lord, that moves us to live a life of sacrifice to the end, that fills our souls with gladness and makes our examples an inspiration to others, that keeps selfishnes out of the heart and makes us one in Christ and in the Holy Ghost. This love has well been termed "the bond of perfectness." Being of God, it is strong as God Himself and can not be broken.

Lord, enkindle in our hearts the fire of perfect love, that it may never be extinguished but enable us to go on fighting the good fight of faith, winning victory after victory until at last we will wear the victor's crown in glory.

Scottdale, Pa.

REPORT
Of the Ministers' Meeting Held at Hildebrand Church, Augusta Co., Va., May 8 and 9, 1914

For the Gospel Herald.

Devotional by Bro. J. S. Martin.

Organization: Mod., Bro. A. B. Burkhart; Sec., Bro. E. J. Berkey; Chor., Bro. H. B. Keener.

Song: "Oh, for a heart to praise my God."

Sermon by Bro. Lewis Shank. II Cor. 6:3: "Giving no offense in anything that the ministry be not blamed."

Blameless: (1) before Christ, (2) before the world. Christ as our example was no offense to God, to His own, nor to the world. An affirmation by the Christian is stronger than an oath by the world. In all affirmations from whatever source we need to watch with patience, showing fruit of Christ within us. Improper conduct in the church often becomes an offense to one another, to the world and to God. "Avoid all appearances of evil" which may lead to offenses and reproach from without.

When once stained it is hard to bring back to a condition of being blameless. Christ was unable to steer entirely clear of reproach from the world, but He could be approved by His Father.

General Topics

Church Workers a Unit.

1. **Uniformity in Teaching.** Bro. Joe Coffman.

Our interest should not only be for today but also for eternity.

Harmony and true Christian unity only stand when based on the Word. Every other effort will utterly fail. Paul to Corinthians brings faith as the foundation, then exhorts that they all speak the same things. "Be of one mind," also one object, viz., the salvation of man. We can only conquer through Christ even when united against evils.

2. **Why We should be Separated from the World in Dress.** Bro. A. D. Heatwole.

Continual teaching in the past has kept the standard to the present. It was taught, advocated, and lived by the apostles and Christians in the beginning. I Tim. 2:9, 10 shows submission, meekness, not boldness. The foundation principle of the new birth shows separation within and without. I Pet. 3:3-5. The new creature sees that simplicity of adornment accords with the Word and is different from the worldling. The mind of man looks on new fashions with disgust, but being the **latest** in fashion they submit to its practice.

Close the minister's mouth from warning against pride and fashion and very soon the congregation runs away from simplicity.

Ministers should be an example and united in separation. The church in wisdom has given us the pattern. Which will we have, the Church and simplicity, or worldliness and Satan?

Simple church garb protects as chaff to wheat, because it identifies, is known wherever seen. Creates confidence.

Why Christ's Followers cannot belong to Secret Orders. Bro. L. J. Heatwole.

This question is prohibitive in nature and makeup. Christ is public in all His ministry. Christ has eight woes on classes who absorbed the life of the Jewish Church, as Pharisees, Sadducees, Alexandrians, Libertines, etc., which are antagonistic to the cause of Christ.

The Church is a soul-saving institution and taught public principles of the Word.

Secrecy was private, covered and oath bound to hide their iniquity from the Church.

In time, if fostered, secrecy will undermine and ruin the Church and government.

Secrecy is one of the deadly enemies of church government.

Why should We be Separate in Nonresistance? Bro. A. B. Burkholder.

Because of the Word which we preach, which is our foundation. Matt. 5:39: "Resist not evil . . . . but love your enemy."

I Pet. 2. Christ taught by example, "When reviled he reviled not again. Suffered but threatened not."

Jno. 18:36: "My kingdom is not of this world," for then "would my servants fight." "Put up thy sword." Nonresistance brightens our life, avoids trouble and war. Makes friends and peace. How be nonresistant? In tongue, in attitude.

I Cor. 6:19, as "the temple of God" and Christ within us we cannot resist without defiling the temple which, if defiled, will be destroyed.

General discussion: Be careful to teach these doctrines everywhere, even where not popular. They are Bible.

Israel had order for dress and obeyed. Christ gave it to the Church to dictate according to climate, etc., but the Church should be wise to keep in line of Gospel principles. "The weapons of our warfare are not carnal."

Prayer by Bro. L. J. Heatwole.

Afternoon Session

Devotional by Bro. Perry Shank.

How to Promote the General Welfare of the Church.

(a.) By the general body of believers working together with God in the Spirit. —Joe Geil.

Not narrow-minded but Bible minded, consecrating our efforts on Gospel principles which dare not be compromised in a great need. Real prayer and communication with God not mere form of prayer prevails. If the effectual prayer of a righteous man availeth much, how much more when a whole church prays.

Keep an attitude of obedience in which the blessings of God can flow out.

(b) By members giving evidence of true repentance and of growth in grace. Bro. E. C. Shank.

True repentance is relinquishing sin because of offense to God and subdue inclination to sin.

Growth in grace is not the body less active in life because of weakness or age, but an overcoming power.

Many want their fashion, snuff, etc., here but expect to be clean up yonder. Growth in grace is a cleaning up here.

Members, not only ministers, who give evidence of true repentance are a power for good. When in the world they should be a drawing power for God.

(c.) Punctuality. Bro J. S. Martin.

Punctuality in every phase of life and in all obligations in religion or business is a great need to gain confidence and promote growth in Church. Jno. 20. Mary's punctuality on first of week (while yet dark) revealed to her the great truth of the resurrection Late to church shows careless indifference which hinders growth and robs us of blessings intended by true worship.

A minister not punctual in church services invites a sluggish church.

General discussion: "I am not a rose, but have been with a rose, therefore I am sweet." An ungodly life in touch with a holy life receives impressions for good and the noble and for Christ.

Begin on time; if people are late they will come earlier next time as they have missed much.

Punctuality is a fitness for work while one not punctual is looked on by people in general as one disqualified.

Hindrances to Christian Growth.

a. **Love of Riches.** Bro. E. F. Heatwole.

Our age in coming into the Church does not let us start at the top of the ladder of faith. We must all begin at the bottom and as a child must grow.

Cultivation helps the plant as well as to rid of weeds and rubbish.

I Tim. 6:10. Love of riches brings sorrow, loss of faith, ruin, but Paul recommends that those with means distribute it to the cause.

Open-heartedness with tender-heartedness lays treasures for us in heaven.

Not rich in means but rich in good words is the Gospel standard.

Signs of world riches are manifest in wide-awake interest in dairy meetings, agricultural institutions, etc., and drowsiness in religious services.

(b) **A proud heart.** Bro. Henry Blosser.

If there were no pride among us the Bible would not speak so much against this unpopular subject.

There is no pride in heaven, nor in the heart where Christ dwells for He does not dwell with this enemy of spiritual life.

(c) **Seeking the pleasure and honor of the world.** Bro. Perry Shank.

The Church, our best on earth, where

we come in touch with God, should have our best attention.

The enemy makes us believe the church service is dry, but let us work and pray especially for the young that they may be brought in.

(d) **Unequal yoke.** Bro. C. Good.

The yoke of Christ our easy yoke of equality. Follow Him and let Him lead us into places of usefulness.

Unequal yoke—one end on a righteous, the other on a sinner.

Marriage vow—one a faithful child of God the other an unbeliever—a hindrance which keeps away from duty and growth. Heads of families differing in faith hinders the children in church relation and often keeps them out of the fold.

In business relations, the Christian's responsibility is with the firm and brings reproach and hindrance to Christian growth.

In secret orders, the vile, vulgar, unbelievers and all conditions of man, yoked with the Christian (church member) all go to destruction.

Better tear loose from insurance companies and all else that draws into unwholesome association and like Job trust God alone, than to fall into greater loss by hindering us from God.

General discussion: worldly goods as a gift of God should be consecrated on the altar with ourselves to God's glory and use.

The end of riches is to set our affections beyond the riches and then use our means to supply this end even if it takes nine-tenths to satisfy the cause of Christ.

A real servant of Christ using God's means to His glory will never be rich in this world's goods. Let us possess our means as if we possessed them not, therefore stimulate Christian growth instead of hindering.

By not being punctual we manifest that we are not interested, therefore what we have is not worth what is supposed and people lose interest.

It is easier to pull down a hill than to raise one up.

The love of pleasure is the crowning evil of the last days. "Having a form of godliness but denying the power thereof."

When we run into the pleasures of the world we say to them, "The Lord is not my satisfying portion."

If we maintain that we have the true Bible doctrine then we should preach it to every creature.

Unity in punctuality is as necessary for Christian growth as unity in teaching.

Song, "He that goeth forth with weeping."

Saturday Morning

Devotional by Bro. C. Good.

Prayer by Bro. L. J. Heatwole.

Responsibility.

(a) **Sin, its consequences and eternal punishment.** Bro. David Garber.

Sin, the opposite of truth, is the transgression of the law and disobedience of what we know and always receives its just penalty.

Wilful ignorance does not excuse from responsibility.

The established law, "Whatsoever a man soweth, that shall he also reap," is sure to find us sooner or later in life, and much of our troubles and mourning is the outcome of sin of bygone days.

Sin is not only a hard master for **life**, but the **final** end is eternal punishment which is firmly declared by the divine Word.

The devil is busy trying to find territory on which general churches can be in unity, but to be in this unity we **must** leave the plane on which God places us for safety, comfort and peace.

(b) **Blessedness of knowing and obeying the truth and the promised reward.** Bro. Joe H. Weaver.

It is needful to know before we can obey the truth.

We can get knowledge that is not a blessing.

Every blessing and promise in the Word has a condition which we must fill before we receive its reward.

Rom. 6: 22. Obedience in service brings holiness here and eternal life hereafter.

(c) **Responsibility of those who know and believe the truth.**

1. The ministry. J. R Driver.

To view the work and see what God has done for us in the work, brings its responsibility, fear, and trembling.

The study of the Word binds us to the truth, to the Church, to the doctrines, to each other, to lost souls and to God.

Jas. 4:17: "To him that knoweth to do good and doeth it not to him it is sin," brings us into responsibility while God **knows** our position, our heart, He demands an answer, "Where art thou?" While the pulpit is **one** place to preach we are preaching in every day life.

Our influence is not only in the pulpit but at sales, in stores, etc What do we teach at these places?

"What is your life?" (Jas 4:14) in Christ? in the home? in business? Are we in line with the task to do and the responsibility connected therewith?

When a life is doomed and lost, and the question comes, "Whose fault is it?" are we clear, that we have done our duty, in warning, in counsel, and preaching the truth?

Are we united with the Church and our fellow ministers to keep the Church in order and obedient to the Gospel standard?

2. The Laity. Bro. H B. Keener.

We are now shaping the account that our shepherds are to give in the last day.

God has cast our lot in a place of devout people whose convictions have laid our foundation by example, by sacrifice, by faithful shepherds giving us a pure word and example and now the responsibility is with us.

While many are drifting, many others are pure, self-sacrificing, loyal to truth, and are keeping the standard for church purity and doctrine.

Resist the truth, you become like a Pharisee—seeing yet see not, hearing yet hear not. To know the truth and do it is blessing and softening; to know and fail to do hardens us. Does the subject of dress grind on your nerves? We have no order of police in the church but the true law is written on our hearts and the true child will gladly sacrifice his will for the Church and for Christ to the furtherance of the cause of righteousness.

Fail to submit today to Christ and the Spirit of the Word, and later we will be overcome without the Spirit or Christ, or hope. Be faithful.

(d) **It must be told.** Bro. S. H. Rhodes.

In the Gospel the telling was not limited to apostles. The life of Christ cannot be kept secret. Paul preached a mighty sermon. Some wanted to hear while others did not. Though people do not like to hear and we fear of offense to those who hear, our responsibility drives us to speak the truth.

All, not only the minister, can tell of Christ to associates, neighbors, and friends. Tell it with a boldness that carries conviction—"That man has no doubt of what he says." To whom tell it? To the world, to the Church, to the children, anywhere and everywhere, what Christ has done for us. Have courage to tell it ALL.

Why Am I Here? Bro. E. J. Berkey.

To gain knowledge, inspiration, truth, courage and to encourage others. To gain by others' experiences. To come up from the valley of actual service, sorrow, trial, and labor; to sit in heavenly places on the mount to behold new beauty of life, of the Church, of Christ, and opportunity of doing good. We should bubble over with truth—a well of water, like a spring from the great Fountain of grace.

We are to be witnesses. (Acts 1:8). Must have knowledge, fact, experience, and sight before our witness counts. Gain new truth. Ministers lose nights of sleep in true preparation.

General discussion: Not only hear but **live** the truth is what counts.

A warm handshake, even with a child, has its drawing influence.

Responsibility of years of service makes us tremble, but encouraging truths inspire to renewed diligence.

No matter though our strength be like Samson if, like he, we associate with the woman (world) we lose our sight of spiritual things, our strength, our power, our promises, our hope and eternal reward.

It gives joy to the hearts of our aged brethren to see young, strong brethren who are stalwart pillars in the Church. Hold the standard. When we do right and associate with God it will manifest itself like Moses' face shining without our telling. The face is an index.

Song, "Speed away."

Prayer, David Garber.

E. J. Berkey, Secy.

Married

Blosser—Layman.—Deacon Henry Blosser and Sister Kate Layman were united in matrimony April 6 at the home of Bishop L. J. Heatwole, the officiating minister, near Dale Enterprise, Va. May the Lord's blessings attend them through life.

Ziegler—Fisher.—On May 10, 1914, at the home of the bride near Kalona, Ia. Bro. C. C. Ziegler of Goshen, Ind., and Sister Mary Fisher of the East Union (Iowa) congregation, S. C. Yoder officiating. May the Lord direct their united lives to His glory.

Mullet—Yoder.—On May 21, 1914, at Goshen, Ind., at the home of Bro. Paul E. Whitmer, the officiating minister, Bro. Levi V. Mullet of Nappanee, Ind., and Sister Mary Yoder also of Nappanee, were united in matrimony. May God's blessings go with them through life.

ANNOUNCEMENT

The meeting for the organization of the "Eastern Mennonite Board of Missions & Charities" will be held at the Mennonite Church, E. Chestnut & Sherman Sts., Lancaster, Pa., on Monday June 8, at 1 o'clock, P. M.

Peter R. Nissley, Secy.

ANNOUNCEMENT

The Lord willing, the Conservative Amish Mennonite Conference is to be held with the Lewis Co., New York, congregation, June 8 and 9, 1914. Those coming before June 5 should write to C. M. Nafziger, Route 5, Lowville, N. Y. All incoming trains will be met at Lowville June 5 and 6.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Psa. 41:1.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

April, 1914

Evangelizing Fund

I. I. Lesher	$ 31.50

General Fund

East Union Corg., Ia.	$ 21.12
Sugar Creek Cong., Ia.	31.30
Fulton Co., O., Cong.	110.00
West Union Cong., Ia.	32.10
A Bro. & Sister, Pa.	10.00
East Fairview S. S., Neb.	16.68
A. M. Fairview S. S., Oreg.	8.00
Kaufman Cong., Pa.	12.50
Mennonite Publishing House	1168.26
Lower Deer Creek S. S., Ia.	20.00
West Union Cong., Ia.	1.75
Ada Hershberger	10.00
A Bro. & Sister, Pa.	50.00
Grace E. Herr	5.00
Warwick River Cong., Va.	18.00
A Sister, Md.	15.00
E. C. & Ida Shank	100.00
A Sister, Mo.	4.00
Total	$1633.71

India Missions

Mr. & Mrs. D. Kornhaus	$ 5.93
Mo.-Ia. Conf. Dist.	23.35
Midway Cong., O.	30.13
Amanda Oesch	7.00
Waldo Cong., Ill.	38.75
Willow Springs Cong., Ill.	129.33
Morrison Cong., Ill.	20.80
Freeport Cong., Ill.	39.12
Schertz Bros.	40.00
Orrville, O., Mennonite Cong.	15.08
Plum Creek S. S., Nebr.	10.00
Adults, Scottdale S. S., Pa.	7.60
Joel B. Bower	10.00
Levi Martin	5.00
Sterling Cong., Ill.	89.00
Lillie F. Minnich	1.00
J. R. Landis	1.00
D. R. Benner	1.00
Springs Cong., Pa.	15.26
J. K. Charles	10.00
John H. Hershey	10.00
Bro. & Sister M. H. Hostetler	3.00
——— New Danville, Pa.	5.00
Elizabeth H. Zook	6.00
Primary Class, Salem S. S., Elida, O.	14.10
Zion Cong., Oreg.	4.50
Bethel Mission S. S., Oreg.	.50
Harvey L. Eby	5.00
A Sister, Mo.	5.00
Mary Myers	2.00
Barbara Myers	2.00
Pleasant View & Martin's Congs., O.	13.00
August Vogt	15.00
Geo. J. Guengerich	41.53
A Sister	25.00
Lydia M. Hartman	1.00
—— Elverson, Pa.	1.00
A Sister, Altoona, Pa.	3.00
Nettie Showalter	1.00
R. J. Heatwole	.75
A. L. Eshleman	16.00
Crown Hill Cong., O.	10.25
A Sister	3.00
Mrs. Ida Herschberger	15.00
Salem S. S., Wooster, O.	1.00
From Souderton, Pa.	16.47
A Sister, Gap, Pa.	1.00
Daniel H. Rohrer	10.00
Lizzie Yoder	15.00
Thomas Cong., Pa.	25.00
For Microscope	
Lower Deer Creek S. S., Ia.	5.00
West Union Cong., Ia.	9.25
A. M. East Bend Cong., Ill.	15.00
East Fairview Cong., Nebr.	11.80
Total	$821.50

India Hospital

Mary L. Bower	$ 10.00
Kathryn B. Leaman	5.00
Total	$ 15.00

Native Workers' Support

Anna Lapp	$ 60.00
C. G. Erb	114.00
Minnie Campbell	2.00
Levi J. Miller	60.00
A. R Eschliman's S. S. Class	3.00
Logan Co., O., Sewing Circle	4.00
Salem S. S., Wooster, O.	2.00
Total	$245.00

Missionary Support

Walnut Grove & South Union Y. P. M., O.	$ 35.00
Logan Co., O., Sewing Circle	2.90
Total	$ 37.90

Chicago Missions

Mo.-Ia. Conf. Dist.	$ 7.45
Schertz Bros., Ill.	10.00
Blooming Glen S. S., Pa.	38.72
Morrison S. S., Ill.	11.15
Mennonite S. S., Manson, Ia.	16.60
Cullom Cong., Ill.	17.46
A Bro. & Sister, Pa.	5.00
A. L. Eshleman	2.00
A. S. Eash (for nursery)	1.00
Total	$109.38

Youngstown Mission

A. L. Eshleman	$ 2.00

Mission Home

Rent	$223.65

Old People's Home

Mo.-Ia. Conf Dist.	$ 1.75
Susie Gilmore	5.00
Total	$ 6.75

Orphans' Home

Mo.-Ia. Conf. Dist.	$ 2.25

Sanitarium Fund

Mo.-Ia. Conf. Dist.	$ 1.00

Goshen College

A Bro. & Sister, Waldo Cong., Ill.	$ 50.00

EASTERN TREASURER

India

A Bro. & Sister	$ 25.00
Line Lexington Cong.	39.75
Bowmansville Mission Friends	43.56
Lancaster Cong.	5.27
Lancaster S. S.	25.61
A Member	1.00
Conestoga Cong.	11.00
Hershey's S. S.	32.19
D. H. Mosemann	25.00
Hershey's S. S.	70.00
Lizzie Eby	10.00
John H. Eby	10.00
A Bro. & Sister	10.00
Lydia Denlinger	5.00
H. W. Eshleman	3.00
Red Well S. S.	3.50
Total	$319.88

India Orphans

Lizzie Doner	$ 15.00

General Fund

Lizzie Doner	$ 5.00
J. G. Horning, Trustee	38.00
A Friend	3.00
Clear Spring Cong.	8.26
L. H. Brubaker	15.00
Brethren in Md.	5.25
Total	$ 74.51

South America Pledges

Clayton Groff	$ 5.00

Philadelphia Mission

H. W. Eshleman	$ 1.00
Bowmansville Cong.	16.35
Total	$ 17.35

Welsh Mt. Mission

Lizzie Eby	$ 5.00
Total for month	$436.74

CANADIAN TREASURER

India

Biehn Y. P. M.	$ 15.00
A Bro., Wellesley, Ont.	5.00
Connestoga Cong.	80.16
A Bro., Petersburg	5.00
Hagey Cong. & S. S.	27.00
Total	$132.16

Toronto Mission

Blenheim Cong	$ 9.16
Biehn Cong.	13.25
Waterloo Cong.	48.25
Weber Cong.	10.05
Total	$ 80.71

South America Pledges

Menno Bechtel	$ 25.00
Geo. S. Schmidt	5.00
Jonas Snider	25.00
Total	$ 55.00
Total for month	$267.87

KANS.-NEBR. MISSION BOARD

Missionary Support, India Mission

Missionary Support Band West Liberty S. S.	$ 6.00

Birthday Offering for Sister L. Ellen Schertz

West Liberty S. S.	$ .50

India Missions

Pleasant Valley S. S.	$ 10.31
La Junta S. S.	13.42
Total	$ 23.73

Chicago Missions

Hesston Cong.	$ 27.65

General Mission Fund

Special Offering per Bro. Ressler's Plea	
Pennsylvania Cong.	$ 22.50
Milan Valley Cong.	1.35
Springs Cong.	1.00
Pleasant Valley Cong.	5.50
Brandon Cong.	5.10
East Holbrook Cong.	4.14
Total	$ 39.59

Kansas City Missions

Argentine Fund

La Junta Cong.	$ 14.50
Pleasant Valley Cong.	2.00
Total	$ 16.50

Home Support Fund

Brandon Cong.	$ 2.00

Evangelizing

Brandon Cong.	$ 2.75

Miscellaneous

Brandon Cong.	$ .35

From Plainview Cong.

India Mission	$ 1.00
Old People's Home	1.00
Youngstown Mission	1.00
Chicago Missions	2.00
Total	$ 5.00
Total for month	$124.07

IND.-MICH. MENNONITE MISSION BOARD

India Missions

Harvey Friesner	$ 1.00
Fairview Cong.	4.00
Holdeman Cong.	1.25
Sisters Sewing Circle, Howard Co.	25.00
Howard & Miami Cong.	21.80
Elkhart Cong.	17.39
Total	$ 70.44

India Special Support

Elkhart Sisters' S. S. Class	$ 1.50
Fort Wayne Cong.	6.00
Eva Kauffman	10.00
Total	$ 17.50

Fort Wayne Mission

Harvey Friesner	$ 1.00
Salem Cong.	30.75
Clinton (A. M.) Cong.	13.75
Holdeman Cong.	11.75
Shore Cong.	10.00
Clinton (Brick) Cong.	8.26
Yellow Creek Cong.	29.00
Total	$104.51

Ft. Wayne Building Fund

Christian Shirk	$ 5.00
Florence E. Shirk	5.00
Noah Bare	20.00
Elizabeth Yoder	5.00
Catharine Bowers	1.00
Celesta Kauffman	10.00
Frank L. Knepper	2.00
Catharine Culp	5.00
Mr. & Mrs. A. M. Garber	5.00
Yost Yoder	3.00
Mrs. D. A. Lehman	1.00
Martha Lehman	1.00
Mrs. Nancy Metzler	2.00
Mrs. Ella Houshour	1.00
Aaron Smeltzer	1.00
Amanda Yoder	1.00
Total	$ 68.00

Chicago Missions

Fairview Cong.	$ 10.61
Nappanee (Men.) S. S.	11.77
Total	$ 22.38

Old People's Home

Peter Freed	$ 7.00

South America

J. S. Yoder	$ 25.00

Ministerial Supply

Salem S. S.	$ 25.00
Middlebury Cong.	12.20
Holdeman Cong.	.25
Shore Cong.	5.50
Clinton (Frame)	13.75
Harvey Friesner	1.00
Total	$ 57.70

General Fund

G. M. Miller	$ 25.00
Forks Cong.	22.75
Howard & Miami Cong.	13.33
Bowne S. S.	9.00
Maple Grove Cong.	31.00
Holdeman Cong.	15.94
Shore Cong.	10.00
Total	$127.02
Total for month	$499.55

LOCAL INSTITUTIONS

Canton Mission
C. K. Brenneman, Supt.

Trinity Reformed Missionary Society	$ 3.00
Martin's Y. P. B. M.	5.25
A Sister	3.00
Total	$ 11.25

Ft. Wayne Mission
B. B. King, Supt.

A Sister, West Liberty, O.	$ 5.00
A Sister, West Liberty, O.	5.00
Emma Cong.	12.75
Total	$ 22.75

Kansas City Mission
Argentine Mission
J. D. Mininger, Supt.
Allan Good, Asst. Supt.

Bethel Cong., Cass Co., Mo.	$ 22.75
Mo.-Ia. Conf. Dist.	62.80
S. S. Hershberger	2.00
Kalona, Ia., per J. D. Hershberger	12.50
Sugar Creek Cong., Ia.	15.00
Crystal Springs, Kans.	9.00
Palmyra, Mo., per J. H. Hershey	12.00
Chappel, Nebr.	2.81
Minnie Campbell	.50
Kenmare, N. D., per A. A. Kauffman	7.41
Surrey, N. D.	10.00
Cherry Box, Mo., per J. G. Detwiler	6.00
Otho Downs	3.50
Bethel Sisters	6.25
Peabody Cong.	5.00
Larned, Kans.	7.00
Beaver Crossing, Nebr.	10.00
West Union Cong.	9.10
Sister Miller	1.00
Phoebe Martin	5.00
C. E. Stoltzfus	7.00
Mildred Koppenhaver	1.00
Manson, Ia.	11.50
Alpha, Minn.	10.00
Plainview, Tex.	6.50
Jet, Okla.	1.50
Protection, Kans.	9.72
Versailles, Mo., per A. D. Reber	42.60
Total	$298.84

Toronto Mission

Markham S. S.	$ 14.40
Carried over from Nov. contributions	.50
Total	$ 14.90

India Missions
M. C. Lapp, Supt.

Children's donations for Bible School, per David Garber	$1183.76

Home Mission, Chicago
A. H. Leaman, Supt.

(March)

C. Musselman	$ 5.00

(April)

Pleasant Grove S. S., Ill.	$ 7.00
Hopedale Cong	49.36
Total	$ 56.36

Gospel Mission, Chicago
A. M. Eash, Supt.

Visitor, Iowa	$ 1.00

Nampa Mission

F. H. Hostetler	$ 14.00
Donations	1.25
Rent	6.00
Total	$ 21.25

Old People's Home
J. F. Brunk, Supt.

Special Support	$352.56
Geo. Smith	1.00
Friends	.50
Total	$354.06

Orphans' Home
A. Metzler, Supt.

A. D. Erb	$ 2.50
Sister Beery	1.00
Blough Cong., Hollsopple, Pa.	13.83
Emma King	1.00
Leetonia, O., S. S.	24.50
Rowena Leedy Stalter	5.00
Wallace Evans	1.00
Elida, Ohio, Cong.	4.00
Friends	4.11
Special Support	331.40
Total	$388.34

Lima Mission
B. B. Stoltzfus, Supt.

Edison Golden	$ 2.00
Lizzie Stoltzfus	2.00
Eli Stoltzfus	.25
Frank Reams	.25
S. S. Collections	8.12
Total	$ 13.62

Sanitarium
J. M. Hershey Supt.

Hospital Fees	$267.15
M. R. Hess	5.00
Oscar D. Book	3.00
Friend	1.00
T. T. Woodruff (Endowment)	17.85
Total	$294.00

Youngstown Mission
T. K. Hershey, Supt.

N. Lima S. S. Conf.	$ 21.10
Walnut Creek Y. P. M.	4.00
Rent	20.00
S. S. Class, Concord, Tenn.	5.40
Total	$ 50.50

Total receipts for Apr. $7233.50

Gratefully acknowledged,
G. L. Bender, Gen. Treas.

Obituary

Roth.—Leslie, son of John and Lizzie Roth, was born Dec. 2, 1912; died April 22, 1914; aged 2 y. 4 m. 20 d. He leaves to mourn his early departure father, mother, a brother, and 2 sisters. One sister preceded him to the great beyond. May the bereaved find comfort in God's Word. Interment in the cemetery adjoining East Fairview Church near Milford, Nebr.

Weaver.—Trella Elva, daughter of Bro. Levi H. and Sister Emma Weaver, of near Johnstown, Pa., died May 10, 1914; aged 9 y. 3 m. 27 d. She leaves to mourn her departure father, mother, 1 sister and 4 brothers. Funeral services were in charge of Wm. C. Hershberger. She was buried in the Weaver Cemetery, May 12. Her friends have the sympathy of the entire community.

Steele.—Sister Bessie Steele died of pneumonia at the home of her mother near Rockingham, Va., April 24, 1914; aged 35 y. 1 m. 21 d. She united with the Mennonite Church in her youth. On account of poor health and being somewhat isolated from the Church she did not often attend services at the Church of her choice, yet she retained her membership up to the time of her departure. Funeral services were held at Spade's Church on the 25th by A. B. Burkholder from Isa. 38:1, after which her body was interred in the cemetery nearby.

Christophel.—Wayne M. Christophel died at the home of his parents, Bro. Noah and Sister Mary Christophel, at Strasburg, Pa., May 4, 1914; aged 12 y. 5 m. 24 d. He was sick 2 weeks with heart failure and dropsy. Besides his parents he is survived by a sister Ada and brother Noah at home and a half-brother living in Elkhart, Ind.

A precious one from us has gone,
A voice we loved is stilled,
A place in vacant in our home,
Which never can be filled.

His parents.

Stauffer.—John Stauffer was born Mar. 19, 1841, in Bolweiler, Germany; died May 7, 1914; aged 73 y. 1 m. 18 d. He was married twice. The first time to Barbara Grieser. Lived in matrimony 28 yrs. and 6 mo. To this union were born 4 sons and 2 daughters. He was married the second time to Mary King, Nov. 12, 1901. Lived with her 12 y. 5 m. 25 d. He leaves to mourn his departure a sorrowing wife, 4 sons, 2 daughters, 28 grandchildren, and 2 great-grandchildren. He died of asthma. Though suffering much he bore it all patiently and calmly awaited his end. Interment in cemetery adjoining East Fairview Church. The brother, though not a demonstrative worker, lived a life that spoke louder than words and one which many would do well to pattern after. Funeral services were conducted by Bro. Christian Rediger from Jno. 11 and by Bro. Fred J. Gingerich from Jer. 10:23.

Wenger.—Menno S. Wenger died at his home near Dayton, Va., April 18, 1914; aged 33 y. 5 m. 29 d. He had been in failing health for about 5 years and had not been able to walk for nearly 4 years, during which time he was a great sufferer from rheumatism, Bright's disease, and dropsy. He bore his afflictions patiently. requested services to be held at his home, As he was not able to go to church the which request was granted him. He was a member of the Mennonite Church from his youth. He leaves to mourn their loss a widow and 4 children. Funeral services were conducted at the Weaver Church on the 19th by Jos. W. Coffman, A. D. Heatwole, and M. J. Heatwole, from Jno. 11:28, after which his remains were laid to rest in the Cemetery nearby.

Brower.—Peter Brower was born Jan. 15, 1851, in Augusta Co., Va.; died May 9, 1914; aged 63 y. 3 m. 25 d. He came with his parents to Iowa in 1855, moving the entire distance with team and wagon. He united with the Church of the Brethren in 1878. 1887 he was chosen to the office of deacon, and ordained to the ministry in 1892, advanced to eldership in 1903. The cause of Christ has sustained a great loss, as he was a substantial member and a wise counsellor. He was for many years a leading member of the Mission Board of his Church and served on many important committees and councils. His aim in life seemed to be the uplift and betterment of society and the upbuilding of fellow men being especially kind and sympathetic to the poor. He

seemed a special friend to all, and many sought him for advice who were not specially connected with him other than confidential friendship. The community at large feels the great loss of a kind neighbor, a sincere friend, a wise counsellor. The bereaved family has the deep sympathy of the wide scope of the friendship of the noble life of their father and companion.—S. B. Wenger.

Boshart. — Magdalena Boshart (nee Burge) was born Nov. 16, 1827; died at the home of her son Jonas near St. Agatha, Ont., May 4, 1914; aged 86 y. 5 m. 19 d. Her husband, Peter Boshart, departed this life July 21, 1893. They lived in matrimony 41 y. 9 d. To this union were born 4 sons and 6 daughters. She leaves to mourn her departure 4 sons, 4 daughters, 39 grandchildren, 11 great-grandchildren. She united with the A. M. Church in her youth, and was faithful to the end. Funeral services at the St. Agatha A. M. Church by C S. Zehr (text, II Tim. 4:7, 8), and C. B. Zehr (text, I Pet. 1:22-25).

"Mother, thou art sweetly resting,
Here your trials and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

P. B.

Beck.—Katie Beck, daughter of Benedict and Lydia Short, was born Aug. 10, 1866; died very suddenly of heart failure May 15, 1914; aged 47 y. 9 m. 5 d. She was married to Bro. Eli Beck Nov. 12, 1891, and lived with him in happy matrimony 22 y. 6 m. 3 d. To this union were born 3 sons and 4 daughters. Sister Katie was converted to Christ and united with the Amish Mennonite Church and remained a faithful member until death. She leaves to mourn their loss a sorrowing husband, 6 children, 2 brothers, and 1 sister; one son has preceded her in death.

Funeral was held at Lockport Church near Stryker, Ohio, where a large number of people assembled to pay their last tribute of respect to the departed one. Appropriate remarks were made by Henry Dwchener of this place and David Yoder of Smithville, Ohio.

Nice.—Philip Nice was born in Montgomery Co., Pa., Nov. 12, 1845; died May 10, 1914, at his home in Sterling, Ill. He was married on Dec. 25, 1872, to Anna Kornhaus, who passed away on Feb. 26, 1888. His marriage to Sarah H. Reitzel occurred Nov. 26, 1891. His second wife and the following children survive him: Amelia, Joseph, Emma, Tobias, Edith, Anna, Susanna, Ruth and George. He is also survived by 3 brothers and 2 sisters. They are, Henry and John of Morrison, Ill., Jonas of Louisiana, also Mrs. Kornhaus, and Mrs. Steiner of Sterling, Ill. For many years he was a member of the Mennonite Church, and served the Church as a minister for 14 years. His faith and trust in his Savior was firm and steadfast to the end. Funeral services were conducted on the 12th at the Science Ridge Mennonite Church by J. S. Shoemaker and A. C. Good. A large concourse of relatives and friends gathered to pay a last tribute of respect to one they had known and loved for many years.

Allebach.—Hannah Allebach was born Mar. 29, 1835, in Bucks Co., Pa.; died April 17, 1914; aged 79 y. 18 d. She died at the home of her son-in-law, Irwin Clymer, Sellersville, Pa. She was bedfast for over 11 weeks. Her sickness being shaking palsy, which she endured so patiently. She had been a member of the Mennonite Church for a number of years. She had a great desire to leave this world, saying that this world had nothing left for her. She quoted so many words of Scriptures and hymnbooks, which should not be forgotten by her children. She leaves 2 sons and 5 daughters to mourn their loss. Funeral services were conducted by Bro. Jacob Clemens at the house and by Bros. William Landis and Henry Rosenberger at the Blooming Glen Church. Text, Rev. 14:13.

"Lonely the house and sad the hours,
Since our dear mother has gone,
But oh, a brighter home than ours,
We hope in heaven is now her own."

MENNONITE GENERAL CONFERENCE

At the last General Conference a committee was appointed to arrange time and place for the next General Conference to be held in the summer or fall of 1915. To accommodate the increased attendance, it was decided to hold the next meeting in a tent, making it necessary to hold it earlier, before cold weather.

The committee takes this method of making a call to the congregations of the brotherhood for invitations to hold the next General Conference in their midst. In the invitations please state the time preferred. We also invite brethren interested in the General Conference to correspond with the committee relative to a suitable time for this important meeting. We shall be pleased to have your invitations and the suggestive correspondence before July 15, 1914. Send all communications to the chairman of the committee, D. H. Bender, Hesston, Kans., or to the secretary, J. S. Hartzler, Goshen, Ind.

J. S. Hartzler.

CONFERENCE ANNOUNCEMENTS

Western District, A. M.

The Western District A. M. Conference will hold a special session of Church Conference at the Zion A. M. Church near Hubbard, Oreg., on Wednesday and Thursday, June 3 and 4, 1914.

In connection with this conference, the 9th Annual A. M. S. S. Conference for the Pacific Coast, will be held on the day following (June 5).

A cordial invitation is extended to all, especially the ministering brethren. "Come over and help us."

Those arriving from a distance will stop off at Hubbard or Woodburn, if at Woodburn, notify undersigned.

Yours in Jesus,
Daniel Roth.

Illinois

The annual Sunday School Conference for the state of Illinois will be held June 2-4 at the A. M. Church near Metamora, Ill. The Church Conference will be held the day following Sunday school conference at the Union Church near Washington, Ill. A cordial invitation is extended to all Sunday school and church workers. Those coming from a distance will notify either J. D. Smith, Metamora, Ill., or the undersigned.

A. L. Buzzard,
Washington, Ill.

Indiana—Michigan

The Spring Conference of the Indiana-Michigan Conference District will meet, D. V., with the Clinton A. M. congregation near Goshen, Ind., on June 3 and 4. Everybody invited. Those coming to Goshen by rail or trolley should notify D. D. Troyer, Goshen, Ind. Those coming to Millersburg should notify the undersigned.

Ira S. Johns,
Goshen, Ind.

Eastern A. M.

The Lord willing, the Eastern A. M. Church Conference will be held this year near Archbold, Ohio, June 11 and 12. Parties coming from the West on Lake Shore R. R. stop off at Archbold and telephone to Bro. S. S. Wyse. If you should be on a through train stop off at Bryan and take street car to Archbold. Those coming on the Wabash stop off at Elmira and inquire for Bro. Eli Short. Those coming from the East, either on the Lake Shore or Wabash, stop off at Wauseon and take street car to Pettisville and telephone to Bro. C. Britsch or Bro. D. W. Burkholder. Those coming from Toledo on street car stop at Pettisville and phone to E. L. Frey. Coming from the South on the D. T. & I. R. R. stop off at Wauseon and go to Pettisville on street car. A cordial invitation is extended to all.

C. Z. Yoder, Secy.

The Ohio Mennonite Sunday School Conference will be held at this place just preceding the Church Conference, beginning Tuesday evening, June 9, and continue until Wednesday evening, June 10.

P. R. Lantz, Secy.

ANNOUNCEMENT

The Annual Meeting of the Indiana-Michigan District Mennonite Mission Board will be held at the Clinton Frame Church near Goshen, Ind., June 2, 1914, beginning at 9 o'clock and continuing all day. The forenoon session will be devoted to business, the afternoon to a discussion of the Rural Church problem, and the evening to the City Missions. Since this meeting is held at the same place and just the day before the Spring Conference we urge all expecting to attend the conference to come one day sooner and also enjoy this meeting.

Jacob K. Bixler, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 4, 1914 (Gospel Witness Established 1905) No. 10

EDITORIAL

"God is no respector of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

When Christ will come, all questions pertaining to our eternal destiny will have been settled. "Behold, now is the accepted time." Then will be the time of reckoning.

The Mission Board Meeting.—One of the most important meetings ever held by the Mennonite Board of Missions and Charities was held in Berlin, Ontario, on Tuesday and Wednesday of last week. It was "a feast of good things" for those of us who were not burdened with great responsibilities, but for the Executive and Mission Committees it was a time of arduous labors from Friday morning, May 22, to Thursday noon, May 28. These brethren deserve the gratitude and prayers and support of the entire brotherhood. Aside from the Board meeting, there was an inspiring Sunday school conference held on Monday, and a meeting of the Ontario Mennonite Conference on Thursday and Friday. We hope to be able to publish a report of these meetings in an early number of the Gospel Herald.

Consistency. — Occasionally we meet with people who criticise us for being too strict on the dress question. When we show by the Bible that we are fully as lenient on this question as God's Word allows us to be, the next question which usually comes is why we are more strict on this question than we are on some other things. We are aware that to raise such questions is simply a matter of "the pot calling the kettle black," but we as a church and as individuals should not be satisfied with anything short of keeping the "pot" and the "kettle" clean and bright. In other words we should be consistent all around. In our attire, in the kind of houses we live in, in our business methods, in our personal habits, in all that we do and are, we should exercise scrupulous care that the Word of God is exemplified in our life. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Conscience.—There are two things about conscience which should never be forgotten: (1) It needs to be kept **bright.** Constant use will keep it so. Obey it fully, and it will constantly assert itself, so that you will never go wrong without a warning. (2) It needs to be kept **right.** Conscience, like every other faculty in man, is subject to influence and education. It is important, therefore, that God be recognized as the educator. The Bible, supported by the Holy Spirit's guidance, is God's text book through which He educates the consciences of all who yield themselves fully to Him. Let this be accepted as God's message to man, conveying His will on all things concerning which man needs the heavenly light; let this will of God be recognized as supreme, and obeyed unhesitatingly, and the longer you live the brighter and more unerring your conscience. Conscience becomes "seared as with a hot iron" when God's Word is so persistently disobeyed that God's voice is no longer heard.

The Colorado Strike.—Without discusing the merits or demerits of the causes which led to the unfortunate struggle which has given the nation so much concern, it is undisputed that public sympathy generally is with the strikers. Along with this sympathy are two facts which stand out in the midst of the controversy which should not be overlooked. They are, (1) violence, (2) injustice to the non-union laborer.

As for violence, if reports are to be believed, the two sides are about equal. It was with barbarous cruelty that the state militia attempted to quell the riots; yet not any more cruel than that practiced by the strikers themselves who, in addition to their violence, rose up in rebellion against the government. Dismissing all other considerations, this was not even "honorable warfare." It is horrible to think that such conditions should exist in a country which boasts of its civilization, and amazing to think that the public should give evidence of sympathy with violence on either side.

Whatever may be said of other issues between labor and capital, in the issue raised the Rockefellers were right. They yielded to all the contentions of the complaining miners save one; they would not agree to compel non-union men to join the unions or quit work. On such an issue the mine owners ought to have had the sympathy of every lover of justice and liberty. There are many reasons why no Christians should take any part in labor unions as they exist today; but aside from any or all these reasons, this fight to compel men, against their conscience or sober judgment, to join the union or starve is most vicious and destructive to liberty of thought and action.

Mennonites have been accused of being "narrow" because they have taken a positive stand against labor unionism; but the developments of the past few years, especially the McNamara cases and the present strike situation in Colorado, furnish abundant proof that the position taken by Mennonites on this question is the only logical position for Christians to take. Read carefully II Cor. 6:14-17.

INSPIRATION OF THE BIBLE

By J. B. Smith

(Extracts from the chapter on "The Bible," to be published in our forthcoming book on "Bible Doctrine."

The Inspiration of the Bible

1. **The Nature of Inspiration.**—Inspiration is that operation of the Holy Spirit upon the writers of Scripture by virtue of which they were enabled and directed to communicate and record divine truth without any mixture of error. Later we shall give some of the evidences proving that the Bible is authentic; that is, it truthfully records the subject matter of which it treats. Taking for granted then that the Bible is authentic and authoritative in its statements, we do not reason in a circle if we accept its own assertions as to its inspiration. Whatever it has to say on this subject is just as final and conclusive to the believer as that which it says on any other subject.

Let us notice first a few scriptures which in a general and comprehensive way describe the nature of inspiration: "All scripture is given by inspiration of God" (II Tim. 3:16). "Given by inspiration of God" is the translation of one Greek word, *theopneustos,* and signifies, "Filled with the breath of God."—Cremer. Breathing consists of both inhalations and exhalations. God did not only inbreathe divine truth upon the writers of Scripture, but He also *ex*breathed it. That is to say, He not only acted *upon* but *through* the writers. In fact, the very word "scripture" signifies that which is written.

Another passage bearing out the same thought is II Pet. 1:20, 21. Here we see that "holy men of God spake as they were moved by the Holy Ghost." Notice, holy men *spake* as they were *moved.* The Holy Ghost acted upon and through them in uttering the truth. The Old Testament is a record of such utterance. The reference is to the "prophecy of Scripture" (Ver. 20), which in its preceptive and predictive aspect, occupies a large part of the Old Testament Scriptures.

In considering the nature of inspiration, let us see how it differs from revelation and illumination. Failure to do this has frequently led to endless confusion and contention.

a. *Inspiration Distinguished from Revelation.*—In revelation God makes known to man truth not known before, or not knowable to man in any other way. In other words, in revelation there is a discovery of new truth. "All scripture," we have noticed, "is given by inspiration." Not all, however, is given by revelation. Inspiration guides the writer in communicating truth given by revelation. It also guides him in selecting and faithfully recording truth previously known.

b. *Inspiration Distinguished from Illumination.*—Illumination may be defined as that operation of the Holy Spirit upon God's children whereby they are enabled to understand and appreciate divine truth. Illumination is common to all Christians while inspiration is confined to the writers of the scripture. Illumination is continuous; inspiration is intermittent. Illumination admits of degrees, some Christians being more enlightened than others, while inspiration does not admit of degrees. By way of illustration let us notice that there may be

(1) Inspiration without revelation, as for example, the book of Chronicles, Esther, the greater parts of the Gospels and Acts and Philemon.

(2) Inspiration with revelation: The Pentateuch. See Ex. 20:1; 24:4; Deut. 31:24. Paul's writings. See Gal. 1:11, 12. The book of Revelation. Rev. 1:1, 11.

(3) Inspiration without illumination. See Num. 24:15-24; Jno. 11:49-52; I Pet. 1:10, 11.

(4) Inspiration with illumination. See I Cor. 2:12, 13.

(5) Revelation without inspiration. See Jno. 21:25; II Cor. 12:4.

(6) Revelation without illumination. See Dan. 12:8, 9; I Pet. 1:12.

(7) Revelation with illumination. See Dan. 9:23-27; 10:1, 8, 21; Matt. 13:1-23.

(8) Illumination without inspiration. See Luke 24:32, 45; Jno. 14:26; I Jno. 2:27.

(9) Revelation and inspiration with illumination. See Dan. 10, 11; I Cor. 2:10-13.

(10) Revelation and inspiration without illumination. See I Pet. 1:10-12.

2. **Proofs of Inspiration.**—Among the many proofs that the Bible is inspired the following may be mentioned: (1) its moral sublimity; (2) its historic integrity; (3) its scientific accuracy; (4) its literary excellence; (5) its organic unity; (6) its gracious influence; (7) its remarkable preservation; (8) the testimony of archaeology; (9) the testimony of Christian experience; (10) the fulfilment of prophecy; (11) the declarations of the Bible itself.

Space will admit only the consideration of the last proof given.

a. *Proofs from the Old Testament that the Old Testament is inspired:*—

(1) Testimony in the Pentateuch: "I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12). "God spake all these words" (Ex. 20:1). "Moses wrote the words of the Lord" (Ex. 24:4). "Ye shall not add unto the word ..... neither shall ye diminish aught from it" (Deut. 4:2).

(2) Testimony from the historical books: "Joshua wrote these words in the book of the law of God" (Josh. 24:26). "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2).

(3) Testimony from the poetical books: "The words of the Lord are pure words: as silver tried in the furnace of earth, purified seven times" (Psa. 12:6). "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89). "Therefore I esteem all thy precepts all right (omitting the italics)" (Psa. 119:128). "Thy word is true from the beginning" (Psa. 119:160). "Every word of God is tried: ..... trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5, 6, R. V.).

(4) Testimony from the prophetical books: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2). "The word of the Lord came unto me" (Jer. 1:4). "Son of man, go, get thee unto the house of Israel, and speak with my words unto them" (Ezek. 3:4). "Daniel had a dream and visions .... then he wrote the dream, and told the sum of the matters" (Dan. 7:1). Among the minor prophetical books, Hosea, Joel, Jonah, Micah, Zephaniah, Haggai, Zechariah, each begin with, "The word of the Lord came." Amos and Obadiah begin with, "Thus saith the Lord," while Nahum, Habakkuk and Malachi have the word "oracle," or "burden" in the opening verse.

It has been calculated that such expressions as "Thus saith the Lord," "The Lord spake," and "the word of the Lord came" are found 3,808 times in the Old Testament.

b. *Proofs from the New Testament that the Old Testament is inspired.*—

(1) Jesus believed that the Old Testament scriptures were inspired and absolutely trustworthy. This should be final to all Bible believers. He quoted three times from the book of Deuteronomy when tempted by the devil. Notice also the following passages giving Jesus' estimate of the Old Testament Scriptures: "Ye do err, not knowing the scriptures" (Matt. 22:29). "All things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me" (Luke 24:44). "Search the scriptures" (Jno. 5:39). "The scriptures cannot be broken" (Jno. 10:35). Jesus believed in these miraculous narratives of the Old Testament:

The creation. Matt. 19:4.

The flood. Luke 17:27.

The destruction of Sodom. Luke 17:29.

Lot's wife. Luke 17:32.

Jonah and the whale. Matt. 12:40.

(2) The testimony of Peter: "The Holy Ghost by the mouth of David spake" (Acts 1:16). "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). "Be mindful of the words which were spoken before by the holy prophets" (II Pet. 3:2).

(3) The testimony of Paul: "God ..... spake in time past ..... by the prophets" (Heb. 1:1). "The Holy Ghost saith" (Heb. 3:7. Cf Psa. 95:7.) "All scripture is given by inspiration of God" (II Tim. 3:16).

c. *Proofs from the New Testament that the New Testament is Inspired.*—

(1) Testimony of Jesus: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

(2) Testimony of an angel: "No word from God shall be void of power" (Luke 1:37, R. V.).

(3) Additional testimonies in the Gospels: Read and connect, Matt. 24:35; Jno. 14:26; Jno. 16:12; Matt. 28:19, 20; Jno. 16:12, first clause; 16:13, last clause, Jno. 17:20, last clause.

(4) Testimony of Paul: "The things that I write to you are the commandments of the Lord" (I Cor. 14:37). "The gospel which was preached of me" I received "by revelation of Jesus Christ" (Gal. 1:11, 12). "The word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God" (I Thess. 2:13).

(5) The testimony of Peter: "In all his (Paul's) epistles, as also the other scriptures" (II Pet. 3:16).

(6) The testimony of Jude: "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (Jude 17 R. V.).

(7) The testimony of John: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:18, 19).

c. *The Extent of Inspiration.*—Practically all professed followers of the Lord Jesus Christ are ready to say, I believe in the inspiration of the Bible. If, however, inquiry be made as to what is meant by inspiration, the answers may be quite different. Let us briefly examine a few of the popular but erroneous theories regarding inspiration, and then give what we believe to be the true scriptural position.

ERRONEOUS THEORIES

1. **The Intuition Theory.**—According to this theory the writers of the Bible merely possessed in a higher degree the natural insight into truth common to all men. Moses was inspired, so was Plato; Paul was inspired, so was Shakespeare. There may have been a difference in the *degree*, but not in the *kind* of inspiration. This theory, while popular, is God-dishonoring, and those who hold it can, at best, be but "blind leaders of the blind."

2. **The Illumination Theory.**—This theory holds with the intuition theory that inspiration of the writers of Scripture was not of a special kind. While it denies that all men are inspired, it claims inspiration for all Christians. The productions of religious men of the present day, it is claimed may have equal, and even superior worth to those of the writers of Scripture. If this theory were true, there is no reason why changes should not be made in the Bible—some parts discarded, others added. Since, however, no new divine truth has been discovered since the days of the apostles, the inspiration of present-day teachers must be inferior, both in kind and degree, to that of the writers of Scripture.

3. **The Mechanical Theory.**—This theory had its advocates in the early history of the Church. Justin Martyr, for example, believed the divine Spirit acted upon the writers of Scripture just as a plectrum acts upon a harp or lyre. Athenagoras made the comparison to a flute player playing a flute. This theory looks only at the *objective* side of inspiration. Men were nothing but passive machines operating under the power that moved them. They were mere pens, not penmen. It is the opposite of the intuition theory, which looks only at the *subjective* side of inspiration, and ignores an immediate and supernatural action of the Holy Spirit in the communication of truth.

4. **Partial Inspiration.**—The familiar slogan of this school is, "The Bible contains (not is) the word of God." Some books or parts of books are divinely inspired, others are not. Who or what is to determine what is inspired and what is not inspired? The answer is, the cleavage of critics and the consensus of opinion of modern scholars. Urquhart says: "This they have tried to do and they have given their results in a few encyclopedias, Bible dictionaries, and the Polychrome Bible. The Bible in tatters has been handed back to ministers and teachers all over the land as the new critical revelation." This theory we can only hope will die "amid its worshipers" and find an early grave.

Before passing on to the true scriptural view of inspiration it becomes necessary to examine the translation of a Scripture passage upon which the advocates of partial inspiration base their erroneous and destructive theory. The translation referred to is the revised version of II Tim. 3:16: "Every scripture inspired of God is also profitable." From this language it is claimed that some scripture is inspired of God, and some is not. Only that part which is thus inspired is profitable. Before examining this translation let us first listen to what a few eminent scholars have to say regarding it:

Tregelles, the only man ever pensioned by the British government for scholarship, after quoting the authorized ver-

sion, comments on the verse thus: "To some who are aware that much controversy has been carried on over this text, it may seem as if I were *assuming* the authorized version to be correct. I *do* so assume, because the words will really bear no other rendering without violence to both sense and construction."

Dean Burgon has pronounced the revised version of II Tim. 3:16 the most astounding literary blunder of the age.

Doctor Scrivener says, "It is a blunder such as makes itself hopelessly condemned."

The great scholar and biblicist, Nathaniel West, has ventured the assertion that the verse was translated ambiguously in order to make a concession to, and a loophole for, the higher critics, so as to give color to the doctrine that *some scripture is not inspired.*

Let us now examine and compare the two translations with the original Greek. The phrase "given by inspiration of God" (authorized version) or "inspired of God" (revised version) is the translation of one Greek word, *Theopneustos.* The Greek has but five words which literally translated are, "All scripture God-breathed and profitable." We have here two adjectives, "God-breathed" (*theopneustos*) and "profitable" (*ophelimos*), modifying the same noun, scripture. How have the translators dealt with these adjectives? In the authorized version they are both placed in the predicate position and joined together by the connective "and," thus: "All scripture (is) God-breathed and profitable." But in the revised version these two adjectives are disconnected, making one modify the subject direct, while the other is put in the predicate position, thus: "Every God-breathed scripture (is) also profitable." One of the greatest scholars of his day said, "Any school boy might have been flogged for perpetrating such a translation." Bishop Middleton, a man who is a high authority upon matters of this kind says, "I do not recollect any passage in the New Testament in which two adjectives apparently connected by the copulative are so unnaturally disjoined." Years ago the same author challenged the production of a solitary instance in the compass of the whole Greek language where the divulsion of two adjectives standing and connected as these two in II Tim. 3:16 could be found and justified. No one has yet succeeded in finding one. In fact the revisers stand self-condemned in the translation of this passage by their translation of passages of similar construction elsewhere. For example, take Heb. 4:13: "All things are naked and open unto the eyes of him with whom we have to do." Here the noun is "all things." The two adjectives modifying it are "naked" and "open." As in II Tim. 3:16 the verb is wanting. To be consistent with themselves the revisers would have had to translate, "All things naked are also open," etc. Of course, the absurdity prevented them from doing so. "What reason," asks Nathaniel West, "can they give for violating Greek syntax in translating II Tim. 3:16? They can give no reason. They have been challenged over again and again to do it and have remained silent. The truth is they yielded to the demands of higher criticism."

It has been well said that the passage as in the authorized version stands like an angel with a drawn sword in the path of every mad prophet who would seek to deny the plenary inspiration, infallibility, and supreme authority of God's Word in order to make room for criticism.

It now remains for us to consider the true scriptural view, namely,

Plenary Inspiration

By this is meant that the Bible is inspired from cover to cover; that every part is alike inspired, and that the words of Scripture express, inerrantly, the truths God wished to convey. As H. B. Smith has said: "Inspiration gives us a book, properly called the Word of God, inspired in all its parts. The inspiration is plenary in the sense of extending to all the parts, and of extending also to the words." A. A. Hodge defines plenary inspiration as "a divine influence, full and sufficient to secure its end. The end in this case secured is the perfect infallibility of the Scriptures in every part as a record of facts and doctrine, both in thought and verbal expression."

Plenary inspiration may be said to be dynamical as to its mode of operation and verbal as to its result. Objections are being made to these terms, but we believe if rightly understood, as used here, these objections would prove unfounded. Concerning the term *dynamical,* Canon Westcott has said: "I can think of no better word which may be conveniently used to describe an influence acting upon living powers and manifesting itself through them according to their natural laws." Augustus H. Strong uses the same term. "Inspiration," he says, "is plenary, dynamical." The Greek word "dunamis" is repeatedly used in Scripture as referring to the power of the Holy Ghost, operating upon and through holy men of God. (See Luke 1:17; 9:1; 24:49; Acts 1:8; 4:33; 6:8; II Cor. 12:9.) In II Pet. 1:21 we have both the divine *power* or dynamic, "holy men were moved by the Holy Ghost," and the *verbal results*—these holy men spake; that is, uttered words as a result of this dynamic.

Individuality of Inspired Writers.—It is sometimes objected that this view of the inspiration of the Bible makes no allowance for the individuality of the writer. I can here do no better than to quote from a few authors who hold to the plenary inspiration of God's Word as herein defined. Gaussen says: "So far are we from not acknowledging this human individuality stamped throughout on our sacred Book that on the contrary it is with profound gratitude—with an evergrowing admiration—that we contemplate this living, actual, dramatic, humanitary character diffused with so powerful and charming an effect through all parts of the book of God." Westcott, who was regarded as one of the greatest of modern scholars says: "A perfect dynamical inspiration alone is sufficient and natural. It presupposes that the same providential Power which gave the message selected the messenger; and implies that the traits of individual character and the peculiarities of manner and purpose which are displayed in the composition and language of the sacred writings are essential to the perfect exhibition of their meaning. It preserves absolute truthfulness with perfect humanity, so that the nature of man is not neutralized by the divine agency and the truth of God is not impaired, but exactly expressed in one of the several aspects of the individual mind. The letter becomes as perfect as the spirit, and it may well seem that the image of incarnation is reflected in the Christian Scriptures, which, as I believe, exhibit the human and divine in the highest form and the most perfect manner." Again the same author says: "The human powers of the divine messenger act according to their natural laws even when these powers are supernaturally strengthened. The language of the lawgiver, the historian, the prophet, the psalmist, the apostle, is characteristic of the position which each severally occupied. Even when they speak most em-

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

OLD, AND ONLY IN THE WAY

Sel. by Millie Bair.

As we walk down the street, oh, how often do we meet,
Some poor old man whose life is naught but woe;;
And with age his form is bent, in his pocket not a cent,
And for shelter he does not know where to go.
With relations by the score, who turn him from the door,
And meeting on the street they pass him by;
If you ask him why it's done, he will answer you and say,
I'm poor, I'm old, and only in the way.

So let us cheer them on, they can't be with us long,
Don't sneer at them because they're old and gray;
And remember, while you're young,
That the day to you may come,
When you'll be old and only in the way.

Now, there was a time I hear,
When the young were not so queer,
Young men in health and strength,
Their old parents they do shirk—
It happens every day, 'tis nothing strange,
Take this poor old wreck of toil,
His children do him spurn,
For death I'm sure he often-times does pray;
For himself and faithful wife,
After toiling all their life,
Find they're poor, they're old, and only in the way.

Now, my little song, I'm sure,
Is for rich as well as poor,
You take a rich man when he's growing old,
His friends do grasp him by the hand,
And relations round him stand,
Awaiting him to die, they want his gold,
Then let us cheer them on, they can't be with us long;
Dno't sneer at them because they're old and gray;
And remember while you're young,
That the days to you may come,
When you'll be old and only in the way.

THIS WE CAN DO!

What shall we do?—Acts 2:37.

As we face the stupendous problems of modern life—the diseases which must be healed, the poverty which must be abolished, the political corruption which must be extirpated, the industrial strife which must be stilled, the injustices which must be banished, the sins which must be at once blasted and forgiven—and then on the other hand, survey the poor abilities and feeble purposes which we can bring to the solution of these problems, there are few of us perhaps who are not discouraged at the contrast which is thus presented. What is there that we can do to bring order out of chaos, and some good out of much evil? Where can we apply the little energy and capacity with which we have chanced to be endowed? We hate the evil and love the good; we have the passion to serve and the ambition to achieve; there are some of us who would gladly sacrifice our all, if we only knew some altar upon which it could be laid. But the very immensity of the problem overwhelms us. The very complexity of the difficulty confuses us. And behold we stand with idle hands, doing nothing, simply because we know not where to find entrance into the lists.

For many of us—nay, most of us!—there is undoubtedly a place in the ranks of the army of God. He who really wants to serve can usually find the chance. Sincere desire, more often than not, seems to create its own opportunity. But even though this be not true in our particular case, there is no reason whatever for our feeling that we cannot use our one talent to good purpose. There is no one of us who is not filling some place in the world, however small—charged with some task, however insignificant—brought into personal relations with some people, however few. And to the extent at least that we are thus a part of one little segment of the human whole we can offer our unit of devoted service upon the altar of God's kingdom. We can keep our back yard clean and put ashes on our sidewalks in icy weather. We can pull weeds and plant flowers in our little space of earth, even though it be nothing but a window box. We can be a good comrade with our associates in the day's work. We can do our task as though on honor and speak our word as though under oath. When we sell we can put honest goods upon the counter, and when we buy we can pay twenty shillings to the pound. We can cleave to simplicity of life and abhor luxury as though it were the plague. We can respect all women as though they were our sisters, and love all children as though they were our own. We can keep our hearthstones unspotted from the world and thus make our home to be as a Holy of Holies in God's Temple. This—and much more than can be detailed here—can we do, be we rich or poor, high or low, great or small. Nor is this a petty or unworthy offering. However it may be with men, it is surely great and worthy in the eyes of God—and does more to bring in His kingdom upon the earth than we begin to realize.

How wonderfully Stevenson expressed this truth when he said, in that great paragraph which shall live as long as words have meaning:

"To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."—Sel.

HOME JEWELS

For the Gospel Herald.

1. **The Bible**—and the religion which it brings.

2. **The Holy Spirit**—as the abiding Comforter of all who have accepted Christ as their Savior.

3. **Love**—"the greatest thing in the world;" the "bond of perfectness" which makes one the heads of the home and binds the children to "the first commandment with promise."

4. **Truth**—possessed in the heart, spoken with the lips, lived in daily life.

5. **Purity**—in thought, in word, in deed, possessed and practiced by all in the home.

6. **Reverence**—for all that is good and pure and noble, and especially for God who gives us all we have.

7. **A Library**—that is free from anything that draws the minds and the affections away from God, and full of that which interests people in that which is pure and noble and good.

8. **Patience**—the secret of so many triumphs when defeat seems certain. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

9. **Humility.**—the grace which all men praise and few men cherish, the essential to the only exaltation that reaches beyond the grave.

10. **Hope**—which borrows the sunshine of the future and dispels many a cloud which otherwise might sadden the experiences of home. Home here is made brighter when all are thrilled with the hope of some day having a place in the home in heaven.

Happy is that home in which these jewels are clearly manifest.

We may talk of our lack of means or of organization; but there is one thing at our command which I am afraid that we do not appreciate as we should, and that is to move things by means of prayer.—J. D. Mininger.

CHEERFUL HYGIENIST ON CHILD HYSTERIA

Under hysteria may be classed a great variety of temperamental irregularities in a child. A normal, healthy child should have a sweet disposition, should abound in good spirits, and be ready to find amusement and laughter in almost everything. The sportive tendency is strong in young of all kind. A healthy young animal plays almost constantly. A child should have the same impulse, and should be allowed to gratify this impulse as far as possible.

The child born of a delicate mother, and inheriting her delicacy, is likely to be peevish, and to have a nerve-rasping, shrill, sudden way of crying out. It is because the little thing has poorly nourished nerves. The nervous system is very susceptible to external inharmonies which would pass unnoticed by a strong, healthy child. Punishment will aggravate rather than allay the difficulty. Punishment sometimes results in the child's losing complete control of himself, and we have the heart-breaking spectacle of parents sending youthful recalcitrants to reformatories, whose demoralization is almost certain; for the child becomes fully convinced that the whole world is against him.

To stop the screams of the nervous child by force is a cruelty. It does not remove the cause. In fact, the screaming affords a species of relief which cannot be had in any other way. What is to be done? No matter how irritated your own nerves may be, you are to speak gently and softly to the child, hold him in your arms, and sponge face, temples, and head with very cold water. If the screaming can be changed into sobs and real tears, the victory is won The next step is to divert the child's mind from itself by gentle playing. The child will presently become tired and sleepy from its excess of emotions, and the quiet sleep it will fall into will complete the cure temporarily. But the mother has the task before her of building up the deficient nerve tissues. Plenty of fresh air and a proper dietary are the remedies. The child should be given milk in abundance, rice and rice puddings, tapioca, soup, and fruit in discreet combinations. He must be kept out of doors, comfortably clothed, even if mother must remain out with him. But the sooner he can be persuaded to mix with other children, the better. And mother must not get excited if he gets knocked about a bit, and tumbled in the mud. He needs it. If, after his health becomes established, he persists in the hysterical habit, the time will come when he may be strenuously corrected in safety.

When the perfectly well child becomes unreasonable, hard to manage, and hysterical, he is, in most cases, not in need of punishment. His tongue should be examined at once. If the tongue is found to be clear and red, the promise of a dose of castor oil will probably straighten out the young culprit, without resort to corporal punishment. But in most cases the tongue will be found thickly coated, and after a hot enema, and a consequent relief of congestion in the bowels, the temperamental irregularities will disappear.

Another cause of hysterical peevishness may often be found in conditions affecting the eyes. The eyes are always more or less affected by disorders of the bowels, liver and stomach. But sometimes there is an independent eye affection, an affection due entirely to strain of the optic nerves. It must be ascertained whether the eye trouble is due to either of these causes, or to a general physical weakness. If the latter is the case, of course the only logical course is to build up the general health, protecting and bathing the eyes with some mild, soothing solution, and permitting no reading or studying until strength is re-established. The nerves of the eyes may become seriously affected before the little patient is conscious of pain, or any special inconvenience excepting an annoying headache, perhaps. But the diseased condition will affect the general nervous system.

Sometimes hysteria is caused by local physical strictures, which may be productive of premature sex consciousness. This has been known to be the case with children scarcely out of their babyhood. It is a matter which must be watched, and which must be given immediate surgical attention when it exists.

When the age of puberty is approached by either boy or girl, temperamental irregularities are sure to come to the surface. The girl of 11 or 12 will have a spell of hysterical crying before she goes to school, and no amount of kind questioning on the part of the mother can discover a reason. The parents must be very tender of her feelings then, bathe her tears away with a little violet water, adjust her hair, and take her in their arms, telling her she need not go. This will generally straighten her out, and she will pull herself together. The boy at his age begins to assert his independence, to show temper, and to "talk back," which is another form of the same hysteria. It is one of the cases in which the child must be mastered—not bullied nor abused, but mastered for the sake of his own physical welfare during his growing years. This mastery can be better secured through frankness and reasoning, and giving the boy or girl the knowledge whereby to understand himself or herself, and to assist intelligently in the upbuilding of the body.

It may well be inferred from the above that the parent, herself or himself, must not indulge in hysteria or unreasonable fits of temper and causeless indisposition. The blind cannot lead the blind.—Sel. by N. D. Hartzler.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the world growing better from a moral viewpoint? From a scientific viewpoint?—A. S.

From a scientific viewpoint, the world is certainly advancing at the present time. Whether we have gone much beyond the age of Solomon or the ancient Egyptians may be a question, for those times showed feats of engineering skill that would not be attempted in these days. But scientific knowledge and advancement have nothing to do with moral and religious progress. It is very difficult to decide relative advancement along these lines from a world viewpoint, aside from divine revelation, for there is no fixed standard to go by in the intellectual or physical world. But when we come to the Bible we have a sure and fixed standard, and that tells us that the human heart of itself is only wicked, and that it will continue to grow more wicked unless changed by the grace of God. An illustration: You are on a train on a middle track. There are trains on each side of you and you cannot tell whether you are moving forward, or backward or standing still by looking at the other trains. They may all be moving forward, and your train moving faster than the others, so that they seem to be moving backwards—or there may be other suppositions. The only way you can know about your progress is by looking at the ground, a fixed standard. Human books reveal only the thought of men who are a part of the shifting, restless sea of humanity. The Bible is a fixed standard of spiritual and moral principles. And that says very clearly that the world shall continue to grow worse and worse until the end of this age, when there shall be some very wonderful changes. See the following scriptures: II Tim. 3:13; 4:3 4; I Tim. 4:1, 2; I Pet. 2; Matt. 24: 37-39; and many similar passages.—J. A. R.

Sunday School

For the Gospel Herald.

Lesson for June 14, 1914.—Luke 18: 9-14; 19:1-10

THE FRIEND OF SINNERS

Golden Text.—I came not to call the righteous, but sinners.—Mark 2: 14.

Introductory.—Nowhere in God's Word is Christ more beautifully pictured in His real character and mission than in the lesson before us. Christ is represented. not as one seeking self-interest, but as one whose whole life on earth was spent in promoting the highest interests of others. Two striking illustrations are given, which the reader is asked to study diligently and prayerfully. As usual, selfishness is severely condemned, and the love of the compassionate Savior is manifested in His teaching.

The Prayer in the Temple.—We have before us two types of men. One is the kind of a man the Pharisees imagined themselves to be. In fact, he was a Pharisee, and if we are allowed to take his own word for it he was a good one. No Pharisee hoped to be better than this man pictured himself to be. The other was a publican, and no attempt was made to picture him out a bit better than the Pharisees thought this despised class to be. Let us look at both classes as they are; and see how they look under the searchlight of God's Word. "The Pharisee stood and prayed"—no sign of humility there, all self-righteousness. Christ was charitable, and called it a prayer; though there is not one single recorded petition in all the Pharisee said. Why should he? He had all the goodness, etc., he needed. He was upright, free from the sins that polluted the publican by his side, he fasted often, he gave tithes—he and God were all right, and he thanked God for it. It was Pharisaism to a finish.

Now hear the prayer of the publican. He felt his unworthiness. The guilt of sin was weighing him down. He knew he was vile and sinful, and made no attempt to justify himself. "Lord, be merciful to me a sinner," was his petition.

"I tell you, this man went down to his house justified rather than the other." What! this sinful publican better than the Pharisee! Yes; after cleansing. The Pharisee was so full of his own goodness that there was no room given for the goodness of God in his heart. The publican realized that he was lost and undone. and submitted himself wholly to God for pardon and for cleansing, therefore filled with the goodness of God. The best man without Christ is worse than the worst man becomes after God has made a new man out of him. Pride stands in the way of entering the Kingdom. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Self-righteousness is but as "filthy rags" in the sight of God. The righteousness of God is imputed to all who come to Him in faith and humility, ready to be used of Him "as clay in the potter's hands."

The Story of Zacchaeus.—We have before us the example of another publican, though apparently a man more worthy morally and more honorable in his bearing than the other publican whose case we have just considered. Zacchaeus, though a publican, became interested in Christ. His interest was manifest in this that he climbed a tree so that he might not fail to see the blessed Savior as He came by. Here again we see self-effacement, as in the case of the other publican. He did not think of how ridiculous he might appear up there in the tree, nor was his pride touched because he was so little in stature. He wanted to see Jesus, and let nothing come in the way of his desire.

His desire was gratified. Presently Jesus came along. He stops. "Zacchaeus, make haste, and come down." What, will Jesus notice him, a publican! Yes; the soul of a publican is worth just as much as the soul of a Pharisee—no more, no less. Jesus is ready to abide at the house of every one who makes a sincere effort to get to Him But Zacchaeus was not swelled with pride because Christ chose to be his guest, while the Pharisees murmured because He "was gone to be guest with a man that is a sinner." He came down joyfully, and confessed immediately. He told of the resolve in his heart. "Half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Restitution is the theme before us at this time. When people really come to Christ, one of the first things they think of is to make restitution for injuries they have inflicted upon others whether those injuries consist in financial or other things. The man who clings to ill-gotten gains shows that he is not yet converted. Christ finding Zacchaeus in a frame of mind and heart to make restitution, says "This day is salvation come to this house."

Zacchaeus, though a Jewish publican, was nevertheless lost before Christ came along; for that is the only reason that we can think of why Christ should say, "The Son of man is come to seek and to save that which was lost," so soon after acknowledging Zacchaeus as a son of Abraham. Christs' mission on earth was the salvation of all men, Jew and Gentile, rich and poor, honorable or dishonorable. All classes of people, outside of Christ, are lost; all classes, washed in the blood of Christ, are made white as snow and become the sons and daughters of the mighty King.—K.

Our Young People

CHARACTER STUDY: RUTH.—Ruth 1

MOTTO

"A virtuous woman is a crown to her husband."

SUGGESTIVE ASSIGNMENTS

This is a topic that especially appeals to our young sisters. It has been suggested that they be given opportunity to treat the topic. In the Study Hour we have made only suggestions leading to personal investigations. Let those in charge of meetings encourage a thorough study of the entire book of Ruth and try to find the divine purpose for which it was written.

For Children.—

1. Text word, **Virtue,** etc.
2. Commit Ruth 1:16, 17.

For Young People.—

1. Relate the Story of Ruth's Life.
2. How Ruth Found the True Path of Womanhood.
3. Lessons for Me from the Life of Ruth.
4. True Womanhood must Lose its Life to Find It.
5. Contrast Ruth's Choice with that of Orpah's.

For Older People.—

1. The Divine Plan of Marriage in the Gospel.
2. Rewards of Godly Devotion.

SEED THOUGHTS

It is through the lives of the pious fathers and mothers that God chose to bring forth His blessings upon the world.

No one need despair because of a bad ancestry. Ruth's back lineage had a bad enough record. God will bless all the thousands who love Him and keep His commandments.

"Her hap was to light on the portion of the field belonging to Boaz." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Do I still believe in luck?—W. W. W.

Supplemental Reading—Edersheim's History. Israel under Joshua and the Judges. Chapter 21.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 4, 1914

Field Notes

The **Brotherhood** at Vineland, Ont., held their communion service on Sunday, May 24. Bro. Christian Good of Virginia preached on that occasion.

The Ontario Conference was held at Berlin, Ont., Thursday and Friday of last week. Bishop Benj. Weaver of Union Grove, Pa., preached the conference sermon, using Acts 20:28 as his text.

Bro. C. Z. Yoder of Wooster, O., filled an appointment at the Weidman Church near Markham, Ont., on Ascension day, May 21.

Bro. Abram Metzler of Martinsburg, Pa., filled the regular appointment at Rockton, Pa., May 24. Communion services will be held on June 21.

A refreshing communion service was held with the Berlin, Ont., congregation on Sunday, May 24, at which time about 250 members communed.

Bro. George R. Brunk of Denbigh, Va., returned to his home recently after a few weeks of evangelistic work in several of the congregations in eastern Pennsylvania.

Bro. J. D. Mininger of Kansas City, Kans., filled the regular appointment at the Toronto Mission on Sunday morning, May 24, and Bro. J. L. Stauffer of Altoona, Pa., performed a similar service in the evening.

An edifying communion service was held with the congregation worshiping at the Chapel Church near Newstark, Ohio, on Sunday, May 24. "All enjoyed it," is the way one brother writes concerning the meeting.

Communion and baptismal services were appointed for the Bethel Mennonite Church, West Liberty, Ohio, on Sunday, May 31. Bro. John Blosser of Rawson, Ohio, was expected to be present to take charge of the service.

"A good, interesting conference, fairly well attended," is the way that a brother describes the Ohio Conference, held recently near Elida, Ohio. A full report of this conference will be published in these columns next week, the Lord willing.

Sister Lizzie Brown presented the report for the Toronto Mission at the Ontaria conference, in the absence of any other superintendent. Sister Brown and her two helpers are doing noble work at Toronto, but the mission sorely needs help. Pray for the work there.

Bro. I. Z. Hertzler, wife, daughter Arietta, and friend Miss Carrie Goss, all of Belleville, Pa., attended services at the Scottdale Mennonite Church last Sunday evening. They are on their way to Ohio and Indiana, expecting to attend the Eastern A. M. Conference in Fulton Co., Ohio, next week and go on to Goshen, Ind., before returning home.

Bro. Jacob Woolner, Sr., was the oldest minister in attendance at the Berlin conference. He is in his eighty-eighth year and yet he is active and joyful in the Master's service.

A communion service was held at the Wideman Church near Markham, Ont., on Sunday, May 24. The meeting was in charge of Brethren E. S. Hallman of Goshen, Ind., and Joseph Shank of Broadway, Va. In the evening the brethren preached in the Cedar Grove Church, in the same community.

A letter from Bro. Levi Sauder, superintendent of the Mennonite Children's Home, Millersville, Pa., informs us that they have now on hand a number of baby boys, ranging in age from two months to two years, who are ready to be placed out into suitable homes. They are anxious to place these children into homes, as there are a number of other applicants to be taken in.

On Sunday, May 24, the Mennonite Churches in Waterloo Co., Ont., were favored with visits from brethren and sisters from various states and provinces. Following is a list of appointments filled:

Berlin, J. S. Shoemaker, J. E. Hartzler.
Waterloo, J. W. Weaver.
Geiger, J. S. Hartzler (morning).
Biehm, J. S. Hartzler (evening).
Shantz, D. J. Johns.
Wilmot, C. Z. Yoder.
Connestoga, D. H. Bender.
North Woolwich, I. R. Detweiler.
Snyder, J. A. Ressler, D. D. Miller.
Breslau, D. D. Miller, J. A. Ressler, I. W. Royer.
Wanner, Aaron Loucks.
Hagey, Benjamin Weaver.
Strasburg, J. F. Brunk, B. B. Stoltzfus.
Latshaw, J. K. Bixler.

Correspondence

Hubbard, Oreg.
(Zion congregation)

On Sunday, May 17, baptismal services were observed. Two precious souls were received into Church fellowship, by water baptism, Bishop A. P. Troyer officiating. Attendance at Sunday school at above place and date numbered two hundred thirty-seven.

Cor.

May 22, 1914.

Pigeon, Mich.

Greeting in Jesus' Name:—How thankful we ought to be to God for His many blessings bestowed upon us. On May 20 Bro. J. K. Bixler came into our midst and preached three interesting sermons. May God bless him in his work. Pray for the work at this place.

Alice Wideman.

May 22, 1914.

Wolftrap, Va.

Dear Herald Readers, Greeting:—I will send a few lines from this place. We were very glad to have Bro. David Garber of Alexandria, Va., stop with us on his way home from the Valley, where he attended the ministerial meeting near Waynesboro. He preached two very interesting sermons for us. We wish he could have stayed longer. Pray for the little church at this place.

Katie Grove.

May 25, 1914.

Nampa, Idaho

Dear Herald Readers:—On May 6, Bishop J. D. Mishler and I came to Nampa, and began meetings at the Fairview Church, eight miles from the city. There are only a few of our members at this place, and they hold their membership at Nampa. The work is carried on on a union basis, and, of course, has some of the union hindrances to contend with. The interest and order were excellent. We were well received and trust that some precious seed may have been sown.

While laboring at this place, a few meetings were also held at the Nampa Mission Hall. We note with joy the unity in the ordination of a deacon. With the exception of a few, all the members were present at the communion service and took part in the communion. On the 15th we came to Filer. By request Bro. Hilty had organized a congregation at this place shortly before his death. The membership consists of twenty-five members. The meetings are held in a hall in town, which is their place of worship for the present.

The Sunday school has an enrollment of sixty-two, and a possibility of increasing its number. Another encouraging feature is that a minister and a deacon are located in this field.

As we see how the Snake River is used to irrigate thousands of acres of nicely located level land, we are again reminded of the scripture, "Make this valley full of ditches." Without irrigation, the land produces sage brush. With water it produces good crops of potatoes, wheat, oats, fruits, alfalfa, clover, etc. From what we could gather by observation and statistics, we believe that this will become a permanent settlement of people of our faith. We might state that there are several classes of people, who will not do well here, either financially or spiritually, or both. Those who are contented nowhere, those who expect to get rich without working. Those who can not live in peace with their home congregation. Those who can so easily be spared at home that it is a relief when they leave. Those who can not harmoniously work with people who come from many different localities. Those who can not adapt themselves to farming by methods of a local nature. Those who do not want to regard Church discipline as based on Gods' Word.

We rejoice that five souls confessed Christ during the meetings held, and were received into the Church by water baptism.

Any one whose aim is to advance the cause of Christ, and who expects to change location, is invited to investigate this field.

Just before opening the Sunday evening service we were called by long distance phone from Nampa, stating that a young lady had made application to be received into the Church. Anxious as we were to get home to our own beloved, we concluded to stop off. Monday night, as Bro. Mishler baptized her, tears were flowing freely, showing her penitence before God. It was another day of rejoicing for the Mission.

This morning we are glad to turn homeward again.

S. G. Shetler.

May 26, 1914.

Bay Port, Mich.

Dear Herald Readers, Greetings of Love:—Communion services were held at the Pigeon River Church on May 3, nearly all the members being present and partook of the sacred emblems and observed the ordinance of feet washing.

The brethren, S. J. Swartzendruber and D. J. Shetler, held communion services for the small congregation in Arenac Co., May 17.

Our Sunday school was re-organized today for the coming year with the brethren, Joseph Shetler and Mose Ropp, Supts., and Simon Gnagey Sec.-Treas.

The average attendance for last year was 136 scholars.

Health is good with a few exceptions.

We are having nice, growing weather with a shower of rain occasionally.

Wishing you all the blessing of God, In His name,

Agnes B. Byler.

May 27, 1914.

Mt. Joy, Ont.

Bishop E. S. Hallman of Goshen Ind., conducted communion services at the Wideman Church, Markham Ont., May 24, when there were present also Pre. Jos. Shank and P. S. Hartman of Virginia, D. S. Weaver of Hesston, Kans., and others.

Arrangements are made that Bro. S. E. Allgyer begin a series of meetings at the Wideman Church, Markham, Ont., immediately after the sessions of Board Meeting and Conference at Berlin, beginning May 30. Pray for the work at this place.

Cor.

May 28, 1914.

MODEL PRAYER

By a Brother.

For the Gospel Herald.

We have as a model the prayer of our Lord and Master which we find in Matt. 6:9-13. Jesus left the example of a true prayer life, not only by the words of His prayer, but by the spirit in which it was offered.

Jesus prayed, no matter where He was or who was around Him; but some of us are ashamed to pray if we think that anybody is near us and can hear us. We should all be like Jesus. He was not ashamed to call on His Father for what He needed. Prayer is one of the most needful things. It is just as needful as the food which we eat and the clothes which we wear, and we should thank God for all that we have, for without Him we can do nothing. With Him "we can do all things" so long as it is in accordance with our Master's teachings.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest.

Prayer is the issue of a quiet mind of untroubled thoughts; it is the daughter of charity and a sister of meekness; a constant source of invigoration to self-discipline—not the thoughtless praying which is a thing of custom, but that which is sincere intense, watchful. Let a man ask himself whether he really would have the thing prayed for; let him think, while praying for a spirit of forgiveness, whether even at that moment he is disposed to give up the luxury of anger. If not, what horrible mockery it is!

Do not say you have no convenient place to pray in. Any man can find a place private enough if he is disposed. Our Lord prayed on a mountain, Peter on a housetop, Isaac in the field, Nathanael under a fig

(Continued on page 157)

Miscellaneous

ON THE JERICHO ROAD

On the Jericho road there is service today,
For all who are ready to work or to pray;
Around us are living the wounded and dying,
And few the Samaritans passing that way.

On the Jericho road leading down,
The Levite goes carelessly by;
Yet many who journey along that way,
Are wounded and ready to die.

On the Jericho road you will find him today,
Your brother who wanders from Jesus away;
Oh wait not tomorrow his deep cup of sorrow,
Is brimming and bitter, no longer delay.

On the Jericho road many forces combine,
To stifle the voice of the Spirit divine;
About us are lying the wounded and dying,
Go brother and pour in the oil and the wine.

—Selected.

WHAT IS THE MATTER WITH THE SUNDAY SCHOOL?

One of the professors in the University of Chicago told the Sunday Schol Institute assembled in Haskell Hall that "several years ago it was believed a systematic and historical study of the Bible was the ideal method of instruction in the Sunday school." But he goes on to say: "This has proved impractical and gradually is being abandoned." His remaining remedy is to cut out the Bible altogether and deal only with "modern problems."

This must be doleful news to those who have hailed the new era in religious education as the solution of all the difficulties which confront the church. It need not surprise anyone that if a teacher cannot interest 'the child of high school age" in the study of the Bible he cannot interest that child in study about the Bible.

Nor are we surprised to learn from a correspondent of one of the religious journals that the writer attended recently the Sunday school in one of the most modern of the churches presided over by a university professor and that there were forty-two scholars present, although the pastor of that church has been for some years publishing books telling others how to run a school. If the truth were known the most vociferous reformers of church and school today are those who have failed, in both.—Presbyterian Examiner.

WHO AM I?

The intellectual capacity of man has never, and never will reach the zenith of knowledge whereby to unfold the deep mysteries of the origin of man. Man theory has come and gone, and thinking men of today are as unsettled in their minds about the originality of the human race without a Creator, as were men of old time who could not understand a phenomenon contrary to nature.

The question, "Who am I?" has never been solved without faith in God. Naturalists, agnostics and infidels have been advancing theories which never resulted in elevating humanity on a higher plain of living. Darwin in his time gained many adherents to the toad stool and monkey theory, but his predictions that all France would fall in line with his belief fell as flat as a pressed fig. His very studio was after his death turned into a Bible house. Man theory about the origin of his race is like a christian scientist that claims he is not a material being, but wears a pair of glasses so he can see better.

Moses at one time saw a phenomenon contrary to nature because the fire would not burn the bushes, and exclaimed, "who am I?" God said take off your shoes, for the ground where thou standest is holy ground, go and tell the people the great I AM has sent you—he went. Faith brought deliverance. Faith in God and His Word is the only stepping stone that leads to the threshhold of knowledge whereby we can realize "who am I?" It is no longer a question to the true believer who he is, but the question is what shall he do to meet the great I AM?

Who is God? This question was put by a worldly king ages ago, and is in the minds of the same class of people to day. The naturalist ascribes the existence of things to evolution The agnostic does not deny the existence of a God, nor does he believe in one. The infidel believes there is a God, but does not believe the inspiration of the Bible. Man has the privilege to believe what he wants to, but some intellectual giants in the past have believed some silly things. The evolution theory about the origin of the human race is not a new one, but is it not more reasonable to believe that God created all things, and let that suffice. Man has a perfect right to believe that God created man pure and refined, and that by transgression and disobedience to the Creator, he began to degenerate as a model race, act like monkeys and finally if he keeps on land under the toad stool.—The Weekly Budget.

Tradition can be a mighty help for the conservation of truth.—M. C. L.

WHAT IS A NOVICE?

By Pius Hostetler.

For the Gospel Herald.

What is a novice?

I find the word "novice" only once in the Bible (I Tim. 3:6), and people do not entirely agree as to what it is intended to mean.

The dictionary (and most people agree with it) says that is means a person newly converted to the faith. But it is not so imporant to know what the word means in a general sense as it is to know what Paul meant by its use. Words are often used in different senses in different places.

Some say that a novice is a person who has been a Gospel preacher only a short time. If that were the meaning, who could tell how long a person might be a minister before he could be taken for a bishop? Paul does not even say that only ministers can be candidates for the office of bishop. If a person is already tested as a faithful minister, it would not be necessary to give all the qualifications set forth in I Tim. 3:1-11.

Some say that a novice is one who has made some progress in the ministry. But here again the difficulty is in drawing the line.

To my mind it is clear that Paul here means one who is young in years. Such a person is immature in mind and experience and liable to be exalted over his position in the church.

God has ordered that no man could serve in the office of priest until he was thirty years old. Christ began His ministry when He was thirty years old. The founders of our nation saw fit to forbid the taking of a man for president of the country under the age of thirty-five. It would seem reasonable to limit the age of those in the higher calling of the office of bishop to those of thirty years and over.

Those who are younger than this, it seems to me, should be classed as novices.

Shelbyville, Ill.

DEAD THINGS THAT ARE OUT OF SEASON

By Vina Blosser.

For the Gospel Herald.

As we notice things of nature taking their beautiful garb of spring we are led to meditate upon the many lessons we may learn from them.

I wonder if any of us have been raking or picking up and destroying the out-of-season things in order to give the new things a better opportunity to grow and develop. And how anxious we are to give every-

thing a thorough cleaning and how glad we are when we have accomplished our aim.

Cannot we get a beautiful lesson by applying the things of nature and things we are busily engaged in every spring to our spiritual life?

Can any one's spiritual life thrive so long as he harbors the briers and thorns of sin? Are we just as anxious to get our spiritual life in good, growing condition as we are the things of nature? If we are, we will find it very necessary to prune and destroy our old sinful nature in order to accomplish best results. For "How shall we that are dead to sin live any longer therein?"

The time to begin to get rid of our rubbish or sinful nature is early in the springtime of life. We should never be satisfied with anything less than a clean, pure, noble Christian life, ever being very anxious to keep out the evils of this world, lest they mar the fruitfulness and beauty of a clean, consecrated life.

What are some of the dead things we need to guard against in our Christian service? Pride, selfishness, indifference, jealousy, honor-seeking, worldly pleasure seeking, and many more might be mentioned, all come under the head of dead things in a Christian's life, or things which should not be found there.

So sin of any type or form should be considered as "dead things that are out of season" by every Christian.

The persons who try to follow the fashion plates would not think of wearing anything out of season. Can not we who bear His name learn a lesson from them and not be ashamed to show our colors, which should be the "hidden man of the heart; in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great prize?"

Let each of us then ask the question, Am I harboring anything in my life that is dead and out of season?

Versailles, Mo.

PEACE UNDER TEST

By Emma L. Neff.

For the Gospel Herald.

"It is easy to glide with the ripple,
Down the stream of time,
To flow with the course of the river,
Like music to some old rhyme.
But Ah! it takes courage and patience,
Against its current to ride,
And we must have strength from heaven,
When rowing against the tide."

Peace under test. The word peace alone brings to our minds, quiet, calm, repose; but peace under test brings to our minds thoughts entirely different. We think of unrest, dissatisfaction, troubled waters, stormy atmospheres, and all that would tend to disturb a peaceful condition. Much is said of "universal peace," but to accomplish anything we must begin with ourselves. We need to have peace in our hearts, peace with our fellowmen, and then we are better able to confront, "True Universal Peace."

I believe we have a great work right at home, in our own lives. We sometimes wonder if there is no peace for us, whose nature is so great, made up of different parts, so wonderful We answer, there is. But, if we were to find our path always bright, and never pass through the sunless valley, we seriously question whether we have not stepped aside from the narrow way, which leads to that celestial city. But when we are tried, there is but one thing to do. We should take everything to Jesus at once. Do not wait until the close of day, but in the midst of its busy rush, whenever we are conscious of having lost our peace, we should stand still, and seek to know the cause, and pass it off into the care of our loving Lord. There is nothing small to Him if it hinders our peace.

We are passing through a time of testing. Possibly, some one in whom we placed great confidence has suddenly failed us Financially, perhaps instead of helping others we need to be helped ourselves, or our health may be impaired, and we carry in ourselves the sentence of death, and thoughts of the future seem almost unbearable. Will every day seem so long, will the slow moving hours ever be quickened? Will life never again be brighter?

This path has been trod by many. When we think of the desolation of wars in every century, and over all the land; of the wrongs people have had to suffer at the hands of their fellowmen, of our present day conditions of which newspapers are filled; surely, many have traveled through dark valleys. Jesus Christ Himself has gone all the way, and through Him who loved us we are more than conquerors.

Then as we live day by day and we are tried or tested along different lines, whether it be our daily food, worldly prospects, our dear ones, our Christian work, our pathway in life, whatever it may be that mars our peace, if we but lay it at Jesus' feet and look to Him to do in us, through us, and for us, just as He will, we shall receive His peace. Jno. 14:27: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you Let not your heart be troubled, neither let it be afraid." Jesus spoke these words and it is our privilege to have this peace if we live in Him; heirs of God, joint heirs with Christ. As we are joined to Him, His peace shall begin to flow into our hearts until we are filled with the very fullness of God, not only for a season, but continually are we kept in that peace if we but trust Him. Isa. 26:3: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

"Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties pressed;
To do the will of Jesus, this is rest.
Peace, perfect peace, with sorrows swinging round;
On Jesus' bosom, nought by calm is found.
Peace, perfect peace, our future all unknown;
Jesus we know, and He is on the throne.
Peace, perfect peace, death shadowing us and ours;
Jesus has vanquished death and all its powers.
It is enough; earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace."

Millersville, Pa.

MODEST APPAREL

By Susie C. Hess.

For the Gospel Herald.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array: But (which becometh women professing godliness) with good works.—I Tim. 2:8-10.

It seems to me these few verses would be sufficient for this subject. Can we read anything plainer than this in God's Word? Yet why is it considered so lightly? Why does it take so much preaching and teaching and pleading to get people to obey?

We often hear the remark "religion is not in the clothes, it is just a form or custom." If that is all it were it would be a good one to follow.

But as it is a command it should be obeyed without a question. "If ye love me keep my commandments" (Jno. 14:15).

If we keep all the rest and disobey in this we do not love Him with our whole heart. We are also commanded to be temperate in all things, and dress is one of them.

Above everything else the heart must be right. Then, and then alone, can we be a power for good.

I believe it is as wrong for one to wear plain clothing if he is not converted, as it is for one that claims to be a Christian to wear immodest apparel. The Christian should not wear the costume of the world, neith-

er the sinner the garb of the Christian. It makes either to appear what they are not.

Some may say the Bible does not give a form of dress; but it does say in plain words, "Modest apparel;" also (Deut. 14:2) "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself." There are many forms that have crept into the church that are far from modest; some just the opposite.

Why can not all be obedient to the form the Church has adopted, the brethren as well as the sisters? I Pet. 5:5-7: "Likewise, ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him, for he careth for you." What a wonderful power the Church would be if all were obedient to this command. It grieves the Church and is a stumbling block to the world if members are not fully obedient.

Why is it? When people take up certain positions in worldly things they will put on any kind of costume their work calls for. Take the army, there they must be obedient to rules or they would not be accepted. They are willing to do anything for money. Also take the fashions; people will sacrifice most anything just so they are in latest style. No matter how immodest it is or how often a new one comes in, they are ready to follow after, even if it is very unbecoming or shameful.

Think of the money that is wasted for fashion. If all would be given to the Lord that is spent for dress unnecessarily, it would be a great help to the mission cause, which must often suffer for lack of funds. People look to India when idolatry is mentioned. Let us look at home. The goddess of fashion has full sway all around us. If the world can do all this, Christians should be much more in earnest and sacrifice a little pride, and clothe themselves in modest apparel for Christ and gain riches in heaven, which are far more valuable.

We have heard testimony from others and have experienced it ourselves, that it is only after we are obedient that we realize what it means.

Some have said it is not necessary What the Bible says, is necessary. Many are slowly drawing away from the plain command and many are going at high speed. Oh, may each one of us stop and think, am I becoming more modest or more immodest? If modest, then we can be a power for good, if immodest, then we are a power for evil. If people fully realized what an influence they were for good or evil, all would be more careful.

What little influence that life has if they once wore plain clothing and again turned to the goddess of fashion. Even the world sneers at them.

Then take those in the Church that are slowly getting away. here a little and there a little change in dress. How much those little things hinder. People notice those things. The world notices it, and says they are as good as a disobedient Christian, and we have even heard children make remarks about those things. It does matter, whether we think so or not. There are always some ready to follow after, and slowly the Church is drifting back to worldliness. Let us take heed and beware lest we make our brother to offend.

Christians should always have the same form of dress, and become more plain, instead of more worldly. Not in bright colors, or costly or showy goods.

May we all be drawn closer together in the bonds of Christian love, stand firm for humility within and without, do all things to the glory of God and not of men, and be willing to sacrifice all He asks us to, be obedient in all things, not as we think, but as the Bible commands, which becometh Christians professing godliness.

Read at Y. P. B. M., Millersville, Pa.

Amen. Every Christian should read this, recognizing that it presents Gospel truth, and put it into practice. —Editor.

BLESSINGS OF THE SABBATH

By Edith Buzzard.

For the Gospel Herald.

"Remember the Sabbath day, to keep it holy." The seventh day was set apart by God as a day for rest, for worship, and for meditation.

Suppose there were no day of rest would we not lose many blessings? The rest is not so important, as that we cease from our vocational duties and spend the time, first, in worshiping and praising God, and then as we have opportunity, in accomplishing some other good.

To the Body

What then is the blessing to the body? First, by ceasing from secular labor, it gives the body a chance for rest, to relax completely and to recuperate for worship and for duties in days to come. We often see instances where people work so hard through the week that on Sunday they feel too much fatigued to do anything but rest, even forgetting to assemble themselves at the house of God for worship or "delighting themselves in the Lord." That is abusing the Sabbath. We show how we value or appreciate a gift by the use we make of it. So with the Sabbath. It was made for our benefit and not that we should do wrong by using it wrongly. The right use of it will surely benefit us physically, because it gives us rest which is also a means to an end or to a higher attainment. When the Creator hallowed this day and set it apart for man's good, ought not man in return show his gratitude for the same by his right attitude and respect for the blessings of the Sabbath?

To the Mind

The rested and relaxed condition of the body will naturally cause a serene and calm state of mind which is conducive to pure, noble, and elevating thoughts. By casting aside every care, the mind is free to think and reason, and gather a fresh supply of truths and new thoughts which are so essential to our spiritual development.

To be calm and serene is indeed a blessing and is brought about only as we observe to keep the Sabbath day "holy." The mind has time to dwell upon subjects which lift us up out of our narrow realms, where we receive new visions and inspirations and which cause us to become more noble in thoughts, aspiring to higher attainments. To be relieved of the nervous strain of our every day toils is a rest for the mind as well as for the body, which increases the value of the day.

To the Soul

These conditions of the body and mind will bring about a tranquil, composed, and worshipful state of the soul. To be relieved of all care the soul is in readiness to be refreshed with the spiritual draughts from the Fountain of Truth. And with our thoughts centered upon God we get a brighter glimpse of His love and everlasting truth, which is necessary to our spiritual upbuilding.

It is after all, not so much that we be benefited physically and mentally but spiritually, and it is only when the physical conditions are such that allow the soul to rise up in ecstacy and adoration to the Lord of the Sabbath that we can truly enjoy the blessings of such a privilege.

Youngstown, Ohio.

"The fear of the Lord is the beginning of wisdom"

"If ye know these things, happy are ye if ye do them."

HARVEST OF OLD AGE

By R. J. Heatwole.

For the Gospel Herald.

Peace, patience, prayer, promises, praises, consecration, self-denial, happiness, joy, to communicate or to distribute, whether it be brethren, or to ministers, and deacons. Rom. 12:13; Heb. 13:15, 16. When the aged brothers or sisters, who have been consecrating their life work to God, by doing as named here they have had many harvests of happiness to tell about.

Consecration means obedience, submission to the spirit's every call. It means dying; it means living—death of self and life in God. It means such a full surrender that will never dare ask why God gives our faith such testing, or assigns so hard a task. Teaching peace, as directed by the Prince of Peace, there will be no war, as difficulties among nations are to be settled by arbitration and between Christian brethren as individuals by self-denial. "Self must be denied, hate and envy, lust and pride then comes a harvest of peace to God and peace with our fellowmen. Jesus said, "In your patience possess ye your souls" (Luke 21:19), and in Mark 13:33, "Watch and pray;" in Mark 9:23, "All things are possible to them that believe."

Charles G. Finney says, "Faith, mighty faith, the promise sees and looks to that alone, laughs at impossibilities and cries it shall be done." God's promises are all yea and Amen to them that believe. (I Cor. 1:20)

Then after self-denial, prayer to God and His promises received comes another harvest, "happiness." Something that no one can get if it be the only object sought for. It cannot be overtaken by fleetest horse or man. It is not here, it is not there, so seek it where you can. But if you'll practice self-denial, extend a helping hand, sow your good deeds thickly as pebbles on the strand, then all unexpected great happiness is thine. It springeth up within the heart and from the eyes doth shine. Praises come last now, but not least. In creation the morning stars sang together, and the sons of God shouted for joy. Job 38:7. Praise was first in redemption, by angels and shepherds. Luke 2:13, 20. After the ascension, the disciples were continually in the temple praising God. Luke 24:53. Praise was first in worship (Acts 2:47) and will be the song of the redeemed in heaven. Rev. 14:3. Angels cannot sing it. Thus the aged persons can have passed through all these happy harvest times, reaping the joy of the Lord, having joy in the Holy Ghost, receiving the spirit of power and love, and a sound mind. Neh. 8:10; Rom. 14:17; II Tim. 1:7. Happiness being two-fold, we can help young Christians to be happy and we be happy also because of it. The young go to the King of kings for strength, to the aged for counsel, then impart it or give it to others.

The poet says,

They call it going down the hill,
When we are growing old,
But it is not going down,
'Tis climbing higher and higher,
For if the natural eye grows dim,
It is but dim to earth,
While the eye of faith grows keener,
To see the Savior's worth.
Those who planted by the Lord,
Unshaken in their root
Shall in their old age flourish,
And bring forth choicest fruit,
It is not years that make men old,
The spirit may be young,
Though fully three score years and ten,
The wheels of life have run,
God has Himself recorded,
In His blessed word of truth,
That they who wait upon the Lord,
Shall oft renew their youth.

Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Nehemiah says "The joy of the Lord is your strength." To be likeminded brings also another harvest, a harvest of joy. (Phil. 2:2). The aged soldiers of the cross who have had the Word of God for the sword as in Heb. 4:12 have met icebergs of opposition, that were soon melted down to gentle streamlets of love and sweet friendship, and mountains of difficulties that were changed into graceful meadows, and instead of dark clouds, and muttering thunders in the distance, to storm the reputation, there was a clear, blue sky, a beautiful sunshine for the soul, a harvest of things divine, and eternal, supplying, abundantly, the bread of heaven.

Windom, Kans.

OVERCOME

By A. L. G.

For the Gospel Herald.

When cloudy and dark days overshadow thee,
Look thou beyond its gloom,
To those who live in a darker clime;
To them a word, a prayer, or helping hand will lend,
Someone's burden to blend.
And a gleam of sunlight to this soul will send,
If by God's grace thou wilt.

From selfish evil, and discouraging thoughts to entertain,
And futile conversation do thou restrain;
Set thy affections on a brighter, higher, plain,
Then uplifting power thou wilt gain.

When perplexing trials do appear,
Pressed with grief that is hard to bear,
"Lord, Thy will be done," will be thy prayer,
If an overcoming power thou wilt win,
Peace to thy soul, with home sweet home
To thee will bring.

Nappanee, Ind.

(Continued from page 153)

tree, Jonah in a whale's belly. Any place may become a closet, and a bethel and be to us the presence of God.

Though prayer should be the key of the day and the lock of the night, yet we hold it more needful in the morning, than when our bodies take their repose. For though sleep be the image or shadow of death and when the shadow is so near, the substance cannot be far; yet a man at rest in his chamber is like a sheep impenned in the fold, subject only to the unavoidable and more immediate hand of God; when he roves abroad in the open and wide pastures, he is then exposed to many more unthought of accidents, that occur in our way.

Besides, the morning is to the day as youth is to the life of a man. If well begun his age is virtuous, otherwise God prefers not the latter service, when His enemy joys in the first dish. Why should God take the dry bones when the devil has sucked the marrow out?

Perfect prayers without spot or blemish though not one word be spoken always pluck the heart out of the earth and move it softly like a censer, to and fro, beneath the face of heaven.

"I love to steal awhile away,
From every cumbring care,
And spend the hour of setting day,
In humble, grateful prayer."

Leetonia, Ohio.

(Continued from page 148)

phatically the words of the Lord, they still speak as men living among men, and the eternal truths which they declare receive the coloring of the mind through which they pass; they are authoritative because they are the voice of God; they are intelligible for they are in the language of men." A. A. Hodge says: "The natural and the supernatural continually interpenetrate, thus God providentially produced the very man for the precise occasion with the faculties, qualities, education and gracious experience for the production of the intended writing. Moses, David, Isaiah, Paul, or John, genius and character, nature and grace, peasant, philosopher, or prince—the man and with him each subtle accident was providentially prepared at the proper moment as the necessary instrumental precondition of the work to be done."

Hesston, Kans.

(To be continued)

AN EXHORTATION

By a Sister.

For the Gospel Herald.

Greetings in Jesus' Name:—I feel impressed tonight that I should write a few lines for the Gospel Herald. We certainly have great reasons to be thankful for the many blessings we receive. Our heavenly Father watches over us from day after day. I often think we should be more faithful and obedient as we journey through this life. We should be ready to obey His Word at all times. How thankful we ought to be for the privilege we have to read His Word from time to time. God has done so much for us and we should be true to Him, if we are true to God and believe in Him and His good works nothing can separate us from Him, for it says, "If God be for us, who can be against us?" If we are in harmony with God who can overthrow us? Surely nothing can overthrow us who have found refuge in Christ if they continue in faith and believing in His Word. In Rom. 10:11 we read whosoever believeth in Him shall not be ashamed; let us be steadfast to the end. If we want to be saved we must believe. God is perfect in His being and in His plans, He is willing and able to save the world. Now we should be willing to believe in His goodness and mercy and to press onward and upward towards the heavenly goal. May we always place ourselves so submissively in His hands that our lives may fully glorify Him and be developed in a way that we may stand in the presence of His glory in that great day.

Markham, Ont.

REPORT

Of Twelfth Semi-annual Sunday School Meeting of Nappanee District, Held at Yellow Creek Church, near Goshen, Ind., May 24, 1914

For the Gospel Herald.

What should be the Aim of Sunday School Effort? E. S. Mullet.

An aim is a help and necessity for success of individuals and also for all organizations.

Aim is three fold: (1) To win souls for Christ and the Church, (2) to develop Christian character, and (3) to train Christian workers for Church.

Co-operative Lesson Plans for Teen-age Classes. Anna Hoover, E. S. Lape.

Pupils from 12 to 18 are most difficult to teach and require best teachers. Teacher should assign supplementary work, assign lesson, adapt himself to class, have sympathy, and present lesson to appeal to class.

What can Sunday School do to Help the Teacher? Jesse Bleile.

Pupils should show interest. Parents should pray for teacher, and the Sunday school should provide helps and literature.

Sermon (II Kings 3:21). S. S. King.

Remedies should be applied at proper source, viz., the heart. If remedies are not applied at the heart, conversion is incomplete.

From a Bible Point of View What is Required of me?

a. **In Securing Bible Knowledge.** Homer North.

b. **In My Daily Life.** Ella Rohrer.

c. **In Evangelizing the community.** Elva Schrock.

d. **In Supporting Missions.** Edith Buzzard.

e. **In Maintaining Church Principles.** Frank Maust.

In whatever field it may be, everyone is required to give best possible effort to promote God's kingdom. If we do it will become a pleasure and God will bless us, if not God will hold us responsible.

Some Essential Characteristics of a Successful Sunday School Teacher. J. W. Christophel.

Some characteristics are natural, others are developed. A teacher should be a true Christian, possess spirit of Christ, know needs of each pupil, be devoted to work, and be loyal to faith and teaching.

Address on Sunday School Work. S. S. Yoder.

We should be conservative in principles but progressive in methods.

Amount of offering, $22.21.

Moderators, L. W. Yoder, J. William Hoover. Allen B. Christophel, Sec

REPORT

Of the Annual Sunday School Conference Held at Berlin, Ont., May 25, 1914

For the Gospel Herald.

The meeting was called to order by the moderator, Urias K. Weber at 9:30 A. M. The opening exercises were conducted by I. W. Royer, Orrville, Ohio.

The forenoon session was devoted to the need of a Sunday school and a definition of the Teacher's Aim. The opportunity for establishing the teachings of the Word in the hearts of the young was especially emphasized. The dissemination of true Bible teaching and guarding against the false and the enlisting of the latent talents of the Church was forcibly expressed. The true teacher's aim was defined in the general aspect and also in adapting the work to the different grades of the school. A special preparation in the way of getting Biblical knowledge, a thorough consecration, an infilling of the Holy Spirit, and the ability to present the lessons in a way that all can grasp the truths contained in the Word were among the many good thoughts given.

The afternoon session was opened by J. W. Weaver, Union Grove, Pa., reading Psa. 48 followed by an earnest prayer in behalf of the work which was to follow. The burden of the work for the session was, How to prepare a plan for a class and the need and methods of co-operation of the workers and Christ in the work. The following thoughts are worthy of careful consideration: The object is to present the truth of the lesson and to change the character of the pupil for the better. It is necessary to have a plan for studying the lesson as well as to prepare to plan to teach. Discovery of the truth, making it the ground plan—adapted to the nature of the class.

The co-operation of the workers should be definite in prayer and aims for the unifying of teaching in the schools and the culminating of one common center (Jesus Christ) working together with Him for mutual benefit, we "can do all things through Christ which strengtheneth us."

The needs of the children were remembered in a special way by the reading of a paper by Lizzie Brown of the Toronto Mission. The peculiarities of the child mind were recognized and the need of a closer touch with our children by the manifestation of true love for them and their well being was ably discussed.

An offering was taken, amounting to $42.13.

The evening session was opened with devotional exercises conducted by B. B. Stoltzfus, Lima, Ohio. The need of recognizing the Social Problem and how best deal with it was the basis of timely discussions given in this session. It was strongly emphasized that many of our boys and girls need to be taught a conversion from their present attitude to the true life of Christ. The Church is the only agency of the world that can cope with the problem, of which the Sunday school is a part. We need to teach the sacredness of the old Book and what it means, bringing the boy and girl to an experimental knowledge of Jesus Christ. Our young people need to be guarded against the influence of questionable literature and the reading of the good should be encouraged.

The discussions were interspersed with inspiration singing led by the choristers, Titus Kolb and Isidor B. Snyder. A special feature of the conference was the attendance of a large number of visiting brethren from the States who were also in attendance of the annual meeting of the Mennonite Board of Missions and Charities, held the following two days. It was interesting to note the unifying spirit of the meeting and we pray that a continuance of this same attitude may prevail continually, although we may labor in varied locations and under different conditions.

Levi Mumaw,
M. C. Cressman,
Secretaries.

Married

Zehr—Yantzi.—On May 14, 1914, at the home of Pre. M. S. Zehr, Bro. John B. Zehr and Sister Barbara Yantzi were united in marriage by Bro. S. J. Swartzendruber. We wish them God's choicest blessings.

Brennar—Brenneman.—On May 17, 1914, at the home of Bro. Henry and Sister Miriam Brenneman, Bro. Herman Brennar to Sister Erma E. Brenneman, both of Crown Hill congregation near Marshallville, Ohio, were joined in holy matrimony by Bro. D. C. Amstutz. May their life be one of peace and Christian usefulness in the service of the Lord.

Obituary

Brouwer.—Florence Cynthia, daughter of Herman and Maggie Brouwer, was born near New Paris, Ind., April 23, 1908; died at the same place May 19, 1914; aged 6 y. 26 d. Death was caused by inflamatory rheumatism, affecting the heart.

While our hearts are caused to be sad at the departure of our loved one, we can have the consolation that she is in the arms of Jesus and He can heal our sorrowful hearts if we trust in Him.

Funeral services and burial at the Whitehead Church, May 21. Services were conducted by J. W. Christophel. Text, Job 1:21 (latter clause).

Kirk.—Haines Kirk, of Rockton, Pa., was born Dec. —, 1824; died May 21, 1914; aged 90 y. 5 m. 15 d. His wife preceded him to the spirit world about 12 years. He leaves to mourn his departure, 3 sons and 2 daughters. He was in good health until a few days before his death. Deceased was a man of excellent character, a kind father and good neighbor, was highly esteemed and respected by all who knew him. Services were conducted at the house by Abram Metzler of Martinsburg, Pa. Text, "There is but a step between me and death." Interment in the Luthersburg Cemetery.

Hostetler.—Wilma Lorean, daughter of Frank and Lizzie Hostetler, was born Aug. 18, 1913; died near Inman, Kans., May 20, 1914; aged 9 m. 2 d. The cause of her death was spinal meningitis. She was sick only 3 days and was not considered seriously ill when the family retired. A little later they awoke and found her spirit had gone to the one who gave it. The family requests the prayers of all God's praying people that they may live lives that will be acceptable to their heavenly Father, so that when their life's work is ended they may be so happy as to meet the dear one in glory.

"This lonely bud so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise doth bloom."

Funeral services were held at the West Liberty Mennonite Church conducted by C. D. Yoder and Allen H. Erb.

Augspurger.—Mary Augspurger was born in Butler Co., O., May 10, 1842; died from an attack of pneumonia at her late home in Champaign Co., O., May 12, 1914; aged 72 y. 2 d.

She was united in marriage with Christian Augspurger Mar. 27, 1866, who preceded her to the eternal world Jan. 31, 1907. To this union were born 4 children (Sarah, Emma, Bena and Wilhemina), who are left to mourn the loss of a most precious and kind mother. She also leaves 2 grandchildren, 2 brothers, 2 sisters, and many friends survive her. In her youth she united with the Amish Mennonite Church, in which she remained faithful to the end.

"Sweetly sleep, then, dearest mother,
Since our Savior thought it best,
Earthly life to change for glory,
Cares and trials for sweetest rest."

Funeral services were held May 15, at the South Union Church, conducted by S. E. Allgyer, assisted by J. J. Warye. Interment near the church.

Meier.—Mrs. Amanda Meier, beloved wife of Frantz Meier, died April 18, 1914, at their home near Berlin, Ont.; aged 69 y. 3 m. 24 d. She leaves besides her sorrowing husband, 10 children, which were all present at the funeral. She was a kind and loving mother and an affectionate grandmother and will be greatly missed in the home. Funeral services on the 21st at the house by Urias Weber and at the East End Mennonite Church at Berlin by Pre. Weber in English and Pre. Bowman in German.

Her death was sudden as she had been working all day Friday as usual and between 2 and 3 o'clock in the night she was seized with a sick spell and by the time the doctor arrived she was a corpse, death taking place early Saturday morning. Calmly fallen asleep in Jesus.

We miss, her, oh, we miss her,
When we see the vacant chair;
And the room is sad without her,
For there is no grandma there.

By a grandchild.

Yoder.—Samuel K. Yoder was born in Mifflin Co., Pa., Sept. 26, 1834; moved with his parents to Logan Co., O., in 1851, where he was married to Sarah Troyer in 1856; moved to Lagrange Co., Ind., in 1863. His wife died June 15, 1872. To this union were born 7 children, of whom 3 survive. Was married again to Barbara Yoder in 1873. To this union were born 10 children, of whom 4 survive. Moved to Cass Co., Mo., in 1890, where he resided until death. He died May 20, 1914; aged 80 y. 7 m. 24 d. He confessed his Savior in his youth and united with the Amish Mennonite Church of which he remained a faithful member until death. He was confined to his home for 3 years and 6 months, being unable to walk for 2 years and 9 months, gradually declining in speech and strength, enduring all very patiently, when death came unexpectedly.

He leave a sorrowing wife, 5 sons, 2 daughters, 33 grandchildren, and 9 great-grandchildren to mourn his departure.

The funeral was held at the Sycamore Grove Church May 23, conducted by J. J. Hartzler in German and L. J. Miller in English. Text, Job 19:25, 26. Interment at the Clearfork Cemetery.

Greer.—Emma Adeline Greer (nee Zook) was born near West Liberty, O., July 30, 1863, and peacefully passed to her reward May 19, 1914; aged 50 y. 9 m. 18 d. Her death was due to a complication of diseases.

In January, 1889, she was united in marriage to James M. Greer. To this union were born 6 children, 4 of whom preceded her to the spirit world in infancy; the others (Mabe and Ernest) survive.

In the year 1889 Bro. and Sister Greer moved to Garden City, Mo., where they resided until 1911, when they came back to the vicinity of West Liberty, where they have since lived.

Her last five years had been years of suffering, but she bore it all very patiently, never murmuring nor complaining, frequently desiring for the end to come, to be in the presence and associations of her Master, where pain and sickness are unknown. She will be greatly missed in the home, in the Church, and in the community. She united with the Mennonite Church in her early life where she ever proved her faithfulness and true Christian fidelity. Thus with the example of her noble character and her positive hopes for the future, we have every evidence the transition was for her eternal happiness. "Just now we are thinking, dear mother, Of the grief that has come to our home, How you left us in silence one morning, All so lonely in sorrow and gloom."

Funeral services at the Oak Grove Church, May 21, conducted by Bros. S. E. Allgyer and J. J. Warye. Interment in the Hooley Cemetery.

Steiner.—John M. Steiner (who had been an invalid for nearly two years) died April 30, 1914; aged 85 y. 5 m. 7 d. He was born in Wayne Co., O., Nov. 28, 1828, and was married to Elizabeth Amstutz Sept. 9, 1852. To this union were born 11 children. His wife and 2 children preceded him to the spirit world. He was buried in the cemetery near the Swiss Mennonite Church near Dalton, O. Funeral services were conducted by Nicholas Amstutz at the house and at the church by J. J. Nusbaum and J. Moser in German and C. N. Amstutz in English.

Bro. Steiner united with the Swiss Mennonite Church in his 20th year and lived an exemplary Christian life to the end of his days. But few equaled him in the obedience to the true orthodox faith, following in the footsteps and commandments of our Savior. He was respected by nearly all who knew him. The large church was filled to overflowing. He leaves 9 children, 60 grandchildren, and 52 great-grandchildren. One sister (Mrs. Fred Conrad), Peter D. and Samuel Steiner of Bluffton Ohio, and Peter and Samuel were present at the funeral. His son, Samuel, who had been afflicted with rheumatism, also one daughter, could not be present at the funeral.

He had a desire to depart from this wicked world, yet was resigned to God's will. The Bible and the "unpartyish Song Book" were his principal books, though he had other books to read. He had selected several songs to be sung at his funeral. He laid great stress upon the teachings of Paul who was moved by the Holy Ghost to write what he did, I Cor. 11:1-16 among the rest. It is useless for any man to teach other doctrines besides what Paul and the other apostles taught. Gal. 1:8, 9. Some of his letters to the writer may be published later, the Lord willing.

Landes.—Barbara Landes, nee Miller, was born in Holmes Co., O., Jan. 31, 1831; died at Hesston, Kans., May 16, 1914; aged 83 y. 3 m. 15 d. She was married to Alpheus Landes, Aug. 18, 1850. To this union were born 6 sons and 4 daughters, all of whom survive her except 1 daughter. She is also survived by a half-brother, 47 grandchildren, 5 grandchildren having passed on before, and 32 great-granchildren, making a total posterity of 94. Bro. and Sister Landes moved to Kansas in February, 1880, and settled on a farm near Canton in McPherson Co., where they resided the remaining days of their wedded life, the husband having preceded her to the spirit world on June 12, 1912. Grandmother Landes was one of these quiet, contented, amiable mothers in Israel. Her life was full of good deeds. She had a kind word for everybody and lived peaceably with her neighbors and faithfully served her God and her Church. She united with the Mennonite Church in early womanhood and for 60 years was a faithful and consistent member. After the death of her husband she spent most of her time with her children. It was at the home of her daughter, wife of Bro. Sam Wenger, that she breathed her last. She was much concerned for the conversion and welfare of her children spiritually and made it a practice, as long as she was able, to daily go out to a seculded place and pray for the conversion of her children. May her prayers be answered, even after her departure. Her end was peaceful, having succumbed to the affection she had for 40 years, dropsy, which affected the heart. Funeral services were conducted at the home at Hesston on May 18, by J. B. Smith and D. H. Bender, and at the Spring Valley Church in the afternoon by D. A. Diener, D. S. Brunk, and D. H. Bender; text, "She hath done what she could." Interment in the cemetery adjoining.

The plan of preparation depends upon the nature of the lesson; and the plan of teaching depends upon the nature of the class.—S. F. Coffman.

Items and Comments

The Presbyterian general assembly in its recent meeting at Chicago reaffirmed its position against Sunday amusement in any form. The only thing to be regretted about that is that the meeting was not unanimous in this conclusion. There are few things more destructive to real joy in the soul than the monster-god known to the world as "pleasure." Since God created the Sabbath for man, let man "remember the Sabbath day, and keep it holy."

Peace negotiations between the mediators appointed by South American countries and representatives from the United States and Mexico are progressing at a satisfactory rate. The war fever is abating, and prospects for permanent peace are brighter than they have been for weeks. At the same time there are possibilities ahead on the other side. General Carranza is forging ahead with his plans of seizing the Mexican government after capturing the Mexican capital, and the United States refuses to sign the protocol without its having the consent and support of the Carranza forces. It is hard to put an end to a war until all sides are willing to quit fighting.

Another false prophet has come to grief. For some time a man by the name of Sykes posed in Los Angeles, Calif., as some great one especially endued with power and wisdom from on high and gathered a following of about 400. Waxing bolder, he set the date when Los Angeles should be destroyed as was Sodom of old. Some of his deceived followers cried aloud in the streets for mercy, and the "prophet," who is said to have secured large sums of money from them, gave them assurance on condition that they remain faithful hereafter. Finally the day of suposed retribution came, but Los Angeles remained as before. Sykes has gone elsewhere—possibly called to "larger" fields of usefulness.

Another great steamship disaster is recorded in the sinking of the Canadian Pacific liner "Empress of Ireland" with 1367 persons on board. Of these 934 are reported lost and the rest saved. The ship collided in a fog with the Danish ship "Storstad" and sank in 14 minutes. The crash occurred off the coast of Father Point, about 150 miles from Quebec, and went down in plain sight of the shore, its sudden sinking making it impossible to rescue more lives. (The "Storstad" has since then been held by the Canadian Company for damage estimated at $2,000,000.) This great disaster has stirred anew the demand for greater caution and security in steamship navigation —it ought also to awaken greater interest in the fact that we are all upon the brink of eternity and liable to be called over at any time. Hundreds went down on the "Empress of Ireland." Thousands daily are sinking on the ship of life, some without a moment's warning.

No member of the natural body can be severed from connection with the head and retain life. Neither can Christian workers maintain spiritual life without co-operation with Christ the Head of the Church.—C. F. Derstine.

All corrections should be made with a view of strengthening the consciences of children.—S. F. C.

MENNONITE GENERAL CONFERENCE

At the last General Conference a committee was appointed to arrange time and place for the next General Conference to be held in the summer or fall of 1915. To accommodate the increased attendance, it was decided to hold the next meeting in a tent, making it necessary to hold it earlier, before cold weather.

The committee takes this method of making a call to the congregations of the brotherhood for invitations to hold the next General Conference in their midst. In the invitations please state the time preferred. We also invite brethren interested in the General Conference to correspond with the committee relative to a suitable time for this important meeting. We shall be pleased to have your invitations and the suggestive correspondence before July 15, 1914. Send all communications to the chairman of the committee, D. H. Bender, Hesston, Kans., or to the secretary, J. S. Hartzler, Goshen, Ind.

J. S. Hartzler.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Church Conference will be held this year near Archbold, Ohio, June 11 and 12. Parties coming from the West on Lake Shore R. R. stop off at Archbold and telephone to Bro. S. S. Wyse. If you should be on a through train stop off at Bryan and take street car to Archbold. Those coming on the Wabash stop off at Elmira and inquire for Bro. Eli Short. Those coming from the East, either on the Lake Shore or Wabash, stop off at Wauseon and take street car to Pettisville and telephone to Bro. C. Britsch or Bro. D. W. Burkholder. Those coming from Toledo on street car stop at Pettisville and phone to E. L. Frey. Coming from the South on the D. T. & I. R. R. stop off at Wauseon and go to Pettisville on street car. A cordial invitation is extended to all.

C. Z. Yoder, Secy.

It is urged that members of the Eastern A. M. Conference meet on Tuesday P. M. preceding the Conference to arrange for Conference work.

S. E. Allgyer.

The Ohio Mennonite Sunday School Conference will be held at this place just preceding the Church Conference, beginning Tuesday evening, June 9, and continue until Wednesday evening, June 10.

P. R. Lantz, Secy.

ANNOUNCEMENT

The Lord willing, the Conservative Amish Mennonite Conference is to be held with the Lewis Co., New York, congregation, June 8 and 9, 1914. Those coming before June 5 should write to C. M. Nafziger, Route 5, Lowville, N. Y. All incoming trains will be met at Lowville June 5 and 6.

ANNOUNCEMENT

The meeting for the organization of the "Eastern Mennonite Board of Missions & Charities" will be held at the Mennonite Church, E. Chestnut & Sherman Sts., Lancaster, Pa., on Monday June 8, at 1 o'clock, P. M.

Peter R. Nissley, Secy.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri. 1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

ANNOUNCEMENT

The Young People's Bible Meeting Topic Committee is called to meet June 13, to select and arrange the topics for 1915. The Committee earnestly solicits information relative to the needs of the work in the various communities, and suggestions for the selection of topics. The Committee needs the prayers of the Church that the work for the coming year may be outlined to the best interests of our young people and the cause of Christ. We request that all those interested in this work forward what information and suggestions they have to J. R. Shank, Carver, Mo., several days before the date of meeting, and all communications will be carefully considered by the Committee.

Committee,
Per H. Frank Reist.

We cannot effectually administer the spiritual balm until we ourselves are well and strong in the grace of the Lord Jesus Christ. Sickly people need help themselves, how then can they help others.—Sel.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 11, 1914 (Gospel Witness Established 1905) No. 11

EDITORIAL

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

That was a good, live meeting of the Ohio Conference, a report of which we print elsewhere in this issue. The way the brethren went about their work indicates earnestness, and we trust that the work of the conference may do much to strengthen the cause of Christ in that field.

Have you been reading what Bro. J. B. Smith has to say on the inspiration of the Bible? Although this is a live subject in these days of materialism, it ought not to be a matter of question on the part of any one believing in Jesus. If the Bible is not from God, it must be the invention of designing men, and Christianity is a farce.

Feet-washing.—We often hear the ordinance of the Lord's house, taught in Jno. 13:1-17, referred to as "foot-washing." A brother, writing about this says, "I object to the term. It indicates only half-way service. . . . Not "foot" washing, but **feet** washing carries with it the true sense and meaning of the ordinance. Not half humility, half service, but whole-hearted—both feet in the service of God and the Church is what counts. Let us note this point, even in conversation and writing." To many the point seems small; but we might as well be accurate, as accuracy is something to be desired in all things. Call it **feet-washing,** for such it really is.

Sound Literature.—We have repeatedly asserted ourselves concerning the distribution of literature that is sound and wholesome, and sounded a note of warning against literature that is most excellent and fascinating in a way but is worse than useless because of the poison germs in it. We hereby repeat the advice and warning. However, there is one phase of this question to which we call attention, and concerning which we may have been misunderstood. Take our commentaries, for example. We have never seen a single one of them—Matthew Henry's Clarke's, Jamison, Fausset & Brown's, Peloubet's, Arnold's Tarbell's, etc.—that was entirely free from teaching that we did not believe. Where to draw the line on such literature is a question, and we admit that we have been unable to solve it. We understand, of course, that there is a difference between a book that is sound and wholesome as a rule with here and there a point which we do not endorse but so well understood that no one will be deceived by it, and a book which reads smoothly on the surface but with hidden heresy in it deceives the inexperienced and unwary. We understand, too, that there are some books which we could recommend to experienced persons which we would strongly advise against being placed into the hands of the inexperienced. We have done our best to keep our list of books free from such literature as is liable to mislead the average readers, and any effort you may see fit to make to help us maintain the standard will be appreciated.

Faith and Character.—These are two great essentials in ideal Christian life. Without the former there can be no salvation (Heb. 11:6); without the latter, no acceptable service.

"By grace are ye saved through faith," and "without faith it is impossible to please him." It is through faith that we gain access to the Father, receive forgiveness of sins, make the truth of God's Word a part of our lives. It is as absurd to speak of a saving faith without life as to speak of a natural life without a natural body.

But as "faith without works is dead," so is faith without character worthless, at least so far as service is concerned. We have seen men who had a clear conception of Christian duty, would tell others how to live, and make a creditable showing in meeting; but their practical worth in Christian service amounted to little because they lacked in character. They were weak in that they had no moral stamina; they lacked stability, yielded to all kinds of influences whether good or bad, were devoid of moral sense, made little or no use of their conscience, and their lives were stumbling blocks to others. Such men can not be trusted, for their weakness makes them unreliable Whatever of good there may be about them is made void through their inconsistent life.

Trust the man with strong character; the man of faith and with the courage of his convictions; the man with conscience bright, "whose word is as good as his bond," whose courage and faithfulness do not desert him in time of trial; the man who is positive yet kind, firm yet easily to be entreated, self-respecting yet unselfish, "temperate in all things," endued with the spirit of never-give-up. When such character is combined with a living faith in Christ, we have a soldier of the cross who is in the habit of winning victories for God.

INSPIRATION OF THE BIBLE

By J. B. Smith

(Extracts from the chapter on "The Bible," to be published in our forthcoming book on "Bible Doctrine")

(Continued)

Words as well as Thought Inspired.—That inspiration extends to the words and not to the thought only is evident from the following considerations:

1. The Scriptures directly affirm this fact. The Bible is a record of God's truth. But a record consists of language. Scripture is language, or words committed to writing. When the Bible declares that Scripture is inspired it thereby vouches for the inspiration of the words. Notice such scripture passages as the following: "I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12). "Write thou these words" (Ex. 34:27). "I will put my words in his mouth" (Deut. 18:18). "The Spirit of the Lord spake by me" (II Sam. 23:2). "Speak with my words" (Ez. 3:4). "Well spake the Holy Ghost by Isaiah the prophet" (Acts 28:25). "We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). "Write * * * * what the Spirit saith unto the churches" (Rev. 2:1, 11). From these scriptures we conclude that God is responsible for the very words uttered.

2. God nowhere is said to have given thoughts to men and then left them to express them in their own words. In some instances at least the writers of Scripture did not understand the messages they wrote, hence they could not have expressed them in their own language. See Num. 22; Dan. 12:8, 9, I Pet. 1:10-12, and II Pet. 1:20, 21, where we have the direct teaching that prophets and holy men of God spake not by their own will and that they searched diligently and inquired concerning the import of their own messages.

3. In the New Testament, when quotations are made from the Old, we find that arguments and doctrines are based not only upon lengthy passages but even upon phrases; as in Heb. 12:26, 27: "Yet once more;" upon single words; as "all" in Heb. 1:8, and "one" in Heb. 1:11; upon the tense of a verb, Luke 20:37, and upon the number of a noun, Gal. 3:16.

4. Jesus in referring to the Old Testament Scriptures declared that "not one jot" (the smallest letter in the Hebrew language), or "tittle" (a mere point in certain Hebrew letters, extending the base line so as to distinguish them from other letters) "shall pass from the law until all be fulfilled" (Matt. 5:18). Jesus (like Paul in Gal. 3:16) declared not only for *verbal* inspiration, but even for letter inspiration. And if Jesus had such a reverence and sacred regard for the inviolability of the Old Testament Scriptures, what should ours be for the New? Are we claiming too much when we declare with the great Bible scholar, Dean Burgon, that "the Bible is none other than the voice of Him that sitteth upon the throne —every book of it, every chapter of it, every word of it, every syllable of it and every letter of it is the direct utterance of the Most High?"

5. The wisest of men frequently have trouble to express adequately their own thoughts, which are finite, in words; how much less adequately could they be supposed to express the infinite thoughts of God in words if left to themselves.

6. Warnings connected with the sacredness and inviolability of Holy Writ always have reference to words. Moses' warning is, "Ye shall not add unto the *word* which I command you" (Deut. 4:2). Solomon's warning, "Every word of God is pure .... add thou not unto his *words*" (Prov. 30:5, 6). John's warning, "If any man shall add unto the *words* of the prophecy of this book" (Rev. 22:18, R. V.).

7. From the nature of the case it is but reasonable that God should make a revelation of His will in words, for that is the only way men have to appreciate and understand His thoughts and purposes.

Testimonies of Scholarly Men.—It has been claimed by some that most of the great scholars of the world have rejected the doctrine of verbal inspiration. We give here a few of the many witnesses of noted scholars and Biblicists to this doctrine.

"The inspiration of the Scriptures extends to the words. In the most formally didactic passage in the whole Bible on this subject (I Cor. 2:10-13) the apostle expressly asserts that the truths revealed by the Spirit he communicates in words taught by the Spirit."—Charles Hodge.

"That we have an inspired Bible and a verbally inspired one, we have the witness of God Himself."—A. A. Hodge.

"The divine influence exerted upon the writers of the Bible was such that what they wrote was what the Lord would have them say, and they were preserved from error in both thought and verbal expression."—William Henry Green.

"We have the most emphatic testimony that inspiration extends to the words of Scripture."—Francis L. Patton.

"The sixty-six books of the Old and New Testaments are veritably the Word of God, as absolutely as were the ten commandments written by the finger of God on the two tables of stone."—Tregelles.

"Nothing can be more clearly, more expressly, or more precisely taught in the Word of God, and while other important doctrines may be met with passages of seeming opposition, there is not in the language of the Scriptures one expression that even appears to contradict their plenary and verbal inspiration."—Robert Haldane.

"I believe in the plenary inspiration of every word of the original text of Holy Scripture and that the inspired writers were infallibly guided by the Holy Ghost both in their selection of matter and the choice of words."—Bishop Ryle.

"Whilst the individuality of each writer was preserved the words themselves with their various inflections as well as the subject matter were given to them by the direct inspiration of God."—Robert Anderson.

Spurgeon and twenty-nine others, including the most able scholarly men of England, issued a manifesto, in which they say: "We are constrained to avow our firmest belief in the verbal inspiration of all the Holy scriptures as originally given." The General Assembly of the Presbyterian Church of America declared themselves as follows: "The Bible as we now have it in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, is the very word of God and consequently wholly without error."

Remarks.—It should be remembered that the plenary inspiration does not always vouch for the truth of the *sentiments* expressed. On the other hand it recognizes that there are sentiments recorded and designated in God's Word as lies and falsehoods. Such are Satan's words to Eve, "Thou shalt not surely die;" his words to Job, "All that a man hath will he give for his life." Job's friends also expressed a number

of sentiments that were untrue, and were met with God's rebuke. It is true, however, that Satan lied and that Job's friends uttered falsehoods, and the Bible makes a true record of such lies and falsehoods. The fact in such cases is, the record is inspired and not the sentiment.

Some Objections Considered.—Let us notice some of the objections to the doctrine now under consideration. Following are the more important ones:

1. *The charge of discrepancies and contradictions.*—It is admitted that there have been errors of copyists and translators, and with these have come the variable readings, and in some instances seeming contradictions. The Christian Church has never claimed infallibility for the translations or for the copies of Scripture in their present form, but she *does* claim this for the original autographs. She also claims on the highest authority that not one important doctrine or fact of Christianity is affected by these variations and seeming contradictions. It stands unquestioned that if all the facts were known all such seeming discrepancies and contradictions would be removed.

2. *What does it avail if the original autograph copies of the Bible were infallible if the Bible as we have it today is not?* We might with equal propriety say, What use is there in following Christ, seeing that there is no one today who is adequately repeating His life before us? Dr. Burrell gives this quaint, yet pertinent illustration: "A man who wears a pair of patched trousers may have little interest in knowing that they were whole when they came from the tailor's hands, but not so in the case of the tailor. His reputation demands that they shall have been perfect when they were delivered." It has been well said that we have no more right to suppose that God gave a revelation of Himself and of His will to man that contains a single error than that we have a right to think that He made a world in which sin existed.

3. Objection is made to the verbal inspiration of Scripture because of *the seeming lack of verbal conformity in the quotations made from the Old Testament in the New.* First, it is a matter of fact that in most cases the quotations are given with perfect verbal accuracy. In the second place, it does not follow that if the words of the Old Testament were infallible and an infallible writer of the New Testament makes use of a passage from the Old Testament that he must transfer the words unchanged. A. A. Hodge well says: "Surely if a human author may quote himself freely, changing the expression and giving a new turn to his thought in order to adapt it the more perspicuously to his present purpose, the Holy Spirit may take the same liberty with His own." See also Fairbairn's "Hermeneutical Manual," and Lee, "The Inspiration of Scripture," where this objection is fully answered.

4. *The differences in the verbal statements of the Gospels* are sometimes held up as disproving verbal inspiration. When it is remembered that the four writers—Matthew, Mark, Luke, and John—wrote to different classes of people and that each one adapted his message to the purpose in hand, the verbal variations, the additions and omissions apparent in the four Gospels, and bearing in mind the great amount of unquoted material (Jno. 21:25) they had to draw upon had they needed it, these things will appear rather as proofs of verbal inspiration than arguments against it. Sometimes there is an apparent but not a real contradiction.

Take, for example, the superscription on the cross as given by the four evangelists. Let us observe (1) that the superscription was written in three different languages—Hebrew, Latin and Greek. (2) that according to the words of each evangelist preceding the superscription there was a different purpose in each; (3) that Matthew would likely quote from the Hebrew superscription, Mark from the Latin and Luke from the Greek. John, who wrote later and for all Christians, includes Jesus' place of residence which the others have not given. We see that just as we need the four accounts of the life of Jesus to give us a full and complete Gospel so we only get the full superscription on the cross by combining the accounts of the four evangelists. Let us compare these different superscriptions and notice that there is no contradiction but perfect harmony:

Matt. 27:37: "This is Jesus the king of the Jews."
Mark 15:26: "the king of the Jews."
Luke 23:38: "This is the king of the Jews."
John 19:19: "Jesus of Nazareth, the king of the Jews."
Entire superscription—"This is Jesus of Nazareth, the king of the Jews."—Adapted from Collett.

Hesston, Kans.

THE CITY OF GOLD

By Ida M. Layman.

For the Gospel Herald.

(Selected from Rev. 21 and 22.)

There's a beautiful city which eye hath not seen,
Where the river is flowing through pastures of green;
'Tis the home of the blessed, in the Bible we're told
The name of that place is the City of Gold.

The walls are of jasper, all radiant and bright,
The gates are of pearl, resplendent and white;
Its clear crystal sea as of glass to behold,
Oh! what beauties await us in the City of Gold.

They need neither candles nor light of the sun,
For the light of the place is the Crucified One;
The inhabitants there do always behold
The Lamb as the light in the City of Gold.

No sickness or pain shall be felt any more,
No sorrow or crying when we reach that blessed shore;
For all will be changed to the new from the old,
When we pass through its door to the City of Gold.

There it is all calm and peaceful within,
There is nothing impure, nor the least taint of sin,
No one that defileth can enter the fold,
Or walk in the light, through that City of Gold.

There the saints of all ages together will meet,
And cast their bright crowns at the dear Savior's feet;
They will swell the glad charms with sweetness untold,
To Him who hath brought them to the City of Gold.

Dear friends who have left thee and gone on before,
May be watching and waiting beyond the blest shore;
To rejoice with the angels that thy name is enrolled,
In the Lamb's book of life in the City of Gold.

The gates are wide open, would'st thou enter in!
Then plunge in that fountain that is open for sin,
Having faith in the Savior alone we are told,
Is the passport we have to the City of Gold.

Come then, O sinner, if thy heart be true,
In that beautiful place there's a mansion for you;

(Continued on page 173)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1721 11th Ave.)

Dear Herald Readers. Greeting in Jesus' Name:—This letter finds us still engaged in the Lord's work. Sister Smucker and Sister Stauffer have gone to the country for a few weeks' vacation. This makes the mission force much smaller, but the sisters are enjoying a much needed rest. With the warmer weather and the open parks comes the problem of decreased attendance in Sunday school and church services. We covet an interest in your prayers that the work may go on and many receive the witness during the coming summer months.

Following is the financial report of money receivel during the month of May. Ten dollars were sent in from Doylestown marked "for the needy," donor unknown, but we use this means to acknowledge its receipt and will state that it has been applied as requested:

No. 101	$ 2.00
Blough Cong.	16.35
No. 102	5.00
No. 103	2.00
No. 104	5.00
Volant Cong.	11.12
Weaver Cong.	10.00
No. 105	1.00

Yours in Him,
J. L. Stauffer.

June 1, 1914.

Kansas City, Kans.

(Argentine Station)

"Oh sing unto the Lord a new song: for he has done marvelous things."

Surely, we have great reasons to praise God for His innumerable blessings He is continually showering upon us and the work at this place. Truly, He has done marvelous things for us. We are made to rejoice that the spirit of the Lord is still striving with men and there are those who have been willing to accept Christ as their personal Savior. We believe there are yet many more with whom the Spirit is striving and who are counting the cost but as yet have not been willing to surrender.

The work is slowly progressing and is quite encouraging at the present time. Our force is somewhat weakened during the absence of the superintendent, Bro. Mininger, but we hope he may prove to be a blessing wherever he may labor. Bros. Allan Good and Harry A. Diener have been filling the regular appointments. Bro. Good gave us many good thoughts on "The last week of Christ's life," using as a text Matt. 27:22 at the Argentine Mission on Sunday morning, May 31. Bro. Diener gave us an interesting explanation on the book of Job in the afternoon at the 7th St. Mission. He also spoke in the evening, using for a text, Rom. 6:23. Two precious souls, who had once been in the service of our blessed Master, but had again gone back into the world, confessed Christ and were made willing to again renew their covenant with God. May many prayers ascend to the Father in behalf of these and that many more may come. As we look about us we see sin abounding on every hand. The calls are so many but why are there so few responses? Truly "the harvest is plenteous, but the labourers are few." My brother, my sister, do not hesitate because you think you can not do as much as some others. We must begin with "little things." May God bless His work everywhere. Pray for us at this place that we may be faithful.

Yours in the Master's service,
Alice Hershberger.

June 1, 1914.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greeting in Jesus' Name:—We continue to labor on in this corner of the great harvest field. We are glad for the promise. "Fear not little flock, it is your Father's good pleasure, to give you the kingdom." Whooping cough and measles have been among our little folks and kept them from coming to the meetings; and now since the weather is warm, there are many attractions to draw them away. It seems these dear ones are seeking satisfaction in pleasure. Pray that we may lead them to Jesus, the only satisfying portion.

One of our number has sealed his covenant by water baptism. May the Lord guide him continually.

We have been kindly remembered by donations of money, food, clothing, etc. There are always sick and poor to be cared for, and we appreciate help for these needy ones.

The Lord willing, Bro. Noah Mack will preach Saturday evening, June 13, also the 14th afternoon and evening; Jacob Clemens, June 21; Lehman Kraybill, June 28; Christ Allebach, July 5; John K. Charles, July 12; Jesse Mack, July 19.

Happy in Jesus,
Mary S. Denlinger.

June 3, 1914.

Canton, Ohio

(1935 3rd St., S. E.)

Sunday, May 31, was a blessed day at the Canton Mission. At the morning service two young ladies were received into the Church on confession of faith.

At the evening service one sister was received by letter and two reclaimed. Communion services were also held. Bro. J. S. Gerig spent the day with us and officiated at these services. Recently we have enjoyed short visits by a number of ministering brethren and Christian workers. We expect to begin tent meetings on July 12, with Bro. G. P. Schultz from Chicago Happy Hour Mission in charge. We are asking the Lord for more help during those special efforts. Rememer this work to the Lord.

Alvina E. Brenneman.

June 3, 1914.

KAUSILA AND HER SON

By Sarah Lapp.

For the Gospel Herald.

Kausila is an old woman who has been a widow for many years. She was the mother of six daughters and one son, four having died in infancy. When famine came on in 1899 they came to be in want, so her son went off in search for work, came to Dhamtari and found work on the government road. One day he climbed a tree and fell, hurting his back very badly, so was taken up and taken to the Mission poor house, which at that time was just outside the Mission compound, where he was cared for. He was not able to go about for a long time. In the meantime his mother came to Dhamtari to search for him and found him there. She said she cried very much and could not leave him. She found some work and stayed near by. He recovered slowly and was finally able to do some work. He became acquainted with a woman who had been brought to the dispensary crippled with rheumatism, after she became better and could do a little work they decided to live together, both cripples, but able to make their own living. Kausila his mother stayed with them and did the work about the house. About three years ago they decided to become Christians, so were instructed for some time then given a Christian marriage and baptized. The mother was also bap-

tized with them. They have two children and seem to get along better than some who are not cripples. Kausila lived with them until about eight months ago, it was thought best for her to come to the Women's Home where she seems to be contented and happy, and is a help to the younger women who look up to her as a mother. She has spent many years in hardship, but we hope her last days may be spent in peace, having learned of Jesus and His love to her.

Dhamtari, C. P., India.

WORK

By Matilda Steckley.

For the Gospel Herald.

"Son, go work today in my vineyard." Who is the son? God is our Father. We are His children. "Son" in the parable means every one of us.

Therefore God wants us all to work in His vineyard. It is a field of labor for every one, and everything that is good and that helps to make people better belongs to this vineyard.

This vineyard is everywhere. We can work for Jesus wherever we go. The home, the public school, the street, the store, the shop, are all included if we do God's work in them.

The Father says, "Go, work." The grape growers of America work in their vineyards every month in the year. So it is in God's vineyard; there is plenty work all the year round. There are children to be brought into the Sunday school, people to be invited to the services of the church, sinners to be taken to the Savior, sick to be visited, hungry to be fed, weak to be upheld, and ever so many other things that God would have us to do. We are expected to be always ready for every effort in Christian work.

God wants willing workers. So what we want to do in this Christian life is to do God's will; and not only work for Him because it is demanded of us, for then our work would seem as a burden, and almost too heavy to bear, and would not be as God would have it be. Christ says, "My yoke is easy, and my burden light." We find that after all there is only a small portion of this great work of the world that belongs to us.

The Master does not say to us, "Go and do everything," but He marks out an especial path for each one of us, and gives to each an especial duty. So our responsibility is simply to do that which we are called to do.

"The steps of a good man are ordered of the Lord," not his way only but each separate step in that way.

God says, "Work **today.**" There is work for the children as well as for others.

Many a person has been saved through the influence of a child. So it is better to begin in childhood.

Those who begin early in youth usually make better workmen than the same persons would had they postponed the matter until later in life. A man does not go to learn a trade after he is well advanced in years.

As a rule it is necessary to begin young in order to become skillful in mechanical work. The same can be said in spiritual work.

God wants every one **now.** The laborers are few and the work great and our prayer should be to be made willing to do our share of the work.

And may we learn to speak words of love, of tenderness, of courtesy, and may we do more the things that need to be done now, making the most of each golden moment as a priceless gift of God's love.

Albany, Oreg.

WHY FOREIGN MISSIONS PAY.

My house being Nichinenshu, worshiped several idols, so there was no peace in my home, always violent winds blowing. I felt no comfort at all on account of there being no true love. I was weary of the world and felt heartily human miserableness slightly worhsiping idols having no means to drive out of my mind the present displeasure.

But having nothing to ease my mind, I had no courage to work in the world and I was very unhappy. I spent my money on drinking saki (liquor), and was comforted for a while, but habit of drinking getting stronger, at length I became one of the drunkards and was tempted by my friends to play in the bad place and became a regular parasite. By the result of profligacy I suffered sickness, the body and mind being weakened, I loved to be alone, but went to church and was very unhappy all day long. After three months I came to Osaka and felt somewhat better in my mind. Of course I had no friends there; then I went to work in a newspaper office. It was 11th of November, Taisho 2. Tuesday at night I came to Bethel Gospel Mission (our Mission hall) and listened to the pastor's preaching and felt deeply about immortal soul and sin and love of Christ struck my breast that I repented, bowing down before the presence of God.

Afterwards I was much enjoyed to come to church, expelling all the melancholy state of mind I had before. At present I not only hope in future kingdom of heaven but now I see kingdom is come and I was very happy that my old wickedness was taken away, and now I am a son of God keeping up pure life. Ah, my lovely God, how noble is His grace. Now I wish to let all the people know deep and great love of God and that I am one of the saved from the dark world. I want to lead the people who are loitering in the world to a knowledge of the truth of the true God.—

(Signed) Hashimoto San.

About 125 villages, representing about 100,000 people are getting the Gospel from four stations in the neglected regions. Twenty dollars per month supports one of these stations. That is, it pays the Evangelist, the Mission hall rent and expenses, and the Evangelist reaches as many villages as will represent between 20,000 and 25,000 people with the Gospel of Jesus Christ. A Native Evangelist (single man) can be supported for seven dollars and a half per month.—The Vanguard.

GROWTH OF "FAITH OF ISLAM"

Christian missionaries are becoming alarmed at the rapid spread of Mohammedanism in Africa and India. In number of native converts it is leaving Christianity far behind. One-eighth of the entire population is now said to be Moslem, and in Africa, especially, that religion is spreading by leaps and bounds. There are various plans for stemming this tide, chiefly through education for the 80,000,000 unschooled children of Moslem lands. Seventy-five per cent. of grown-up Mohammedans are unable to read.—Echoes.

LIVING TESTIMONIES

By Clayton F. Derstine (Gleanings)

Between the sessions of meeting of the Mennonite Board of Missions and Charities, a special workers' meeting was held by the superintendents of various missions in which preachers and workers participated from many states and provinces; also some returned missionaries from India. It was a meeting long to be remembered, for many felt the need of letting the Holy Spirit take charge of spirit, soul, and body so that our lives might be truly rivers of living water produced by the Spirit. While the meeting was held out in an open space near the graveyard the experiences were not of a corpse nature, but living witnesses of the power of Christ to

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

"HE CARETH"

Casting all your care upon him: for he careth for you.—I Pet. 5:7.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss, unruffled by any strife;
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be;
When the lights are gone from the path I take;
When strength is feeble and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness;
And my life song changes to sobbing prayers,
Then my heart cries out to a God who cares.

When shadows hang o'er me the whole day long
And my spirit is bowed 'neath shame and wrong;
When I'm not good and the deepening shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh! wonderful story of deathless love!
Each child is dear to that heart above!
He fights for me when I can not fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakens the song:
The burdens that bow me down He bears,
And loves and pardons because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To aid and comfort us with His love.
He leaves us not when the storm beats high
And we have safety, for He is nigh.
Can it be trouble when He doth share?
Oh, rest in peace, for your Lord does care!

—Selected.

CHILD TRAINING

By a Brother.

For the Gospel Herald.

First, we should be prompt and punctual with them, being careful to say nothing that we do not mean. Never tell them an untruth; such as "a cross dog in the field," etc. Be honest with them. Never make a promise that you do not mean to fulfill or are sure that you can fulfill. When you tell them to do something for you tell them in a way that they know you mean it. Your firmness taken as a matter of fact, show kindness. In this way children will be some good to you and you to them. When you get old they will still obey you and do all they can for you. There is nothing nicer in this world than a family of obedient children.

When children are small and in their mother's laps is the time when child training should begin. Avoid putting superfluities on children if you expect them to be consistent members of the plain churches after they get older. It depends largely on our mothers as to whether the Mennonite Church is to continue to be a plain church. Consistency along the lines of simplicity would save many an evangelist. Preachers would not need to wear themselves out warning against pride. Home training is worth most of all. Solomon the wise man says, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Lancaster, Pa.

LEADING A LIFE WORTH LIVING

By Sarah Yoder.

For the Gospel Herald.

Are we truly leading a life worth living? We are living for the better or for the worse, for we can not stand on neutral ground, we all have to give an account for the very time we spend here on earth. Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." We are either good or bad, busy or idle. Not long ago I noticed a question, "What must I do to be lost?" Answer, "nothing."

But that is not what we wish to know, we want to know what to do to be saved. The answer is, "believe." This is followed by work. "Go ye," do what your hands find to do. Then, my Christian friends, let us sing with all our heart, soul, and mind:

"I want to be a worker for the Lord,
I want to love and trust His holy Word;
I want to sing and pray,
And be busy every day,
In the vineyard of the Lord."

If we sing this song with a sincere desire to be a real worker for the Lord and for His cause, there is not much time for idleness. If we hire to our Lord and Master to work in His vineyard, He will provide a place for us, if we are willing to be used accordingly.

There is a great variety of work in His vineyard, and He blessed His people with enough talents to work with, and everything will work together for good if we love Him, and our life shall be worth living. Sometime ago I saw in a paper something like this: "Many of our failures we must attribute to our half-heartedness if the Christian's life is worth anything, it is worth putting our entire heart and soul into it." So whatever is worth doing is worth doing right; and if our lot seems to be rather hard let us polish it up. There is a dark and a troubled side of life, but there is a bright and a sunny side too. Keep on the sunny side of life. It will help us every day. It will brighten all the day, and it is a sad mess indeed if we willingly keep on the dark side. We are then ready to step into trouble uncalled for, leading an indifferent, careless, reckless life not worth living. My wish is that we could say like Paul in II Tim. 4:7,8, at the time of our departure of this world: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Barrs Mills, Ohio.

ABOUT COSTLY MANSIONS

By E. N. H.

For the Gospel Herald.

First of all we may learn a lesson from the fowls of the air. They have no costly homes, but still our heavenly Father cares for them and they sing and chirp and are well contented.

Man is not so. He is never satisfied, but is all the time longing for something that is not good for him and God does not want him to have. It certainly must be wrong and displeasing to God when He looks down and see man squandering large sums of money in costly mansions filled with costly furniture, fine brussels and costly musical instruments, and many luxuries which are not necessary but harmful. It must be displeasing to Him to see church members absenting themselves from the house of the Lord for the purpose of preparing big Sunday dinners. These things are a hindrance to the cause

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Sunday School

For the Gospel Herald.

Lesson for June 21, 1914—Mark 10: 17-31

THE GREAT REFUSAL

Golden Text.—Ye can not serve God and mammon.—Luke 16:13.

Introductory.—Take one good look at our golden text. Then read the lesson carefully and take one good, long look at the young man pictured so vividly in the lesson before us. After this, apply the lesson learned to present conditions, and you will be well paid for the effort. Reduced to a cold business proposition, we have before us a problem of profit and loss. Making a spiritual question out of it, it is a question of eternal salvation or of damnation. The practical question to apply to each of us is, Is the Savior of men our God, or have we made a god of riches?

Faith and Works.—The young man failed because he approached Christ in the wrong way and refused to leave the way when Christ pointed out the right way for him to take. Coming to Christ he kneeled down before Him and asked, "What shall I do that I may inherit eternal life?" This question was once asked of Paul and Silas. Their answer was, "Believe on the Lord Jesus Christ." Here is where the young man fell short. Perhaps you may ask, If he did not believe in Christ, why did he kneel down before Him and ask Him that question? He believed in a sense; but the fact that he was devoid of the saving faith is made clear because he clung to his riches rather than to Christ as his salvation. Had he believed in the real sense of the word he would have accepted Christ's words gladly and followed Him. Instead of that he rejected His words and "went away grieved." He wanted to **do** something to merit heaven. Christ wanted him to put aside that which stood in the way of a full surrender and to trust in Him alone for salvation. When it comes to salvation, God does all the doing—our part is acceptance.

No Substitute for Surrender.—Christ put the young man through two tests. The first was the test of an excellent life. You might call it the test of self-righteousness. This test—"Do not commit adultery, do not steal, do not bear false witness," etc.—the young man professed to bear all right. What others might have said concerning his life, we are not told; but we will take his word for it. But the second test—get rid of his idol—was too much for him—he loved his money more than he desired salvation. It made him feel sad that he could not have both, but if he must give up one he will stick to his money. Now, be slow in your criticisms until you have put the test to yourself. Have you given up money, friends, self-righteousness, your all, and are you clinging alone to Christ for salvation? The one great lesson that we want to learn here is this: Good works, excellent traits of character, noble deeds, respectability, popularity, great riches, a position of authority and power—none of these can in any way be considered as substitutes for full submission to God, but on the other hand are often hindrances to it.

"Jesus Loved Him."—How was the love of Jesus manifested? By telling him the truth, though it was unwelcome. It may pain you to have to tell your friends some things about themselves that they do not like to hear. But ought it not to pain you more to look on in silence while you know these very things will destroy them, if not in time then surely in eternity? There is no surer sign that the love of God is shed abroad in your heart than that you faithfully, lovingly tell people of the things about themselves that you feel sure is hurting them and their work and their influence. "Faithful are the wounds of a friend." Because Jesus loved this young man He told him of the "one thing thou lackest."

The Danger of Riches.—It was after the young man had turned away that Christ uttered this famous warning against the deceitfulness of riches: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." It is true of the world today, as it was in the days of Jeremiah, "from the least of them even unto the greatest, every one is given to covetousness;" and yet there is not a greater hindrance to receiving the best things of life than money. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Blessings of the Surrendered Life.—"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—K.

I believe that our General Mission Board should urge all our conferences to organize local boards of their own.—J. K. Bixler.

Our Young People

CHILDREN OF HEATHEN PARENTS

Eccl. 12

Topic for June 28

MOTTO

"Go ye into all the world and preach the gospel."

THE STUDY HOUR

There are millions and millions of children all over this world of ours who are waiting to have their lives brightened with hope; waiting to have the glad tidings of salvation brought to them. On the other hand there are multitudes of children who are ready to help when they hear the call.

The ways in which they may help are various. They must first be interested and be shown how they may assist in the great work. Quite a common method used by many of our people is to give each child a small sum of money, say ten or fifteen cents, each spring and let him invest it in some way and in the fall bring in the returns. This money is then sent to the Children's Fund. Often large sums of money are raised in this way. It is well, then, that the children know where their money is sent and for what it is used. They will also be very much interested in hearing reports from these places.

SUGGESTIVE ASSIGNMENTS

This topic will necessarily need to be treated differently at different places, so the needs of the people at the various places will determine the nature of the meeting. The aim must be to create an interest in missionary work among the children. Remember that the children of heathen lands are wretched and miserable and are in need of the Gospel. This feeling must be made warm and giving or doing helps the process very much.

For Children.—

1. Text word, **Give.**
2. Study about the Captive Maid. II Kings 5:3.
3. Why should I be Interested in My Heathen Brother and Sister?
4. What can I do to Help the Missionary Effort Among Children?
5. What can I Give toward the Support of the Children's Missionary Fund?

For Adults to Think About.—

1. How can I Help the Children in Their Missionary Efforts?
2. Am I a Good Example to Them?

The Church does not only entrust her representatives, as the trustees of her various institutions, with her money, but also her sacred teachings; hence the need of all to be truly loyal.—Jno. W. Weaver.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 11, 1914

Field Notes

Communion services were held at Cullom, Ill., June 7. Bishop John Nice of Morrison, Ill., officiated. S.

An all day Sunday school meeting is announced for June 13, to be held at Frazer, Pa. On the program are practical subjects, assigned to wholesouled workers. An interesting meeting is expected, and a general invitation is extended to all interested to attend.

Communion services were held at the Union Church near Washington, Ill., June 7, following the conference. S.

Increased attendance and interest are among the encouraging features at the Oak Grove Church west of Grantsville, Md.

Last Sunday was communion Sunday at Masontown, Pa. A goodly number of people were in attendance.

The Sunday School Conference held near Metamora, Ill., June 2-4, was largely attended, and the discussion of subjects very inspiring. S.

Bro. J. L. Collier of Carver, Mo., writes hopefully of the work in his field. May these hopes be realized, in due season, by the conversion and ingathering of many souls.

Communion services were held at the Casselman Church near Grantsville, Md., last Sunday, with Bro. J. A. Ressler in charge. Bro. Ressler preached four sermons while in the community.

Bro. J. M. Kreider of Palmyra, Mo., attended the Illinois Conference. He preached the conference sermon. The message was timely, and was delivered with no uncertain sound. S.

Bro. D. N. Gish of Millersville, Pa., with his wife and two children, was present at the revival services at Wideman Church near Markham, Ont., on Tuesday evening, June 3, and took part in the services. B.

This week affords a feast of good things to the brotherhood assembling in Fulton Co., Ohio, for the Ohio Mennonite Sunday School Conference and the Eastern A. M. Church Conference. May heaven's blessings attend the efforts put forth.

Bro. Willis N. Yoder of Doylestown, Pa., who has spent several weeks at the Altoona Mission, was a pleasant caller at this office during the early part of last week. He is on his way westward, expecting to go as far as Sterling, Ill., before returning homeward.

Bro. S. E. Allgyer of West Liberty, Ohio, began a series of meetings at the Wideman Church, Markham, Ont., May 30, and will continue over Sunday, June 7. At this writing (June 5) 10 precious souls have turned to the Lord. We are praying for others. B.

Bro. E. J. Berkey of Waynesboro, Va., closed a series of meetings at the Gospel Hill Church, Rockingham Co., Va., on Saturday evening, May 30. Some of the results have been summarized thus: "Fine interest; church revived; 24 applicants for baptism and three to be reclaimed."

A Sunday school meeting is announced for the Mountville Mennonite Church, Lancaster Co., Pa., on Thursday, Aug. 6. May the meeting prove a blessing to all who will be permitted to attend, also that the influence of those present may be felt by all with whom they come in contact. M.

Tuesday, June 16, is the time set for a Sunday school meeting at Millersville, Pa. The first regular topic on the program is a sermon at 9:30, assigned to Bro. Benjamin Weaver of Union Grove, Pa., and the last is a sermon by Bro. J. D. Charles of Hesston, Kans. We hope to hear of a profitable meeting.

A new church was dedicated in the lower district, Rockingham Co., Va., about ten miles from Lindale Church, on Sunday, May 31. The new house of worship is well located, and we trust that the blessings of heaven may rest upon the efforts put forth there. The house has been named Hebron. Meetings are now in progress there, conducted by Bro. E. J. Berkey of Waynesboro, Va.

Communion services are announced for Schellburg, Pa., on Sunday, June 14. Bro. J. N. Durr, the bishop in charge, writes: "Communion services on Sunday, preparatory services on Saturday evening. We cordially invite brethren and sisters from other districts to be with us, as there are but few of us in number." We trust that his kind invitation may be accepted by many, and that the Lord may grant them a spiritual and profitable meeting.

Change of Address.—After June 8 the address of the Altoona Mission will be 1614 8th Ave., Altoona, Pa., instead of 1721 11th Ave., as heretofore. The change in location is due to the generosity of some brethren who were kind enough to purchase a home for the Mission. A large part of this was secured by public donations, and the rest of the burden is borne by some interested brethren until such a time when the building may be taken over by the Mission. May God richly bless the work at Altoona.

Correspondence

Albany, Oreg.

(Fairview congregation)

Greetings in Jesus' Name:—Sunday, May 24, communion services were held at this place, all members present partaking, and the ordinance of feetwashing was also observed. Our Sunday school and Y. P. B meeting is progressing nicely. Interest and attendance good. We feel to thank the Lord for the many blessings, both temporal and spiritual, He is bestowing upon us Pray for the work at this place.

Yours in His service,
J. M. Schlegel.

May 26, 1914.

Mazeppa, Alta.

Greeting:—We are having fine weather at present. Good health. Expect to have Bro. Shetler of Oregon with us by about the 10th of this month. Expects to stay with the different congregations in Alberta till one of the first days of July or till after the Conference for the Alberta-Saskatchewan district.

A. H. Wambold.

June 1, 1914.

Versailles, Mo.

Dear Herald Readers, Greeting:—On May 19 Bro. J. D. Mininger gave us a short visit. His sermon on "The Elements of Power in Christian Service" was interesting and instructive. May the blessings of God be with the brother at all times.

May 21 the church met to reorganize the Sunday school for the coming year, which resulted as follows: Supts., J. S. Dettwiler, Reuben Harder; Secy.-Treas., Lettie Wenger, Alice Driver; Chors., Edwin Swartzendruber, Jonas Dettwiler.

Bro. Joe C. Driver came here May 22, remaining over Sunday, preaching four sermons. On Sunday (24) we observed the communion. We are glad for these opportunities to show to the world that the Savior died that we might live. We pray for the brethren that they may be a blessing wherever they go.

Yours in the Master's service,
Maggie Driver.

June 1, 1914.

Quarryville, Pa.

Dear Herald Readers, Greeting:—We praise God for His goodness and loving kindness manifested to us. Great interest is manifested by the brethren and sisters in the Sunday school work. Our communion services were held at Mechanics Grove, May 17, and at New Providence, May 24, and all but a few of the brethren and sisters partook (while those who were not able to be with us in the churches were served in their homes) and our aged Bro. Samuel Rover has since been called home to his eternal reward in his 84 year. Thus we are passing over one by one into that great beyond from which no one returns. May these reminders of the frailty of human life be the means of inspiring us to press on and more closely follow the footsteps of Jesus, in our trials and temptations that are before us, not growing weary in well doing, being assured that God is not far from every one of us. "For in him we live, and move, and have our being." If we are faithful and steadfast unto the end, committing our souls into His care and keeping, then we have the promise that we shall enter with joy into the presence of our Lord and Savior Jesus Christ. Wishing the grace of God upon all of God's chosen ones, we remain,

Yours in the Master's service,
Amos B. Miller.

June 2, 1914.

Reist, Alta.

"The Lord is not slack concerning his promise as some men count slackness" (II Pet. 3:9). If we sow the seed and do our part He will do the rest.

On May 5 we left our home at High River by permission of the congregation for a few months' stay with the Clear Water District, complying with their request, finding the hand of affliction on some of the brotherhood. Bro. John Musselman was confined for a few days but glad to see him out again. Sister J. K. Detweiler has been almost bedfast for about 6 weeks. Glad to see her improving, but it is very slowly. We hope to see her out soon. We have two services each Sunday with an attendance of about 30 or 40. When considering the matter of the rural districts, don't forget Alberta, Canada. We want men filled with the love of God for the few scattered members and the lost souls—such as are willing to sacrifice and endure. We meet with people from different parts of the U. S. A. and Canada who have different opinions but we must abide by the Word, asking divine guidance. "The harvest truly is great but the labourers are few." Crops are looking very good here.

Yours in His service,
I. Miller.

June 2, 1914.

Elton, Pa.

(Pleasant Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Saturday, May 30, we had our preparatory service at the Pleasant Grove Mennonite Church of the Johnstown District and on Sunday, May 31, communion was observed with a large attendance and partakers. It was the first communion service held at this place.

Yours in the Master's service,
Christian Knavel.

June 3, 1914.

Millersville, Pa.

To our inquiring Friends:—Leaving Lancaster May 18, we visited the brethren in Rainham, Canada, until the Monday following, when, accompanied by the Rainham brotherhood, we went to the Berlin conference, visiting among the brotherhood. May 31 at the Wanner Church morning and evening; Monday we visited the infirm brethren, returning to the Heagy Church for Monday evening. Tuesday morning we noticed the cities of Galt and Toronto in mourning for the ill-fated passengers of the "Empress of Ireland," returned home. The missionary sisters of Toronto, after a very pleasant visit, accompanied us into the York depot on our way to Markham. Tuesday evening, while attending the continued meetings by Bro. Allgyer, we were privileged to meet so many acquaintances and renew friendships. Leaving Toronto by boat, we left Buffalo at 7:45 in the evening, we arrived home at 6:30 Thursday morning, finding our friends and affairs in usual condition. On returning, as usual, we are impressed with the ravages time has made on our brotherhood and friends. We have met some of our friends for the last time, but anticipate by faith the eternal Family Reunion.

Fraternally yours,
Daniel Gish and family.

June 4, 1914.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, May 31, our bishop, Bro. Isaac S. Mast, was with us and held communion service, nearly all present taking part. Our hearts were made to rejoice to have several isolated brethren and sisters living in different parts of the state meet with us and take part in these services. May God so direct the affairs of these dear ones that they may live where they will have a church home where they can meet in regular service to worship God.

We have had a nice spring except

(Continued on page 173)

Miscellaneous

THE OLD MAN IN THE STYLISH CHURCH

Sel. by Sarah Sharpes.

The following poem, which was handed to us by a brother contains so vivid a picture of the conditions of Christianity in many places, especially in our large cities that we give it a place in the Gospel Herald. These costly churches and this exalted style of living and worshiping is certainly not favorable to vital piety or a living Christianity when the poor are despised and only the wealthy respected. Let us take heed that we despise not one of these little ones, remembering that Jesus was the special friend of the poor and outcast, and that with Him there is no respect of persons; before His throne a pure heart, a living faith, and not wealth or fine clothes will avail.

Well wife, I've been to church today,
Been to a stylish one,
And seeing you can't go from home,
I'll tell you what was done.
You would have been surprised to see
What I saw there today;
The sisters were fixed up so fine,
They hardly bowed to pray.

I had on these coarse clothes of mine,
Not much the worse for wear,
But then, they knew I wasn't one
They call a millionaire;
So they led the old man to a seat
Away back by the door;
'Twas bookless and uncushioned,
A reserved seat for the poor.

Pretty soon there came a stranger,
With gold ring and clothing fine,
They led him to a cushioned seat,
Far in advance of mine;
I thought that wasn't exactly right,
To seat him up so near,
When he was young and I was old,
And very hard to hear.

But then, there is no accounting
For what some people do,
The finest clothing nowadays
Oft gets the finest pew;
But when we reach that blessed home
All undefiled by sin,
We'll see wealth begging at the gate,
While poverty goes in.

I could not hear the sermon,
I sat so far away,
So through the hours of service,
I could only watch and pray;
Watch the doings of the Christians,
Sitting near me round about,
Pray that God would make them pure within,
As they were pure without.

While I sat looking all around,
Upon the rich and great,
I kept thinking of the rich man,
And the beggar at his gate;
How by all but dogs forsaken
The poor beggar's form grew cold,
And the angels bore his spirit
To mansions built of gold.

How at last the rich man perished,
And his spirit took its flight,
From the purple and fine linen,
To the home of endless night;
There he learned as he stood gazing,
At the beggar in the sky,
It is not all of life to live,
Nor all of death to die.

I doubt not there were wealthy sires
In that religious fold,
Who went out from their dwellings,
Like the Pharisee of old,
Then returned home from their worship,
With a head uplifted high,
To spurn the hungry from their door,
With naught to satisfy.

Out, out, with such professions,
They are doing more today
To stop the weary sinner from
The Gospel's shining way
Than all the books of infidels,
Than all that has been tried
Since Christ was born in Bethlehem,
Since Christ was crucified.

How simple are the works of God,
And yet how very grand,
The shell in ocean caverns,
The flowers on the land;
He gilds the clouds of evening with
The gold light from His throne,
Not for the rich man only,
Not for the poor alone.

Then why should man look down on man,
Because of lack of gold?
Why seat him in the poorest pew,
Because his clothes are old?
A heart with noble motives,
A heart that God has blest,
May be beating heaven's music,
Neath that faded coat and vest.

I am old, I may be childish,
But I love simplicity,
I love to see it shining
In a Christian's piety;
Jesus told us in His sermon,
In Judea's mountains wild,
He that wants to go to heaven
Must be like a little child.

Our heads are growing gray, dear wife,
Our hearts are beating slow,
In a little while the Master,
Will call for us to go;
When we reach the pearly gateways,
And look with joyful eyes,
We'll see no stylish worship,
In the temple of the skies.

—John H. Yates.

OUR TREASURE—WHAT IS IT?

By A. K. Kurtz.

For the Gospel Herald.

Isaiah, in speaking of the glories and blessings of the Holy Spirit dispensation, says among other things that "the fear of the Lord is their treasure." Now a treasure is something we prize very highly. The children of Israel were a peculiar treasure to the Lord. Ex. 19:5. His fatherly care over them proved this to be true.

Some have their treasure here, some there. Jesus says, "where your treasure is there will your heart be also." So we see that our treasure and heart and affections go together. Then knowing that earthly treasures pass away it is the part of wisdom to have the fear of the Lord as our treasure, that which we prize above everything else. The Scriptures teach that "the fear of the Lord is the beginning of wisdom." And what is more desirable than wisdom; that heavenly wisdom that brings with it all the earthly wisdom needed to make us happy and contented in this life, and the blessed assurance of a home in heaven? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

But how few seek the fear of the Lord as a treasure. Too many seek to be saved only to escape eternal doom—altogether a selfish motive—and never get far enough along to realize that the fear of the Lord is the greatest treasure one can possess in this life. The possession of this heart treasure by the Church as a whole would be a great help to solve many of the problems that now confront the Church and seem almost insolvable now.

Isaiah with his prophetic vision looking down through the centuries to the Holy Spirit dispensation was able to see the glories and blessings, of this age, with plainer vision than many of us because of our dim spiritual vision and weak faith experience, notwithstanding the promises of God's Word.

A wonderful treasure this fear of the Lord is. When our strength fails us and disease and sickness lays hold of this tabernacle of clay this blessed treasure remains to strengthen and cheer us to life's end. What a contrast to earthly treasures that must all perish.

"Labor not for the meat which perisheth, but for that meat that endureth unto eternal life, which the Son of man shall give unto you."

Smithville, Ohio.

"FOLLOW ME"

By Mary H. Gish.

For the Gospel Herald.

What does it mean to follow Christ? To our ancestors, it meant cruel persecutions, the dungeon, or the stake. Today it means losses and crosses, revilings and thorns; sometimes, it requires the forsaking of father and mother, wife and children, houses and lands. It means also justification (and) sanctification and redemption; it means sonship, power, victory, and endless life; it means enlargement, development and growth until we finally come to "the measure of the stature of the fullness of Christ" (Eph. 4:13).

To follow Christ is to leave the world. Does it mean dying and entering into another world where conditions for service are more perfect? or does it mean to withdraw from society, to go to some cloister or monastery as some have done in Medi-

aeval ages? No. It does not mean this. The world's standard falls far below God's standard; for the world acts in harmony with such principles which minister to selfishness and greed, that warp the judgment, stifle the conscience and blunt the sensibilities so that the soul finally becomes dead in sin. Christ says, "Take up (the) cross, and follow me." There is a way to get the crosses out of our life. A cross, in the natural sense, is composed of two pieces of wood, a long and a short piece. Let the long piece represent God's will and the small piece your will. Now lay the shorter across the longer and you have a cross. When you lay the shorter piece parallel to the longer, you no longer have a cross. So in our lives, there can be no cross when we can say, "Thy will be done and not mine," and then gladly accept the cross God sends and bear it in His name.

Man belongs to two worlds, the natural and the spiritual. He can serve the two successfully at once but at times there is danger, for the two clash, and generally the spiritual matter is put last which should be placed first. Matt. 25:34-46. Christ has told us in His Word not to conform to this world, to its pleasures, social customs, business methods and to its shameful and vulgar fashions. Divine strength will be given to be entirely freed from these sins. The world respects and honors those of Christ's followers who are separated from the world. The individual must have an invincible determination, a purpose that does not falter nor hesitate to do the right as God gives him grace; a faith that does not tremble when the world calls something a failure which is a victory of the highest kind in God's sight. This will bring suffering, but with it all there is a joy which only those who suffer for Christ know.

Leaving the world to follow Christ means a crucifixion of self which not only means suffering but also death. As Christ bore His cross, so we have ours to bear. The cross points to the past and the future and is the symbol of life and death. The cross has always been a stumbling block to the ritualist and foolishness to the advocate of progressive thought.

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss.
It is sweet to know as I onward go,
The way of the cross leads home."

Besides leaving the world, the Christian leads the world. He sets the example and helps others to live upon a higher plane. Because the Christian lives upon this higher, holier and diviner level, it places him in a fit position to lead others. It is he that is stronger in heart-power, in motive, in aspiration and in vision because he is led by the Spirit of God. If all people were controlled by God's Word, there would be no war, no social reform movements, and no political unrests. We are not our own, for we are "bought with a price;" namely, the blood of Christ. The Christian should represent Christ in social matters, in business, on the farm, in the home and in the school room; because our citizenship is in heaven but our sphere of action is in the world.

Follow Christ in love. II Cor. 11:23-30. I believe that one reason why more have not yet been won for Christ is because man has not yet allowed Christ to fill him with that love to its fullest extent. Can you always pray for the one who persecutes you? If you can, this is the highest attribute and characteristic of the Christian. Prophecies shall fail, tongues shall cease, knowledge shall vanish away, but love never faileth. I Cor. 13:8.

Millersville, Pa.

OCCUPATION

By E. H. Horst.

For the Gospel Herald.

Every energetic (live) person is concerned about present and future occupation. We observe the present business population, occupied or employed. We observe the studious, rising population laying foundation for occupation.

Occupation is an attainment by virtue of merit, our inclination, environment and ability to be most accredited for what our occupation really is. The chief propelling power is underlying sentiment.

There is that stupid (dead) portion of population which allows itself to be idle, a menace to the good. A very natural division is, one occupied, the other not. Spiritually applied a lesson is gained by the following:

"My son, give me thine heart" (Prov. 23:26). In giving the heart to God one finds the lost occupation (lost when sin took possession) now again assumes former occupation, renewing of the Holy Ghost within, regeneration, the **heart** occupied. "Who is this that cometh up from the wilderness, leaning upon her beloved" (Cant. 8:5)? How natural to occupy the arm in the leaning position. Jesus said, "I have given them thy word" (Jno. 14:14). Leaning thereupon, that of us (the arm) is occupied by which we reach forth to lean upon for support, feeding upon the "Sincere milk of the word"—our desire toward, not away from, God and His Word.

Occupation for the hands is referred to by the Master in Matt. 21:28. How can the vine be pruned? how can clusters be gathered without occupation of hands? "Do with thy might what thy hands find to do." But how? Occupied eye, "Looking unto Jesus" (Heb. 12:2), privileged to be occupied, not idle.

Thus heart, arm, hands, and eyes are consecrated. Is that all? The command, "Follow me" (Luke 9:59.) —occupation for the feet. Can we follow by the walk of faith and stand still? To obey means to move forward, not in man's devise of progression in slipping away, but following Jesus and His Word. Wherein He says, "**go** (feet occupied) and preach the kingdom of God," thus occupying the voice in consecrated service making known to a dead world "the kingdom of God is at hand," a call to repentance, "Let me hear thy voice," "thou that dwellest in the gardens," the companions hear thy voice. "Cause me to hear it" (Cant. 2:14-8:13). Wide is the voice's influence, and marvelous when consecrated to speaking to and for the Christ.

As for occupying the ear, listen: "She had a sister called Mary, which sat at Jesus' feet, and heard his word" (Luke 10:39). Thus the ear occupied in cofprehensive hearing. Oh! the "one thing needful," choosing "that good part which shall not be taken away."

Thus, **God** giving employment—occupation of heart, arm, hands, eye, feet, voice, and ear, will sanctify us vessels "meet for the Master's use and prepared unto every good work," and loyally adorn the doctrine, following the lowly Nazarene whose occupation for us deserves our imitation—

His **heart** in sympathy.—Heb. 4:15.
His **arm** in strengthening.—Psa. 89:21.
His **hands** in encircling.—Cant. 2:6.
His **eye** in guiding.—Psa. 32:8.
His **feet** in triumphing.—Isa. 63:3.
His **voice** in pleading.—I Jno. 2:1.
His **ear** in hearkening.—Mal. 3:16.

"Why stand ye here all the day idle?"

Calverton, Va.

Our aim as teachers should be to bring out one central thought in each lesson and emphasize and impress that upon every mind.—S. M. Kanagy.

As servants of the Church all her teachers should jealously guard the interest of the Church which we serve.—J. W. Weaver.

FROM OUR EXCHANGES

Volunteers for Christ

A speaker at a recent gathering appealed for twelve volunteers to prepare for military service in the Mexican campaign. One thousand young men responded to his invitation. A most earnest plea for recruits in the Lord's great army is often passed by almost unheeded. One is made to wonder whether people in general are really valuing the eternal issues as their real importance requires. If they did, there would be a greater readiness to say, "Here I am, Lord; send me."—Gospel Messenger.

Christ's Transfiguration and Ours

There is much to be inferred on this subject, and intended to be inferred, from our Lord's transfiguration. Both then, and afterwards in Patmos, He was bright and dazzling and glorious, and yet instantly recognizable. That body was His spiritual body, and yet it was the same body that He had before. So in the resurrection our bodies will have the life that is in them now, and will be veritably our bodies; but in outward appearance they will be gloriously transfigured.—Bombay Guardian.

More Lunatics than College Students

People who think, and even some people who do not think, are compelled to recognize that we are facing a desperate situation. For example, there are more insane people today in our lunatic asylums than there are students in all our colleges, universities and other higher institutions of learning. Furthermore, we have more than a million degenerates and criminals in this country. To any one whose eyes have been half opened, it is evident that we are traveling over the same road as did Ancient Rome. We are confronted with many of the same desperate problems.

Whenever flowers begin to degenerate, they need to be fertilized with fresh pollen from other flowers. The bee generally performs this useful office of carrying pollen from one flower to another. Degeneration has set in among humanity, and they need to be regenerated. Whence shall they derive the necessary pollen to fertilize them?—Echoes.

The Colorado Strike

John D. Rockefeller, Jr., in a statement defending his position regarding the Colorado coal strike, made it clear that the demands of the strikers had been granted long before the strike was called, with the one exception of unionizing the mines. That, he declared to be a matter of principle, and hence could not be arbitrated. He makes no objection to unions, but he insists that as many as do not wish to join such unions shall have the right to work, and he declares he would rather lose his millions invested than abandon that principle. Mr. Rockefeller's statement is true and should meet a warm response from the hearts of all patriotic Americans who are looking for the permanent solution of labor problems and are not satisfied with compromises which cannot be abiding. The right to work when and where one pleases is a principle which should not be compromised. To accede to the demands of the strikers to unionize the mines would settle no labor difficulty but would rather aggravate it. Nothing is settled until it is settled right.—Christian Cynosure.

Away with War

Banish books of war, battles and bloodshed! The glitter and glare and parade are empty enough ere long, and disgusting and disappointing indeed. At the best, it is a bloody and barbarous business, a fierce and fiendish savagery. The heroism and majesty are a hollow mockery. Thousands and thousands die in oblivion and are buried in forgotten graves, where one name is inscribed upon any scroll of country or of fame. Away with war!—The Vanguard.

Federated Denominationalism

The great cry for toleration and a coming together is in a large measure the cause of so many churches winking at sin such as would not have been tolerated years ago.

Christ's directions to His followers has never changed in His sight, He will be the great Judge and judge from the same basis—His Word, that by which He has ever sought to guide men.

"The new social interest of Protestant Christianity in America as in Great Britain is radically different from that of charity. It cares less for Good Samaritans than for good policemen. It wants to save men into heaven by embodying the principles of the kingdom of Heaven in the state. It is less concerned in rescuing people than in educating them to keep out of danger. Its fundamental motive has not changed. It still seeks to extend the principles of love, but the love it urges is more intelligent." If this expresses the ideas of many people, it states very plainly the cause of the apostasy of the church in the last days.

"Watch and pray." "Behold I come quickly."—The Christian Evangel.

(Continued from page 166)

of Christ and stand in the way of spending the Lord's day in reverence and devotion to Him; a hindrance to the mission cause that this money is not spent in the spreading of the Gospel or in helping those that are in need.

For meditation read Psalms 50. "Search the scriptures, for in them ye think ye have eternal life." "Prove all things; hold fast that which is good." By meditating upon these things your souls will feast on that which enriches them, and thic is acceptible service in the sight of God.

Lancaster, Pa.

DARKNESS AND LIGHT

By Willis M. Yoder.

For the Gospel Herald.

Why do men "love darkness rather than light" (Jno. 3:19)? Because their deeds are evil. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (V. 20). But he that hateth evil comes to the light and is willing to be reproved of whatever evil there may be about his record.

There seem to be few who are ready to give up all evil, for men today are running wild after the evil things of this world, as they did in the days of old, never thinking of where their mad career is taking them to. They take little or no time to listen to the blessed Word of God, notwithstanding this would be far better for the welfare of their souls than the course they are taking, for if they heeded the promptings of the Spirit they would be led in an entirely different direction.

Oh that men would be willing to give up their foolish ways, the pleasures of this world, the lust of the flesh, the pride of life, for all these things are perishable and vain. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)?

To those who want to be separate from evil the Lord says, "Come out from among them, and be ye separate . . . . and touch not the unclean thing" (II Cor. 6:17). That is to say, we should not be entangled with the affairs of this world to an extent that we are not at all times ready to do the Lord's bidding. To such as are separated from the evils of this world the promise is, "Be thou faithful unto death, and I will give thee a crown of life."

Altoona, Pa.

CORRESPONDENCE

(Continued from page 169)

the last ten days were very dry and windy. But God has again blessed us with a heavy rain. Some scarlet fever in the community, but in a very mild form. The little son of Pre. L. A. Kauffman has been afflicted with it.

Yours in love,
A. C. Ogburn.

June 4, 1914.

Mayton, Alta.

Bro. Norman B. Stauffer of Aldersyde and Bro. Moses Schmidt of Carstairs were with us May 24 when we had our communion. Bro. Stauffer officiated. We beg the earnest prayers of God's people in our behalf.

We had very much high row winds this spring otherwise the weather was very nice, the last days it turned very warm, it is beginning to be a little dry. Quite a few people came hre last week from southeast Alberta. They report hot and dry if not soon refreshed by rains crops will be lost.

In His service,
John K. Lehman.

June 4, 1914.

MISSIONS

(Continued from page 165)

save. Below are some of the several minute talks given:

* * *

When I meditate upon the fact that Christ cleansed me from sin, and was willing to dwell in my heart and life, I decided once and for all to dedicate my whole being to His service.

* * *

The other day I heard of a man who lost his mind. "I have lost my mind, and I never expect to get it back again. I have the mind of Christ now. I expect to leave this world with this mind. And expect in that state to see Christ face to face.

* * *

When I gave my life to God, it was given for Him to keep, and in the hardships of life I think these words, "I will never, never take it back."

* * *

The message that came to me was to tell a dying world that "Christ loves them."

* * *

Since I have had my second birthday I'm a stranger here, my citizenship is in heaven. "I know whom I have believed." And what is good for us is good for others.

* * *

"We love him because he first loved us." The blood of Christ was good for myself. It also will suffice for the need of others.

* * *

We know there is a dying world. We know what brings salvation. I do not criticize the Mennonite Church's doctrines, but we are too slow to tell a dying world.

* * *

Love of Christ constrains me to live in the smoke and dirt of the city, because they need salvation. Christ in me gives me compassion for the lost.

* * *

After I was saved I heard a loud and definite call to the Lord's work, and ever since in the discouraging features of the work, my memory runs back to that evening prayer.

* * *

Not all can go missionaries, we need some at home.

* * *

"Ye shall be witnesses unto me after that the Holy Ghost is come upon you." What inspires me to witness is that confidence Christ has in me, that when He left He said, "Greater works than I do, shall ye do."

* * *

I fell out with myself, and fell in with Christ. To love Him is to obey Him.

* * *

When a certain lady was being questioned about an experience she confessed having, she replied, "Mother, don't question, it's too sacred to tell. It's sacred to think that God arrests us in our selfishness and causes us to devote our lives to His service."

* * *

I have always had zeal. It may not always have been according to knowledge. I had a vision of a harvest field, and saw my responsibility. I saw some with folded arms, and they looked black as could be. "Where there is no vision the people perish."

* * *

When I think of my dead father's zeal for the lost, it spurs me on.

* * *

What spurs me up to faithfulness is that my children are following my steps. "As for me and my house, we will serve the Lord."

* * *

It's too often with us: "We are going to heaven, come if you will." What stirred me was what an aged brother said to me, "I want you to help."

* * *

A mother told her child not to go beyond the gate. First it went half way to the gate and went back; then three-fourths to the gate and turned back; last to gate and back. All the while the mother watched, and on her scolding the child it replied, "Why didn't you come out and help me keep back?"

* * *

It takes faithfulness to do the little things. Staying at home by the stuff takes grace, when no recognition is made of the work as of those at the front.

* * *

When Grant and Lee were arranging the conditions of the surrender, Lee requested that he be allowed to retain his sword, and his calvary their horses. Gen. Grant refused the request. After an unconditional surrender Grant allowed Lee to have his sword, and the men were allowed to go home with their horses on condition never to use them in the war again. So we should put all on the altar.

* * *

Visions, sensations, and dreams are not satisfactory. There is no uniformity. We deal with conditions, eternal beings, and eternal power to lay hold of. We are in a spiritual world down here, soon to go home again. No sheep **goes** to the altar, the priest **lays** it on. So we should allow the Lord to lay us on altar of service. We shall suffer no loss.

* * *

The meeting was interspersed with spiritual songs, and with bowed heads and prayer the meeting closed having felt that Jesus Christ was in the midst.

Altoona, Pa.

(Continued from page 163)

'Tis the Savior invites thee, come into the fold,
And enter with us to the City of Gold.

'Tis a free invitation and open to all,
The rich and the poor, the great and the small;
The wise and the simple, the young and the old,
May all have a share in the City of Gold.

Oh hail, happy day! when our faith shall be sight,
When we walk through the city in garments of white;
We shall the King in His beauty behold,
And go no more out of the City of Gold.

The Savior has called again and again,
No longer His kind invitation disdain;
Obtain thy full pardon, forgetting the old,
Press on with thy title to the City of Gold.

Lima, Ohio.

GOD SHALL WIPE AWAY ALL TEARS

Ye who are laden with sorrow;
Ye who are burdened with care,
Ye who are wearied with weeping,
Whose yoke is too heavy to bear—
Keep faith, and faint not by the wayside;
Be firm through the long, dreary years,
For swiftly the day is approaching
When "God shall wipe away all tears."

Ye who, when the world is in slumber,
Lie sleepless and moaning in pain;
Ye whose hearts and whose lives have been blighted
As the frost blights the fair golden grain—
Remember the message consoling,
The message that comforts and cheers:
"No more death, neither sorrow nor crying,"
For "God shall wipe away all tears."

As the sorrows and pains of our childhood
Shall our sorrows and pains seem to be;
Forgotten the woes of a lifetime
In the joys of an eternity.
For there shall be no pain and no parting,
There shall be no darkness nor fears,
When former things have passed away forever,
And "God shall wipe away all tears."

—Sel. by Leah K. Cotterman.

Married

Burkhart—Henry.—On June 4, 1914, Bro. Aaron Burkhart of Bird-in-Hand, Pa., and Sister Edith F. Henry of Conestoga Centre, Pa., were united in matrimony at the residence of the officiating bishop, Bro. Abram Herr of New Danville, Pa. May God's blessing attend them.

Horst—Buckwalter; Hess—Buckwalter.—On May 28, 1914, at the home of the brides in Lancaster, Pa., Bro. David Hess and Sister Lydia Buckwalter; and Bro. Elmer Horst and Sister Katie Buckwalter, were united in marriage by a single ceremony performed by Bishop Abram Herr of New Danville, Pa. May God prosper them in His service.

that God may sustain and bless him even to the full and complete recovery from his present affliction.

Inasmuch as it has pleased our heavenly Father to permit the removal from time to eternity of our brother and co-laborer, Noah Brenneman of Pickerington, Ohio, be it

Resolved, that we express to the family and friends of the deceased brother our sympathy and pray God's Fatherly care and keeping upon them.

The following approved by motion:

That a minister be ordained in the Eastern district if necessary.

That Bro. Jacob Good be ordained to the ministry for the Turkey Run Church.

That the brethren, Jacob Lehman and Eli Blosser, be re-elected as Trustees for the Youngstown Mission.

That Bro. Henry Horst be re-elected as Trustee for Canton Mission.

That Bros. P. E. Brunk and C. H. Hilty be re-elected as Trustees for Lima Mission.

That the Canton Mission be left in the Middle District.

That Bro. John Blosser be re-elected as a member of the Publication Board.

That Bro. Henry Stauffer be re-elected as trustee of Old People's Home.

That Bro. Uriel Yoder be re-elected as Trustee of Orphans' Home.

That Bro. I. B. Witmer be re-elected as Trustee of the General Board.

That Bro. Gabriel Brunk have charge of the Blanchard congregation.

That Bro. John Y. King have charge of the Medway congregation.

That the State Evangelist for Ohio Western District be N. O. Blosser; Middle District, Adam Brenneman; Eastern District, David Lehman.

Bro. T. K. Hershey was elected Secretary of Conference for three years.

Bro. John Blosser was elected moderator for one year.

Adjourned to meet in Eastern District on Thursday preceding the fourth Friday in May, 1915.

N. O. Blosser, Secy.

REPORT
Of the Eighth Annual Nebraska A. M. Sunday School Conference Held near O'Neill, Nebr., May 28, 29, 1914

For the Gospel Herald.

Organization: Mods., Peter Kennel, Fred Gingerich; Secys., J. W. Kemp, M. J. Eicher.

Unity as a Factor in Our Sunday School Work. J. W. Kemp, Pauline Noel.

"In unity there is strength," therefore it is necessary that both old and young work together to attain a higher spiritual standard.

The Greatest Present Need of Our Sunday School.—How Supplied? John Ernst.

Great care should be exercised in choosing workers.

Cheerfulness as a Factor in Teaching S. S. Lesson. M. J. Eicher, Lucinda Gardner.

Be of good cheer. Be ready, willing, deeming it a privilege to teach and not as compulsion.

Children's Exercises by Jacob Erb.

Is Parental Training Detrimental or Beneficial to our Sunday School? Chr. Stoltzfus, Lizzie Oswald.

Parental training is beneficial according to Prov. 22:6 and II Tim. 1:5, and 3:14, 15.

Parents' Duty in Sunday School Work. Annie Stoltzfus.

Parents should teach their children at home, go with them to Sunday school. Parents should take an active part in the work, teach their children to be attentive to what is being taught.

The Mission of the Sunday School. Geo. S. Miller, Phoebe Yeakley.

The mission of the Sunday school is to gather in the children and neglected ones to teach and train them to be fitted for the Lord's service, both for home and foreign work.

How can We Best Realize a Benefit from Sunday School Conference? Jake Oswald, Barbara Erb.

By proving all things and holding fast to that which is good and imparting the good things we have learned to others.

The **Round Table Work** was conducted by Bro. Fred Gingerich.

How Can We Best Raise Our Sunday School to a Higher Spiritual Plane? Open discussion.

By becoming more spiritual, purer in heart. Having the welfare of the Sunday school at heart.

Report of Treasurer read and approved.

The following committee on program for next meeting was appointed: Wm. H. Kramer, J. B. Jantzi, Christian Stoltzfus.

A resolution was passed to appoint some brother to look up the A. M. S. S. Conference record from the beginning of its organization to the present time and hold a record. Bro. M. J. Eicher was appointed, with instructions to look up the record and report.

Steps were also taken at this time for our Annual Bible Conference. A Committee of three was appointed to engage instructors for the seven A. M. Churches of Nebraska. Committee, Peter Kennel, Jos. Zimmerman, Will Schlegel.

There are over 1000 enrolled in the seven Sunday schools in Nebraska. The average attendance for the seven Sunday schools is 769. Nearly all have evergreen Sunday school and every Sunday.

Good interest was manifested throughout the entire session. Preaching both evenings. Conviction seized some but they were not willing to yield. Our prayer to God is that they will yield before it is too late. We ask an interest in the prayer of all of God's children.

J. W. Kemp,
M. J. Eicher,
Secretaries.

Obituary

Mishler.—Peter C. Mishler was born Oct. 7, 1827, in Holmes Co., O.; died in Lagrange Co., Ind., May 20, 1914; aged 86 y. 7 m. 13 d. He was married to Mary Yoder, Jan. 14, 1855. To this union were born 7 children. His wife and 6 children preceded him to the spirit world. One son, 10 grandchildren, 3 great-grandchildren survive him. He had been a member of the A. M. Church for many years and his place at church was seldom vacant. Funeral May 22. Services by S. E. Weaver and D. D. Miller.

Kuhns.—Josiah Kuhns was born Apr. 4, 1837; died May 21, 1914; aged 77 y. 1 m. 17 d. He leaves to mourn their loss his beloved wife, 3 sons, 5 daughters, 39 grandchildren, 10 great-grandchildren, 4 brothers, 1 sister, and many relatives and friends. He lived in matrimony with Katie Gerber, 56 years. He was a member in the Mennonite Church from his youth. Funeral services were held in English by Bro. Fred Gingerich, text Jer. 22:10, and in German by Bro. Peter Kennel, text Job 14:14. Interment at Salem Cemetery near Shickley, Nebr. Peace to his ashes.

Eash.—Katie (Miller) Eash was born in Somerset Co., Pa., Mar. 22, 1838; died May 9, 1914; aged 76 y. 1 m. 27 d. She was married to Jonathan Eash Nov. 15, 1855, who died Dec. 21, 1906. To this union were born 8 children, Polly, Levi, and Lizzie of Lagrange Co., Ind., Fannie and Martha of Elkhart Co., Ind., and Jacob of Newaygo Co., Mich., and Anna, who died when about 1 year old, and one who died an infant. Also 29 grandchildren and 17 great-grandchildren survive. They moved from Somerset Co., Pa., to Lagrange Co., Ind., in 1865, on the farm known at the Jonathan Eash farm in Newbury Twp., where they lived together until her husband was called away, Dec. 21, 1906. Polly, their daughter married to Geo. Mishler moved on the farm in 1905 and cared for them until they departed this life. The deceased was a member of the A. M. Church about 57 years. Funeral services by Y. C. Miller and D. D. Miller.

Beery.—Lavina, daughter of Samuel and Mary Beery, was born in Perry Co., O., Apr. 23, 1849; died May 8, 1914; aged 65 y. 15 d. She was the next youngest of a family of 12 children, 7 of whom preceded her to the other shore. She accepted Jesus as her Savior about 40 years ago and united with the Mennonite Church, where she lived her convictions in an exemplary life, true to God and the Church, to the end of her days.

She was married to James Cummans, Oct. 20, 1895, and lived in wedlock 8½ years, when her husband passed over, April 23, 1904.

Her quiet, unassuming life appealed to all with whom she came in touch, and will be remembered by the bereft ones who will not weep as those who have no hope. She was highly esteemed by her nephews and nieces and was known as "Aunt Vina" by many not thus related.

Funeral services conducted by Bro. John Blosser at the Turkey Run Church. Text, "The Master is come and calleth for thee" (Jno. 11:28). Many relatives and friends met to pay the last tribute of respect to one that was dear to them.

Yoder.—Lydia Swartzendruber Yoder was born Dec. 24, 1887, in Johnson Co., Ia.; died Feb. 21, 1914; aged 26 y. 1 m. 27 d. She was joined in matrimony to Arthur Yoder Oct. 12, 1909. Lived in matrimony 4 y. 4 m. 9 d. She leaves a deeply bereaved husband, a pair of twin babies (boy), father, mother, 1 brother, her aged grandparents, and a host of friends to mourn her early departure. She united with the Amish Mennonite Church at the age of 18 years and remained a consistent member until death. The deceased was a daughter of Mr. and Mrs. Geo. J. Swartzendruber. She was a fine young woman, a true Christian, and her death is widely mourned. The funeral services were held at Upper Deer Creek Church, Monday, at 1 P. M., conducted by P. P. Swartzendruber, assisted by Wm. K. Miller. Interment in cemetery near by.

"Weep not for me, my husband dear,
Since I must go and leave you here;
With Jesus I shall happy be,
Husband, do not weep for me!

"Dear parents do not grieve for me,
While I am in eternity;
But be content and trust in God,
And you'll receive a great reward."

Rover.—Samuel Rover died May 24, near Mechanics Grove, Pa., at the home

(Continued on page 174)

OHIO CONFERENCE REPORT

For the Gospel Herald.

On May 20, 4 P. M. the Executive Committee met at Bro. P. E. Brunk's to arrange program for Conference work. Thursday morning, May 21, at 8 o'clock the Committee again met to finish its work. At 9 o'clock the bishops, ministers, and deacons met in council. Conference proper convened at 10 o'clock.

Devotional exercises by Bro. C. H. Byler after which a letter was read from Bro. I. J. Buchwalter, followed by a season of special prayer for Bro. Buchwalter, who at that time was in Lakeside Hospital, Cleveland, Ohio.

Organization resulted as follows: Mod., John Blosser; Asst. Mod., J. M. Shenk; Asst. Secy., T. K. Hershey.

Reports of Committees. —I. District Evangelist: Western, N. O. Blosser; Middle, Adam Brenneman; Eastern, David Lehman.

II. Missions and Homes. Youngstown, T. K. Hershey; Canton, David Lehman; Lima, B. B. Stoltzfus; Ft. Wayne, B. B. King; Orphans' Home, A. Metzler; Old People's Home, E. M. Hartzler.

The Secretary's report of membership for the state shows an increase of 4 1-10 per cent. over last year's report.

Thursday Afternoon

Afternoon session was opened with devotional exercises by Bro. E. M. Detweiler.

Conference sermon by Bro. A. J. Steiner. Text, I Kings 2:12.

Thoughts on the sermon:

Blessings that come from the Lord are good. But the blessing we may want may not be good for us.

David established the throne, did not get it by inheritance. Solomon, his son, got it by inheritance. Solomon, as we today, can teach those things that are inherited.

Solomon fell because of his material ambition; so will we today if that is uppermost in our life.

Solomon received much from his father David, but had only one-sixth as much to give to his successors.

Solomon inherited four things. We inherited greater things.

(1) Throne—Ministers and affairs of the Church.

(2) Kingdom—Kingdom of Jesus Christ.

(3) Ability—We have it if we are in the kingdom.

(4) The sense of God.

Material blessings inherited: (1) This rich country; (2) Christian Training.

What our Conference inherited: (1) 24 church houses (but 8 churches are without resident ministery); (2) 29 ministers (and 10 of these are past the age of 60).

May there be danger of us being able to hand over to our successors only one-sixth of our inheritance? May it be with us as it was with Solomon that material things are undermining us?

We should work where there is work to do. Ministers should have in mind their young people, when preparing their sermons. Many are neglected because sermons are too largely given for old people.

At the present time 2000 boys and girls of our Church from Ohio and Pennsylvania are in High School. If we do not train them we will lose them. The doctrine as we believe and teach it, appeals to the rural districts, therefore see that the young people remain in the Church.

The following bishops, ministers, and deacons responded in testimony:

Bishops.—J. M. Shenk, John Blosser, A. J. Steiner.

Ministers.—Moses Brenneman, C. B. Brenneman, P. E. Brunk, Gabe Brunk, John Y. King, B. B. King, Christ Byler, Jonas Hartzler, B. B. Stoltzfus, N. O. Blosser, Aaron Eberly, Enos Hartzler, Adam Brenneman, Allen Rickert David Lehman, Enos Detweiler, T. K. Hershey, I. W. Royer, N. A. Lind, David Hostetler.

Deacons.—I. B. Witmer, Simon Good, Lewis Strite, Sam Brunk, Jacob Huber, Eli Yoder.

Friday Morning

Bishops, ministers, and deacons met in council from 8 to 9:30, when the following work was done:

The report of the committee to draft the Constitution for the Ohio State Mennonite Sunday School Conference was unanimously adopted.

Resoultions Passed

1. Inasmuch as Josiah Kaiser's conduct has not been becoming a minister of the Gospel, we, the Ohio Mennonite Church Conference, after first temporarily silencing him from the ministry and giving him ample time to prove or redeem himself, sanction the decision of the ministering brethren of the middle district, to whom authority was given at our last conference session to deal with him according to their best judgment. Hence Josiah Kaiser shall no longer be considered a minister in the Mennonite Church nor a member of this Conference body. We deeply regret that this action is necessary and our prayer is that through God's providences he may as a brother be willing to serve the Master as opportunity presents.

2. Resolved, that this Conference approves of the action of the bishop and the church in silencing M. V. B. Shoup from the ministry for unbecoming conduct, and further that he can not be considered a communicant member for the present.

Conference proper opened at 9:30. Devotional exercises by I. W. Royer, after which the following questions were considered:

Question. **Shall we change the order of exercises of this conference?**

Answer. Resolved, that the order of exercises for Conference be amended so as to permit the conference sermon to be preached at the first session of Conference.

Question 2. **What can be done to remove the conflicting of dates in the Annual Meeting held by our Conference and the M. B. of M. & C.?**

Answer. Resolved, that we authorize the Executive Committee to confer with the M. B. of M. & C. regarding a change of date to hold these meetings, so as not to conflict with each other.

Question 3. **In what points is our Church strong?**

Question 4. **Where can we fortify and develop our Church so that we may continue to further overcome those points wherein she is weak?**

Answers to Questions 3 and 4. Resolved, that in the spirit of meekness without a boastful disposition in the least, it is the sense of this Conference that our Church is especially strong in the simple life and faith and other unpopular truths as taught and lived by our Lord and Master, in doctrine, separation, non-resistance, holding her young people in active work, caring for the orphans, aged, church institutions, boards and evangelization, she stands commendably firm. We however, admit there is much room for improvement. Weaker congregations need to be better cared for, Church houses opened every Sunday for worship, more ministerial visitation, stronger messages, more young men in the ministry, co-operation of church officials and workers, and greater efforts in search of the real Spirit life.

Question 5. **Will this Conference grant the Executive Committee the power to create a mission fund to establish and more fully organize neglected places?**

Answer. Resolved, that we grant the Executive Committee power to create a mission fund to be used to establish and more fully organizing neglected places.

Question 6. **How provide for the Zion congregation near Bluffton, Ohio?**

Answer. Resolved, that this Conference as a body and each individual member of the congregations represented by this Conference pray earnestly to the Lord of the harvest that He send forth a laborer into this needy field.

A request for the admission of the Crown Hill Church into this Conference.

Answer. Since the Crown Hill congregation near Rittman, Ohio, with a properly signed petition have applied for membership with this Conference, be it resolved that we accept their petition and admit them on faith harmonizing with this conference. Furthermore, that Bish. D. C. Amstutz be accepted as a member of this Conference to serve in his capacity as bishop.

Question 8. **Does this Conference advise that the bishops, ministers, and deacons give expression of their standing before their congregation before taking the spiritual standing in counsel?**

Answer. Resolved, that we recommend that bishops, minsters, and deacons give expression of their standing before taking the spiritual standing of the church.

Question 9. **What shal be done with the church house near Pickerington?**

Answer. Resolved, that since there are no longer services held at the Pickerington Church in Fairfield county, it is the sense of this body that the property be disposed of and the proceeds therefrom turned into the mission funds of this conference.

Question 10. **What worldly offices, if any, may our brethren hold?**

This question was referred to a Committee previously appointed who shall give a report at the next Conference.

Resolutions

Resolved, that we the Ohio Conference endorse the attitude taken by the General Conference regarding the dress question.

Resolved, that the Executive Committee be open for consultation to a union of Mennonite and Amish Mennonite Conference.

Inasmuch as a critical situation has developed through the recent rebellion in Mexico in which the United States has become involved, be it

Resolved, that the Mennonite Church Conference of the State of Ohio held near Lima, May 21 and 22, 1914, prayerfully ask and petition our President Woodrow Wilson to use his influence for peace without the use of arms.

The Mennonite Church, because of the non-resistent principle of God's Word (Isa. 9:6, 7; Mic. 4:3; Matt. 5:38-44; Jno. 18:36; Rom. 12:17-21) is opposed to war, and we take this liberty to express our good will in the present peace movement; furthermore that a copy of this resolution be forwarded to the proper officials at Washington.

Inasmuch as our beloved co-laborer and Bro. I. J. Buchwalter is seriously afflicted and unable to be present with us in this Conference session, be it

Resolved, that we extend to him and his family our sincere sympathy and pray

Items and Comments

A fire at Carrollton, Ohio, June 5, destroying a pottery plant valued at $100,000 put 400 laborers out of work. The plant thus consumed is to be rebuilt at once.

An Episcopal Conference at Harrisburg, Pa., severely condemns hotel siderooms as being responsible for much of the prostitution of the present. The situation is not likely to be improved so long as liquor licenses are granted to hotel-keepers in Pennsylvania and other states. Booze and prostitution usually go together.

At a meeting of the National Electric Light Association at Philadelphia last week Thomas A. Edison and other world renowned electricians spoke freely of the time when air-ships will be propelled by electricity, and when first class automobiles propelled by electricity may be purchased for the sum of $500. This time, they declared, would not be far distant. The inventions of the past quarter century have been such that it is not safe to deny any predictions as to future inventions.

Recent reports from southeastern Europe indicate that not all is well in the Balkan States since war has been declared closed. The conflict between "the cross and the crescent" is still on, and is liable to be as long as the governments in those regions attempt to compel the people to espouse the religion of state. Then the habit of rioting and looting is hard to give up, even after the nations have gone through the formality of declaring peace. The evils of war do not all close with the declaration of peace.

While the A. B. C. mediators at Niagara are doing their best to find a means of bringing about peace in Mexico, the war in that distracted country goes on as before. It is hard to change the nature and the occupation of bandits. The character of Mexican civilization is brought out in a recent telegram from Villa to Huerta who promised to be in Mexico "within sixty days and I will cut out your lying tongue and give your body to the crows to eat." The prospects for peace are fairly good after the bandits are all killed.

Oklahoma is attempting to blaze a way to better public school results by testing out a year-round school-year. By this plan, which does away with the usual extended summer vacation, the pupils are enabled to complete the required eight-year grammar school course in six years, and the four-year high school course in three. In this way pupils are promoted every three months. Judging by the results already attained in the town of Ardmore, the new plan is a most admirable one, the number of unsuccessful pupils having been reduced by nearly fifty per cent. Apparently a continuous, all-the-year-round effort is conducive to the highest intellectual attainments, and this holds good spiritually as well. For the earnest student in the school of Christ there are no vacations. He is always about "his Master's business.—Gospel Messenger.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Annual Conference for the Alta.-Sask. Mennonite Conference District will be held, D. V., with the West Zion congregation, near Carstairs, Alta., on June 30, 1914. A. H. Wambold, Secy.

(Continued from preceding page.)

of Pre. Rufus P. Bucher (whose wife was his foster-granddaughter, having raised her mother, and had always lived at Manheim until five years ago when he moved to the Bucher home). He simply fell asleep in Jesus, from infirmities of age, his age being 83 y. 8 m. 18 d. The Bible was his constant companion and delight. Services conducted by John B. Myer and W. C. Fasnacht at the house Tuesday afternoon, and Wednesday afternoon at Hernley Mennonite Church north of Manheim by John Snavely and Isaac Brubaker. One brother survives, but no children.

BOOK REVIEW

Job a World Example

By Jasper Abraham Huffman.

The author, believing that he has discovered the proper interpretation of the Book of Job, gives to the public the benefit of his investigations. Following are the chapters:

1. Introduction to the Book.
2. A Perfect Man.
3. The Frst Challenge.
4. The First Trial.
5. The Second Challenge.
6. The Second Trial.
7. The Third Trial.
8. Liberal and Conservative Views.
9. The First Cycle of Speeches.
10. The Second Cycle of Speeches.
11. The Third Cycle of Speeches.
12. Divine Intervention.
13. Job Vindicated and Rewarded.

The book is handsomely bound in cloth covers and contains 94 pages. Published by The Bethel Publishing Co., New Carlisle, Ohio. Price, 50c. prepaid.

The Glory of the Triune God

By F. Bettex.

Designed to offset the spirit of atheism, so prevalent in this age of materialism. It is a scholarly address on this important theme, divided into chapters as follows:

1. Great is the Lord; and His Greatness is Unsearchable.
2. Great also is His Son.
3. I Believe in the Holy Ghost Who Spake by the Prophets.

Bound in manila covers. Contains 78 pages. Published by The German Literary Board, Burlington, Iowa. Price, 35c.

A Happy Life

By W. C. Hershberger.

This is a new book, just off our press. The title of the book is indicative of the nature of its contents. It is designed for general reading, and all who read will be profited by its wholesome advice. The book contains 139 pages, and 12 chapters as follows:

1. Endurance.
2. Patience.
3. Watchfulness.
4. Hope.
5. Faith.
6. Love.
7. Joy.
8. Obedience.
9. Adoption.
10. Peace.
11. Grace.
12. Heaven.

Prices as follows: Paper Cover, 35c. prepaid; Cloth Cover, 50c. prepaid. Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

MENNONITE GENERAL CONFERENCE

At the last General Conference a committee was appointed to arrange time and place for the next General Conference to be held in the summer or fall of 1915. To accommodate the increased attendance, it was decided to hold the next meeting in a tent, making it necessary to hold it earlier, before cold weather.

The committee takes this method of making a call to the congregations of the brotherhood for invitations to hold the next General Conference in their midst. In the invitations please state the time preferred. We also invite brethren interested in the General Conference to correspond with the committee relative to a suitable time for this important meeting. We shall be pleased to have your invitations and the suggestive correspondence before July 15, 1914. Send all communications to the chairman of the committee, D. H. Bender, Hesston, Kans., or to the secretary, J. S. Hartzler, Goshen, Ind.

J. S. Hartzler.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 18, 1914 (Gospel Witness Established 1905) No. 12

EDITORIAL

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Sleeping in church is not only habitual, but also contagious. In congregations where this prevails the state of the mind, the constitutional makeup of the church attendants, and the manner of preaching will become adjusted to it and encourage sleeping. "Wherefore he saith, awake thou that sleepest."

From the premier of pagan Japan comes an appeal for peace that ought to put socalled Christian nations to shame. It is a notable fact that nations professing to follow the footsteps of the lowly Prince of Peace are the greatest warring nations on the globe. Here is one sentence in the appeal referred to which concerns the United States: "America has no enemy, so what is the use of fortifying the Panama Canal?"

Labor and Capital.—An exchange, commenting on present conflicts between labor and capital, calls attention to a very beautiful picture presented in Ruth 2:4. "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." With that fervent piety, and that kind of an affection between employers and employes, such things as strikes, lockouts, boycotts, etc., are impossible.

Brother, if you are bent on having "a good time," this is the way to have it: Cut yourself loose from the vices and follies of this world, walk in the Spirit and in the fellowship of saints, borrow the sunshine of heaven and impart these heavenly rays of warmth and love to every one you meet, and a heavenly benediction will rest upon your heart and a halo of holiness will encircle your soul. Your life will be a benediction to others, and you will have a **real** good time that will accompany you through the pearly gates into the New Jerusalem. "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord FOREVER."

Be True to the Sign.—Going through Connellsville the other day, we noticed the sign "Lunch Room" written on a window. On another side of the building there was another window bearing the words, "Quick lunch," "Meals at all hours." We could see through the windows and saw that the room was empty, and there were other evidences that the house was deserted.

We thought: how like the backslider, or the Christian professor without experience. We had no objections to the sign; in fact, it would have been quite appropriate had the contents of the house justified it. We have no objection to the testimony, "I am a Christian;" in fact, it is the proper thing to say—provided Christ has full possession of the heart. But don't hang out the sign unless you have the goods inside.

Help the brother who is bearing a heavy load. You may not be in a position to bear his load for him, but possibly you can give him such support as will make it easier for him to bear his burden. Victory on the battle field is often made possible because some part of the army under a galling fire is relieved before it is overwhelmed. The same is true in the great conflict with the forces of sin. We know of brethren who are laboring under a heavy load. Their ardent, pressing duties and responsibilities are weighting them down physically and to let them struggle alone means not only a breaking down for them but a defeat for the cause. To stand by them in faithful, loyal support will prolong their time of usefulness, will strengthen the cause of Christ and win souls for the Master. Do you know of such brethren? Make the most of your opportunities, and the blessings of high heaven will make your efforts fruitful in good results. "Bear ye one another's burdens, and so fulfill the law of Christ."

In a sense we are working for the Church, but in a larger sense we are working for the Lord. The Church being the organization through which God preserves His people and promotes His cause among men, our loyalty to the Church should be measured by the loyalty of the Church to God and His Word and work. Hence our time and talents should be consecrated to the work of glorifying God and saving and uplfting men through the strengthening and extension of the Church and its work. But in no sense should we get the idea that we owe our employment to the Church rather than to God. Being purchased by the blood of Christ, we owe our all to Him. The Church may sustain, restrain, and direct—in all of which we should be cheerfully submissive—but from the time we give our hearts to God our life is in Him and our service is consecrated to the glory of His name, the welfare of His Church, the ingathering of the lost, the promotion of His cause. Whether we work with our hands or testify with lips and lives, it is all for the Lord.

HEAVEN

By David Garber.

(This article and the one following are extracts from the forthcoming book on Bible Doctrine. It will be understood that these articles are not complete, but that they give something of the style and subject matter. For the complete articles, see the book as soon as it is issued.—R.)

"The best last" is not only a sentimental saying of man, but it is one of the happy provisions of an all-wise Creator. Here we enjoy countless and unmerited blessings, but the best of earth is mixed with trials and pain and care and death. In the bright hereafter all that saddens the soul of man will be done away. Eternity, for the child of God, means one unbroken, unalloyed, endless experience of "joy unspeakable and full of glory." God has designed that this should come last; that after the trials of earth there should come the triumphs of heaven: that when the glory of the future will appear the sorrows of the present will be forever past. It is but fitting, therefore, in harmony with this beneficent provision of a loving Father, to consider as the last chapter in this volume the theme which is at once the best, the sweetest, the dearest, the most charming, and the grandest of all themes —HEAVEN. The kind reader is asked to join us in our meditations upon what heaven is, upon the way to get there, who will go there, and what will be our experiences after we are there.

Definitions

There are three heavens:

1. The aerial heavens—where the birds fly, the winds blow, the clouds float, the showers are formed.

2. The broad expanse—the region of the stars.

3. The "heaven of heavens"—the place where God dwells, "the paradise of God." It is the eternal dwelling place of God, of the holy angels, and of the blood-washed throng, redeemed by the blood of the Lamb.

When Christ said, "Heaven and earth shall pass away," He evidently meant the second heaven, which we are told shall, at the time when "the elements shall melt with fervent heat," "pass away with a great noise."

How Characterized

1. **"A Place."**—Jesus said to His troubled disciples: "Let not your heart be troubled .... I go to prepare *a place* for you. And if I go and prepare *a place* for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:1-3). It will be seen from this testimony that heaven is not merely a condition, as some would have us believe, but it actually is *a place,* where God the Savior dwells, and where the saints of God will spend eternity with Him.

2. **A "Holy Place."**—Isaiah refers to the dwelling place of God as "the high and holy place." It is a holy place, because its inhabitants are holy. The Father, Son, and Holy Ghost are infinitely above all creatures which they have created. Hear the voice of the cherubim: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). Read Vs. 3 to 5. Oh, that the remembrance of His holiness might thus affect all the impure and unclean to cause them to come to the Fountain for cleansing. The place is holy because of Him who dwells therein. "I dwell," says He, "in the high and holy place." The holy of holies in the Tabernacle typified heaven. Heb. 9:1-12.

To those who expect to spend eternity there the commandment of the Lord is, "Be ye holy, for I am holy" (I Pet. 1:16). The angels of God are spoken of as "holy angels." Nothing unholy will ever be admitted there. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Without peace and holiness, no man shall ever see the Lord. Heb. 12:14. Hear the answer of the Lord, through Isaiah, to the following statements and questions: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high .... his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off" (Isa. 33:14-17). Holy, forever holy, is the dwelling place of God and His people.

3. **A "Garner."**—"He shall gather his wheat into the garner" (Matt. 12:3). Heaven is the place where the golden wheat will be kept in safety forever to the glory of God and the richness of His eternal kingdom.

4. **A "Better Country"** (Heb. 11:16)—This earth seems good enough for a great many people, judging from the attitude they take concerning things above, toward Him that dwells "in the high and holy place," in "the land that is very for off." But this world with all that therein is ("The lust of the flesh, and the lust of the eye, and the pride of life") will soon pass away, while the "better country" endureth forever. We call it a "better country" than this, because—

In this, riches are endangered by moth, rust, and thieves; while in the next they are safe, endure, reserved. Matt. 6:19, 20; II Tim. 1:12.

In this, all flesh, like grass, withers; in the next, they live forever. I Pet. 1:24; I Cor. 15:54; Rev. 21:4.

In this, the wicked trouble us, we get weary and worn; in the next, "the wicked cease from troubling, and the weary are at rest" (II Thes. 6:9; Job. 3:17).

In this, we have sickness, pain, heartaches, disappointments, sorrows, many tears; in the next, there will be no sickness nor pain, and all tears will be wiped from our eyes.

In this, the poor are oppressed, there is trafficking in the souls of men, all manner of debauchery and sin, barbarous wars, Christless secret orders and rebellious unions, swearing and lying and cheating and stealing and pride and envy and murder; in the next, these things never enter and better conditions exist by far, as proven by the brief statement: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13).

God's people, in all ages, have longed for this "better country, confessing themselves pilgrims and strangers in this, desiring to "depart and be with Christ, which is far better."

HELL

By N. H. Mack.

The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.

If one were left to his own choosing, he would rather consider some bright subject, like heaven, than the dark subject which we are about to consider. But this being a Bible subject it needs to be considered as such. We shall therefore present the subject as taught in the Bible.

Definitions

The original word *"sheol"* has a double application, sometimes used to designate the grave, sometimes referring to the place of departed spirits. In the authorized version the words "grave" and "hell" are each used thirty-one times as derived from the word "sheol." (Enclycopedia Brittanica.)

In several instances in the Authorized Version the word *"hell"* refers to the grave; as in Psa. 16:10 and Acts 2:27. Generally, however, the word designates the place where lost souls are; as in Deut. 32:22, Psa. 9:17, Luke 16:23, etc.

The word *"hades"* is used frequently in the Revised Version where the word "hell" is used in the Authorized. It is sometimes used to designate the grave, as in Acts 2:31, I Cor. 15:55, but more frequently refers to the place of torment, as in Matt. 11:23, Luke 16:23, etc.

The word *"gehenna,"* used twelve times in the New Testament, is used as the name of the place of future punishment.

It matters not by what name the place may be known, the Scriptures teach that there is a place of endless punishment for the wicked, and this is the theme to which the thoughts found in this chapter are directed.

Description of the Lake of Fire

This place is described in Scripture as "a lake of fire burning with brimstone" (Rev. 19:20), "fire and brimstone" (Rev. 14:10), "hell fire" (Matt. 5:22), "unquenchable fire" (Matt. 3:17), "everlasting burnings" (Isa. 33:14), "everlasting contempt" (Dan. 12:2), "everlasting fire" (Matt. 25:41), "everlasting punishment" (Matt. 25:46), "outer darkness" (Matt. 25:30), "damnation of hell" (Matt. 23:33), "furnace of fire" (Matt. 13:50, "where the worm dieth not, and the fire is not quenched" (Mark 9:44), "vengeance of eternal fire" (Jude 7), "smoke of their torment ascendeth forever and ever" (Rev. 14:11), "tormented day and night forever" (Rev. 20:10).

In spite of this array of Scripture testimony, men have questioned whether there is real fire in hell. The danger of such speculations is very great. The Bible is not to be speculated with but *believed,* lest we be deceived by the devil. It is a matter of note that most of those who criticise this divinely inspired description of hell, do not criticise the Bible description of heaven at all.

For Whom Prepared

Hell is prepared for the devil and his angels. Matt. 25:41. Divine justice has prepared this place for them. The devils are afraid of this final banishment, which is to come as a just punishment for the accuser and his followers to prevent them from doing evil forever. When Christ met the evil spirits, the devils, they cried out in great alarm, "Art thou come to torment us before the time" (Matt. 8:29)? James says, "the devils also believe, and tremble" (Jas. 2:19). They know God's arrangement, and dread the place which divine judgment has designed for their eternal doom. In Christ's time they preferred to enter the swine rather than be cast into the pit. Entering the swine, they caused their destruction; entering men, it means the same thing. The devil is ever bent on destruction, doing hurt to God's creation. God has prepared for him the bottomless pit where the lake of fire and the great chain are sufficient to hold him there forever.

Hell was not prepared for man. No one with a true heart, living and walking with God, need have any fear of hell. The child of God, so long as His face is set heavenward, has passed that danger, as hell is behind him. He continues watching and praying, keeping on the narrow way. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). The question has arisen in the minds of some as to whether we could be happy in eternity if we, like Lazarus in Abraham's bosom, saw loved ones in torment. Such questions and doubts must not be entertained, for they are from the evil one. Though our limited minds can not understand all these things, God has a way to arrange all things for the perfect and eternal happiness and well-being of all His children. All that we need to know is to take Him at His Word and all will be well.

Who will Go there?

1. **"Death and Hell."**—They will be cast into the lake of fire. (Rev. 20:14). The sinner unpardoned is "twice dead." The power of sin has dominion over him all his life, and because he makes no effort to escape, death comes along and shuts off all avenues of escape. The souls "dead in trespasses and sins" find themselves, after the judgment, in the lake of fire "which is the second death." All of death and all the doomed in hades or hell, will be cast into the lake of fire which burneth with brimstone forever and ever.

2. **The Wicked**—will likewise be cast into hell. Psa. 9:17. No one need doubt the meaning of the word hell in this text, for it is expressly stated that it is the place for the wicked. They are those who delight in ungodliness, following their own sinful lusts, enticing others into sin, rejoicing in the defeat and downfall of those who had followed the Lord Jesus Christ. Though the wicked may fare reasonably well in time, they can not escape the just punishment for their sins in eternity.

Not only will the extremely wicked be turned into this awful place, but all kinds of sinners; the polite sinner as well as the rough sinner, the moral sinner as well as the immoral and degraded outcast. The polite, cultured, accomplished, moral sinner will not be justified, for he is a robber and a murderer—a robber, because he has robbed God of His glory by claiming righteousness on the merits of his own efforts; a murderer, because he kept his own soul in bondage until death. Hence the moral sinner, notwithstanding his self-confessed goodness (Matt. 7:21-23), is a subject fit to be justly turned into hell.

3. **Those Who Forget God.**—These also are doomed for the lake of fire. Psa. 9:17. Yes, people will forget God. Pharaoh knew not God, though he had God's people in his land. He knew not Joseph who had saved the land of Egypt from the ravages of famine. All this had been forgotten; but because of his forgetfulness he came to grief.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE RELATION OF THE BOARD TO THE FOREIGN FIELD

By M. C. Lehman.

For the Gospel Herald.

(An address given at the Annual Board Meeting, Berlin, Ont.)

It is with considerable reticence that the discussion of the subject "The Relation of the Mission Board tothe Foreign Field," is undertaken at this time. First, because it seems presumptuous for one from the foreign field to try to define what relation the Board should have with the foreign field; and, second, because this relation has not before in any of our board meetings been publicly defined; and, third, because individual lack of experience makes the data available for a proper discussion of the subject very meager. It seems as though a twelve year old youngster were giving his father advice as to the proper administration of his house. It is just possible however that in such a process the father may incidentally gather some knowledge that will be of value in the future administration of his house all unknown to the child. If no other, perhaps this discussion may serve at least this same purpose.

Our subject however is timely. This is true because not only our work in India but the work of the board has been growing at an immense rate during the last decade. The amount of money expended, the missionaries sent forth into our cities and into the foreign field, the new stations opened, new fields looming up before us on every hand, God's finger unmistakably pointing out unoccupied fields; are all factors which make it necessary in this time of times for careful administration and earnest prayer for the Spirit's guidance; one of the times when there must be a definition of terms.

That the mission board gives the foreign missionaries an opportunity for expression in a board meeting like this is, however, we assure you, heartily appreciated by the mission in India. Because changes in the organization of our Mission Board in America vitally affect our work in India we are glad that we have a chance to express ourselves to the board. That the board has given its full confidence to the mission and missionaries in the past is a fact that has frequently been mentioned among the missionaries in India. How this confidence has been a help and an encouragement in the past experiences of the mission cannot be expressed in words.

This subject, moreover, is timely because of the interests involved. In this connection the interests of the board and the mission while worthy of prayerful consideration are not primary. I refer definitely to the Mennonite Church in India. The Church that is now one of the Conferences pledging allegiance to our General Conference. The Church that has now its own Annual Conference and its four ordained Indian deacons. The Church that is looking to the maturer Church of America as an example of what the Bride of Christ should be. The Church that just now is in the most impressionable state of her development for great influence in the establishment of the Church in India or for laxity and meager influence and little effect in evangelizing the territories around her. The Church that is unquestionably the ordained agency of God for the evangelization of thousands located around her. Brethren, because our proceedings in this mission board and the discussions here made that fix the relation of the board to the foreign field, involve the welfare of this babe in Christ, the Indian Church, our discussion of this subject is timely. Again because decisions here made that relate to the relation of the board to the foreign field involve the sooner or later evangelization of thousands that are ready for the Gospel of our Lord this subject's discussion should involve earnest heart searching prayer.

When we were leaving India an old white haired father in Israel came to Bombay with us and when giving him farewell at the railway station we entered the compartment of the train on which he was to go back to Dhamtari for a season of prayer and the closing words of his prayer were these, "O God let the Church in America know that we look to them as an example." Bro. Friesen and Bro. Kaufman will bear me out when I say that the earnest desire of the Indian missionaries is for the prayers of the Church in America in their behalf in the very responsible work of moulding the policies and administrations of the Church in India at this critical stage in its development.

As stated before the time for a definition of terms is necessary and this time in both the history of the board and of the foreign missionary activities of the Church seems to be now. We believe that this relation can only be defined if we first define the institutions between which this relationship exists. First, then, we may define the board.

By the Board we understand The Mennonite Board of Missions and Charities as it is now constituted. We regard this board to be the representative of the Mennonite Church an appointed agency for doing the Church's business along missionary and charitable lines in this work representative of the whole Church and carrying out her wishes and desires. We believe that in the personnel of the Board the Church has placed men who can and do interpret the life of the Church properly and believe in and practice her various doctrines. We believe that as missionaries on the foreign field returning from the field and seeing the members of the board, or corresponding with them while on the field our communication with the various officials of the board will give us not only a unified but an accurate idea of the life and spiritual pulse of the Church. Its function we believe to be the administration of all the missionary activities of the Church.

By the foreign field we understand not only India but our proposed mission work in South America or any country outside of the United States and Canada. So far as the Indian work is concerned it has reached a stage of development when its activities no longer bear a relation to the home Church merely as a mission, but as a Church. This twofold relationship will come about in all foreign missions if the basic requirement of establishing churches is adhered to in our work.

Since, then, the foreign work is one of the activities which are to be administered by the board and the work in the foreign field is in large measure the outcome of the board's plans, we can come to no term which expresses the relation of the mission board to the foreign field more accurately than to say that it sustains a paternal relation to the same. Again if the board's relation to the foreign field is paternal the relation of the foreign work to the board is filial. As foreign missionaries we look to the board as sons sent forth to manage a certain portion of our father's estate where conditions exist which can hardly be explained in terms of American ideas and rejoice that we have our father's confidence that we are working for his interests. Our aim is the establishment of a Church in India that shall be one in faith and practice with the Church in America.

Regarding, then, the Board in a paternal way both as a mission and

as a Church we pledge our allegiance through the board to the Mennonite Church in America and ask the privilege of exercising our filial right of petition or stating our needs to our parent.

If then we expect to establish a Church in India that is one in faith and practice with the Church in America we will readily accede that it will be necessary that there be a medium whereby we may keep in continuous touch with the Church in America. If we infuse into the Church in India the spirit of the American Church or at least such part of it as should influence the Indian church it will be necessary that our connection with the American Church be such that on every turn we may feel and receive the pulse of the American Church. This vital connection must remain intact if the Church as a whole both in India and America is to remain a unit. Our first need then that we bring is the necessity of a continuous and close touch with the Church and with the Board as a medium and the Church's representative. The missionaries in the foreign field are far removed from the Church in America and the comment of all returned missionaries when first arriving in America after a period of service in India is the surprise with which they note the development and change of the Church in America along various lines. To be alienated from the spirit and growth of the American Church will mean eventually a separation from it and so in order to retain this relation as missionaries we desire and ask that our relation with the board and the relation of the board with us may be such that above all the integrity of our own beloved Church may be retained and become even stronger.

Another of our needs is that the board have in hand an organized effort for giving to the Church the missionary information that she needs in order to induce systematic giving for foreign work. The Church has stood nobly by the foreign work and this is remarkable when we consider how meager after all is the information of the Church as to the nature of the work and opportunities in the foreign field. The Church has a right to know and should be taught the great opportunities that God is thrusting before her beyond the seas. The pulpit, our Sunday schools, young people's meetings, Bible classes or mission study classes can all be utilized for this purpose, but somewhere, somehow, some one must be made responsible for the initiation and maintenance of a systematized effort to let the Church realize her great opportunities in the foreign field. The time when the harrowing details of suffering and physical want depicted as existing in foreign lands by returned missionaries will bring the means that are needed for the carrying on of the work, is well nigh past. The Church desires data which indicate the nature of the growth of the Church, the evangelistic opportunities, etc., etc., and it is the firm belief of those who are now responsible for the gathering of funds that a thorough exposition of the Church's opportunities in the foreign field to the Church would result in more regular and less spasmodic giving. Moreover it is poor economy to spend $500 to bring a foreign missionary home from the foreign field for a period of eighteen months for the purpose of allowing him to regain strength and nervous force for another seven year term and then chase him over the Church in search for money to endow the work in India.

The missionaries in India have now a committee appointed to gather data and statistics from the field for which the American Mennonite Mission feels itself responsible—a field about fifty by sixty miles—and formulate a plan for the occupation of this field in view of the resources of the Church in America in the way of finances and new missionaries and intercessory prayer. That such plans can not be exact we admit, but they are indispensible for the organization of our work in India and the work of this committee will be materially hampered if there is no center in America where the full information can be acquired and which will be necessary for the proper co-operation with the Church for the proper fruition of this committee's plans.

The resolution of the Board to have an official headquarters and to put its financial organization on a more systematized basis makes us rejoice. It is but another indication that as a Church, a board, and a foreign mission we need not despair. This period of transition will be paying dividends of efficiency and blessing from God if we can, one and all, retain the good of the cause of Christ as the primary motive behind all suggestion, all discussion and all decision.

Another need that has become evident of late is that of our correspondence with board and the board with us. Misunderstandings due to the indiscriminate use of personal and official correspondence has sometimes led to the interpretation of the personal opinions of a single missionary as those decided on by the mission as a whole. This makes obvious the necessity of a strict differentiation of personal and official correspondence and the stamping of official correspondence as such and dealing with it accordingly. The treating of official correspondence as personal may result in no less serious consequences.

On the other hand our relation with the mission board and of the board with the foreign work while necessarily in a measure must be official need not be entirely such and the correspondence from America which is very heartily appreciated from America by the missionaries in India consists of the letters of a personal nature that have been received by missionaries from different members of the board. This dare not be given up or the loss of that close feeling of sympathy and confidence in each other's motives will mean seriously handicapping the work as a whole.

Important as are our financial and administrative needs they must yield first place to this that as foreign missionaries we must be in vital connection with the Church. Brethren of the board, we look to the Church through you as its representatives, and regard you as the medium through which the Church expresses itself to us on the foreign field. Through the Church and as a Church we look to the Head of the Church our Lord Jesus Christ whose Spirit must dominate all relations of the board with the foreign field and of the foreign field with the board. We desire to be true to Christ and the Church and this is the motive of our craving a close and vital connection with the board.

For the sake of retaining this paternal relation of the board with the foreign field there comes home to the missionaries on the foreign field the conviction that it will be ultimately necessary to have some one brother (call him what we will officially) who must be given a large part of the present duties of the board aside from strictly financial measures and be allowed to devote his entire time to such work.

A recent personal letter from Bro. M. C. Lapp, Superintendent of our foreign work in India, has the following significant question, "The arrangements to have a man whose business will be to put in his whole time for the mission work of the Church is just what I think, and have thought for years, should be arranged for, there will be much more accomplished in the right direction, I am sure."

That this brother will necessarily be released from taking responsible positions in the educational and publication or other interests of the Church if the work is not to suffer we also believe.

We believe a brother who is in

(Continued on next page.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

GOD GIVETH STRENGTH IN TIME OF NEED

We falter daily by the way,
And, grown discouraged, sigh and say,
"What use to struggle 'neath life's load
Up such a steep and stony road?
So weak are we! Our strength is spent."
And so, to earth by burdens bent,
We sink, forgetting that we read,
"God giveth strength in time of need."

O weary pilgrim, lift your eyes
From things of earth to heaven's fair skies,
Remembering how One bore for thee
The burden of a Calvary.
Remembering that, no longer shrink
Beneath your load. Take heart and think—
"God meant the promise just for me—
'As thy needs are, thy strength shall be.'"

Not by one effort and today
We gain the heights so far away,
But step by step toward heaven we climb
By striving upward all the time,
And each day proves to us anew
That God's dear promises come true,
For day by day he gives indeed
Fresh strength for all our times of need.

—Selected.

THE CHILD

(At a Sunday school meeting held at Hanover, Pa., June 9, 1914, the above subject seemed to hold the attention of most of the speakers. It is a most important theme, and the thoughts uttered were very appropriate. Believing that many of our readers will be interested and profited by reading some of the thoughts offered, we herewith submit a few of the many good things said.—D. K.)

Adaptation

The teaching of the child should be adapted to its needs and its conditions. The condition of the child depends largely upon its home environment. It means much when the influence and teaching in the home is such that the Word of God is impressed upon the mind and heart of the child and becomes a part of its life.

Then again the social environment of the child should determine to a large extent the nature of the instruction it receives in Sunday school. In all teaching let the instruction be adapted to the moral and spiritual condition of the child, remembering that to give effective instruction it is essential to hold the attention of the child.

S. B. Landis.

Pride

Children, as a rule, are not proud. They have something about them that is capable of being cultivated, but children brought up in modest homes do not become proud until their pride is cultivated.

N. H. Mack.

Referring to the question of children bringing parents to Christ, I remember the case of a family of father and mother and several small children, where the parents were not Christians. One day the parents took the children to a baptismal service. The children asked, "Why are we going to church today? it is not Sunday." The parents answered, "There are some people to be baptized." "Why do they want to be baptized for?" asked the children. "They want to be Christians that they may go to heaven when they die," was the response. "Are you Christians?" was the next question put to the parents. "No," was the regretful answer. This conversation made such a deep impression upon the parents that it was only a short time until they gave their hearts to the Lord.

John Charles.

The Parents' Duty

It has already been shown how unbecoming it is for parents to say, "Boys and girls, get ready and go to Sunday school," instead of saying, "Boys and girls, get ready and we will go to Sunday school." Our advice to our children may be ever so good; but unless our life corresponds with our advice, the advice is next to worthless. In the making of promises, parents should be careful to live up to them. A failure to keep these promises means that children will lose confidence. Parents should be so filled with love for their children that no sacrifice should be considered too great to make to promote their well being.

Denton Martin.

Children Leading Parents to Christ

The arrangement is that parents take the lead in Christian service, and that they bring the children to the Sunday school, to the Church, to Christ. But sometimes this order is reversed, and parents who ought to have been Christians but were not are sometimes led to their Savior through the instrumentality of their children, who as little missionaries lead their parents into the Kingdom. Children have a hold on the hearts of their parents which nothing else can equal.

How can the child be made a factor in bringing unconverted parents to Christ?

1. Be sure that you yourself are greatly burdened for the salvation of the lost.

2. Strive to get the child burdened in the same cause, imparting that love for God and for souls that will give them a drawing power for God.

3. To reach the parents the children must be interested in learning, in loving the truth and righteousness, and then they will go home and talk about it—and after awhile they will plead with their parents to go along.

N. H. Mack.

MISSIONS

(Continued from preceding page.)

thorough sympathy with the Church and believes and adheres to all her doctrines, has the confidence of the Church as a whole, a brother who is in close sympathy with the work and workers of both our home and foreign work, who could make a study of our Church and missionary problems and their relation to each other, a brother of vision as to the glorious opportunities will ultimately have to be given this work and the privilege of devoting his whole time to it. Bro. Kaufman and Bro. Friesen who have just returned from the field believe as a mission we are a unit in this conviction.

We believe the function of the office of such a brother would be the work of traveling among the churches and giving missionary talks, trying to create and maintain a missionary interest. He would also solicit funds in the way of direct donations, endowments and annuities for home and foreign mission work. He would study the home and foreign mission fields and keep the Church in touch with and informed about them. He would be a correspondent.

Brethren of the board after the definition of the relation of the board to the foreign field as being paternal, and giving a few of our needs and views from the angle of the foreign field, in conclusion we wish to say that we appreciate the past relations of the board with the work on the foreign field and have every confidence that whatever changes increased development of the work will mean, this relation can and will be maintained. For this purpose may we keep in mind and heart the admonition of Peter, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing for blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Pet. 3:8, 9).

Goshen, Ind.

Sunday School

For the Gospel Herald.

Lesson for June 28, 1914—REVIEW

Golden Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

Introductory.—This being the last lesson of the quarter, it is appropriate that we go back for review. Our golden text is typical of the entire series of lessons for the quarter. Christ came not only to bring light and salvation into the world, but He is in every sense of the word a seeking Savior, doing what is possible in the way of winning souls for His everlasting kingdom. We shall endeavor to present the scope of the lessons studied under the following heads: Invitation, Labor, Judgments, Triumph.

1. **Invitations.**—Under this head we notice the laborers, invited into the vineyard of the Lord, Christ calling for blind Bartimaeus, and the wedding feast.

"Why stand ye all the day idle?" is a question that still applies to many. It is contrary to the Word and will of God for people to remain idle outside the vineyard of the Lord. It should be noticed also that as soon as they got inside their service was satisfactory. Many people imagine themselves taking their ease inside the vineyard, when if they only examined themselves they would find themselves outside. The invitation is still extended to all outside the vineyard to come in and work.

Blind Bartimaeus was one of those despised ones who found favor with the Lord. His voice reached the Savior, and the response from the blessed Master quickly followed. There is none so low or afflicted but that he is included in our Savior's great invitation to all the world to find His pardoning grace in the fold of Christ.

This fact is made clear in the parable of the wedding feast, where the whole world is invited. Remember this: It means disaster when you try to get in without the wedding garment.

Labor.—In the lesson on "Greatness through Service" Christ makes it plain, as He did in the parable of the vineyard, that He tolerates no idlers in His kingdom. The ideal Christian life is not one of ease but of service. Faithful service is the measure of greatness. The greatest commandment is the command to **love.** Love brings willing service.

Judgments.—A number of them are mentioned in this series of lessons. In the first place we have in the parable of the pounds a picture of the awful doom of those who are unfaithful in the use of that which God committed to our care. The man who failed to add to his pound was condemned, not because he did not gain ten pounds, not because he did not gain five pounds, but because he did nothing. He represents those who spend their lives in worldliness and then at the close expect to be taken to heaven.

In the cursing of the fig tree we have a picture of what happens to non-fruit-bearing branches. Christ says that all such will be cast away. If we are faithful, God will see to the fruit-bearing part: for all the faithful can rest assured that their "labor is not in vain in the Lord."

Thet wicked husbandmen met with the same fate that awaits all those who assume the role of enmity against God. Read Jas. 4:4 and I Jno. 2:15 as to what constitutes enmity against God.

The lesson of "The Judgment of the Nations" sums up the whole question of the fearful judgment awaiting all the disobedient. There are two views as to who is included in the judgment herein presented. Some say it means all the wicked in every clime and age, others that it means only the nations then living. Whichever view you take, it means a fearful judgment for all the wicked, no matter at what time the final judgment will be pronounced.

Triumph.—It is fitting that one of the lessons presented in the series of lessons under consideration should refer to Christ's triumphal entry into Jerusalem. It is typical of the triumph of the Christ life and service. The wise virgins who went into the wedding chamber with lamps well filled with oil, the faithful servants who put their pounds to good use, the shouting multitudes who ascended the hill of Jerusalem in glad acclaim as Christ rode upon His lowly beast, all had a taste of the triumph which awaits the faithful child of God at the end of life's journey. As we witness the triumphant procession with Christ at the head; as we hear he shouts, "Hosanna in the highest; blessed is he that cometh in the name of the Lord!" we are made to think of that great triumphal entry through the pearly gates into the New Jerusalem, when all the triumphant hosts of God will be singing the glad anthems of heaven and sing His praise and reign with Him forever. Are you weary or discouraged? Look up! receive new strength and courage, new inspiration—there is a glorious triumph coming, by and by. —K.

Our Young People

CONSECRATION: VICTORY OVER SPIRITUAL INDIFFERENCE

Rev. 3:14-22

Topic for July 5

MOTTO

"I would thou wert cold or hot."

PERSONAL THOUGHT

Is there a growing independence in our life, in which we are inclined to look more to ourselves and our attainments than to continually bow before God in humble petition for our needs? "Without me ye can do nothing."

SUGGESTIVE ASSIGNMENTS

Do we realize conditions among us, brethren? Is there a feeling that we will shape this program to congratulate ourselves? Or is our understanding open to the actual indifference in the life of the Church? Before you shape your plans, prayerfully meditate. Then catch the spirit of the Savior's message in Rev. 3: 14-22 and proceed in the spirit of His love.

For Children.—

1. Text word, **Work.**
2. Commit Rev. 3:14-20.

For Young People.—

1. Tests Revealing Indifference.
2. Indifferent to Church Services.
3. Indifferent to Church Regulations.
4. Indifferent to the Shepherd's Message.
5. Worldly Gatherings and Spiritual Indifference.
6. Indifferent to various Activities.
   a. Sunday School Work.
   b. Young People's Meeting.
   c. Work among the Afflicted.
   d. Personal Work.
7. Remedies for Our Indifference.

For Older People.—

1. A Perverted Eye-sight.
2. Rich Indifference that Equals Miserable Poverty.
3. The Chastening of Iove.
4. The Open Door to Trhe Fellowship with Christ.
5. Effect of True Consecration.

SUGGESTED READING

"Kept for the Master's Use," by Francis R. Havergal, in Colportage Library.

When we realize how much the flock of Jesus has cost, we shall be very careful to feed that flock with the right kind of food.—B. W.

If we find the gates of heaven closed against us it is because we closed them against ourselves by our disobedience.—C. Z. Y.

One thing absolutely essential to the peace of the Church is that all ministers keep in their places.—J. W. W.

Gospel Herald

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THURSDAY, JUNE 18, 1914

Field Notes

Bro. A. B. Stoltzfus of Gap., Pa., spent Sunday, June 14, with the Walnut Creek, Ohio, congregation.

Bro. Theodore B. Forrey of York Co., Pa., filled the regular appointment at Lancaster, Pa., on Sunday evening, June 17.

Three souls have recently renewed their covenant with their Savior in the Pleasant Grove congregation near Martinsburg, Pa.

Bro. N. H. Mack of New Holland. Pa., worshiped with the Stony Brook congregation near York, Pa., on Sunday, June 7, filling a number of appointments.

Brethren D. J. Fisher of Kalona, Ia., and J. L. Hershberger of Wellman, Ia., were in attendance at the Ohio Conference and spent last Sunday with the Huron Co., Mich., congregation.

Bro. E. A. Bontrager of Fairview, Mich., attended the Ohio Conference last week and with Bro. J. S. Mast of Elverson, Pa., worshiped with the congregation in Portage Co., O., last Sunday.

An important meeting was held at Lancaster, Pa., on Monday, June 8, at which time an eastern Mission Board was organized. Good interest and good feeling prevailed, and a constitution and by-laws adopted. The new Board consists of 20 members—14 members appointed by the bishops and 6 elected at large.

Bro. Reuben S. Bair of West Manchester, York Co., Pa., was in attendance at the Sunday school meeting at Slate Hill, Cumberland Co., Pa., last week. A good meeting full of interesting work is reported.

An interesting Sunday school meeting was held at Richfield, Pa., Cross Roads Church, on Thursday evening and Friday of last week. There was a good attendance and all felt that it was good to be there.

Bro. D. N. Gish and wife, of Millersville, Pa., were among those in attendance at the Sunday school meeting at Richfield, Pa., last week, Bro. G. taking an active part in the meeting. They left for their home early Saturday morning.

Bro. Joseph Lauver, our aged deacon at Evendale, Pa., encouraged the recent Sunday school meeting at Richfield with his presence. Bro. Lauver is well up in the eighties, and has been in feeble health. We rejoice to know that he is again gaining in strength.

Bro. Abram Metzler, with his wife and two youngest children, of Martinsburg, Pa., is at this writing spending a ten-days' "vacation" with his daughter at Greencastle, Pa. They drove across the country in a private conveyance, leaving their home on Monday, June 8.

A very enjoyable and profitable communion season is reported from the Pleasant Grove congregation, near Martinsburg, Pa., over Sunday, June 7. Bro. James Saylor of Johnstown, Pa., was with the congregation at that time, and nearly all of the members partook of the sacred emblems.

Bro. Daniel Kauffman of this office, spent the greater part of last week in the eastern part of this state. On Tuesday be was at a Sunday school meeting at Hanover, Thursday and Friday at Richfield, Saturday and Sunday at Mummasburg. He filled appointments at other places en route.—R.

The Ohio State Sunday School Conference last week was largely attended. The discussions were spirited and the interest was good throughout notwithstanding the warm weather. Several resolutions were passed with reference to Sunday school promotions. Full report is promised soon. Brethren Levi Mumaw and H. F. Reist of the Publishing House were in attendance. Bro. Mumaw remained for the Church conference the two days following.

On Saturday, July 4, 1914, three Sunday school meetings have already been announced to us, Portage Co., O.; South Union congregation, Ia.; and Casselman Valley congregation, Pa., and there may be others.

Correspondence

Elizabethtown, Pa.

The Sunday School Workers' Meeting will be held June 25. Following is the program:

Lesson for July 5, Jacob Grove.
Lesson for July 12, A. B. Lutz.
Lesson for July 19, Ira Miller.
Lesson for July 26, John Seifert.

Your presence and your prayers will be a great help in bringing out the important points in each lesson.

E. S. Heisey, Secy.

Stony Brook, Pa.

Dear Gospel Herald Readers, Greeting in Jesus' Name:—A few words from this place may be of interest to some. Although we do not let ourselves be heard from as often as we should, we are still pressing onward in His service. The church work is moving along nicely. Attendance very good.

We were glad to have Bro. Noah H. Mack with us over Sunday, June 7. While with us he preached two sermons for us, Sunday morning and evening. Sunday evening Bro. Mack preached a very interesting sermon on the Second Coming of Christ. We were also favored with a visit by Bro. Daniel Kauffman of Scottdale, who preached for us Wednesday evening, June 10, which was very much appreciated, using for his text Jonah 1:1, 2. The brother left here Thursday for Juniata county where he will attend a Bible meeting.

On May 31 communion was observed with a large attendance and many partakers. On May 31 we had the privilege of having with us Bro. David Garber, of Virvinia, who preached in the evening at the East York Church, using for his text Luke 14:19, 20. Pray for the work at this place.

Yours in the Master's service,
Grace L. Lehman.

Portersville, Calif.

Greeting in Jesus' Name:—On May 28 Bro. Samuel Gerber and wife of Tremont, Ill., came into our midst and Bro. G. preached two very impressive sermons. Bro. and Sister Gerber went to the conference in Oregon from here. Sister Anna B. Nissley of Mt. Joy, Pa., worshiped with us on Sunday, May 24. We are

glad for the visits from the brethren and sisters coming this way. We especially invite ministering brethren to stop with us when in the west. We ask an interest in the prayers of God's people for the work at this place.

Yours in Christian love,
J. R. Miller.

June 3, 1914.

Spring City, Pa.

(Vincent congregation.)

Dear Readers of the Herald, Greetings to all in His Name:—The series of meetings which we were looking forward to are a thing of the past. It is admitted by all that Bro. Brunk mightily expounded the Scriptures going from Genesis to Revelation over and over, showing to us how God dealt with man under the old covenant, and how He deals with man under the new covenant according to Jer. 31:31, and its necessity proven in Heb. 8:8. Yes, surely the Lord has done wonderful things for us whereof we are glad. To mention all I can think of I feel would take up to much space in these columns. As a visible result of the meetings five souls were won for Christ. Our prayer is that they grow in grace and the knowledge of the truth of the Son of God that they may also go home and show to their friends the wonderful things the Lord has done for them.

The attendance was good and fine weather. On Saturday, June 6, we held our preparatory service, communion on Sunday. Bro. Brunk preached for us at Vincent on Sunday evening from Jno. 2:17. Let us all hold the brother up to the throne of grace that God may richly bless him in his labors and that he may realize that his labor will not be in vain in the Lord. Wishing all God's richest blessings, I am,
Yours for Christ and His kingdom,
Paul Sheeler.

June 8, 1914.

Pond Bank, Pa.

Dear Herald Readers, Greeting of Love in Jesus' Name:—We feel glad that we can thank God for the many blessings that He is bestowing upon us at this place. On May 24 Bro. Baer of Hagerstown, Md., was with us and preached for us, basing his remarks on Luke 24:49-52. We thank the brethren for being with us and ask that they come again if the Lord is willing. May Bod bless you all.

In Jesus' name,
James G. Bumbaugh.

June 8, 1914.

Protection, Kans.

Greeting in Jesus' Name:—We are thankful to the Lord for His great mercies that He gave His only Son to be offered up for us, that whosoever believes on Him should not perish but have everlasting life. We are glad that one more soul sealed her vow to the Lord to serve Him. She was baptized on May 24, 1914, by Bro. Ebersole. We wish God's blessing to these new brothers and sisters.

John Schrock

June 8, 1914.

Springs, Pa.

On Friday, June 6, Bro. J. A. Ressler of Scottdale, Pa., came into our midst and preached a Gospel sermon at the Casselman Church. On Saturday morning he preached a preparatory and baptismal sermon at which time one precious young soul was received into the Church. On Sunday morning, June 7, was the appointed time for our communion services, Bro. R. in charge. All the members that could be present, with possibly a few exceptions, communed. May the congregation at this place remain firm and true to the Lord.

Cor.

June 8, 1914.

Harrisonburg, Va.

After spending nine days with our brethren and sisters about Vineland Markham, and Berlin, Ont., and visiting in your homes and attending Church and Sunday school at different places, we feel to say we spent the most enjoyable and most profitable time in our lives. We very much enjoyed the hospitality of the dear brethren and sisters who so kindly cared for our temporal needs. For this we feel truly thankful. But far more do we appreciate the spiritual help we received from the soul-inspiring conversations and religious talks we heard from you, which is worth far more than any worldly consideration would be. The writer of this letter was often made to think.

"'Tis the glory now that fills and thrills my soul,
As I walk the narrow way,
I am looking for the heavenly light to dawn,
That shall rise in endless day."

We feel that we owe a debt of love and gratitude to the Church in Ontario that we never can pay. We are living under different kings or rulers in the different countries, but in our spiritual lives we have the same King, who is the King of Glory. We are glad to know that the two governments we are living under have been at peace with each other for more than 100 years. But still better, our King of Glory never calls His subjects to carnal warfare. And that His government is an everlasting government and we need not fear that it will ever be overthrown by any earthly power.

Leaving Canada June 1, we arrived at home safely the next day and found our friends well, for which we feel to praise the Lord. We found Virginia very much drouth-stricken and at this writing we are needing rain, but we are contented and happy in the Lord.

P. S. Hartman.

June 9, 1914.

Flanagan, Ill.

Gospel Herald Readers, Greeting in the Name of Him who died that all might enjoy the happiness of the Christian life. What a pity that so many cling to the things of this life, even though they find no lasting satisfaction therein. We were favored by visits from Bros. Julius Eash, Normal, Ill., and Joe Burkey, Tiskilwa, Ill., during the month of May.

In His name,
Agnes A. Gunden.

June 10, 1914.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The Home was placed under quarantine on May 27 on account of a case of membraneous croup, and released again June 11. There are 80 inmates in the Home and arrangements have been made to receive 8 more in the next few days.

We have many bright boys and girls to place into Christian homes, almost any age, excepting baby girls. Will mention especially one bright, lovely baby boy eight months old that ought to brighten some childless home. We feel sure little Clarence would be a blessing and would bring sunshine into any Christian home. School has closed and all except five were promoted. The enumeration for next term of school is 59 from the Home. Inmates and workers are all well except that Jesse Campbell, admitted from Jet, Okla., has pneumonia.

West Liberty, Ohio.

If we bring the main thought of the Sunday school lesson before the class so that it stands before them like a picture they are sure to become impressed with it.—P. A. Friesen.

Miscellaneous

GIVE YOUR SUNSHINE TO THE LIVING

Give your sunshine to the living,
Do not wait till they are dead.
Oh, there's joy in constant giving,
Human hearts are comforted.
And the giver feels the lovelight
Of the heart's responsive smile,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living,
Let them have their fragrance now
'Ere their eyes are sealed in slumber
And like marble is their brow.
Often for some loving token
Human hearts have ached and bled;
Give your sunshine to the living,
Do not wait till they are dead.

Give your heart's love to the fallen,
Oh, they need the tenderest care,
Though you see not their temptation,
They must meet it everywhere.
Just a word, a smile, a handclasp
Gives the needed strength and cheer,
Helps them in the bitter conflict
When the tempter lingers near.

Give your sunshine to the children,
Scatter flowers with eager hand,
You can make a chord responsive
That will vibrate o'er the land,
Lavish smiles upon the aged,
Cheer the weary on their way,
Make this world once more an Eden
By the kindness of today.

HOW TO INTEREST THE CHILD —AS A TEACHER

By Lizzie Kauffman.

For the Gospel Herald.

Never before in the history of Christianity was so much thought and attention given to the interest of the child in the Sunday school as at present. The wise teacher knows that there is more than one essential to successful primary teaching. It has been said—"The best teachers climb beyond teaching to the plane of art." It is themselves and what is best in themselves, that they communicate. Teaching is not in the mere communication of religious knowledge, but in the spirit and in the way in which it is done. The little folks must be trained.

By training I mean to create a love for God and His Word or, in other words, to put into practice the lessons taught. The teacher's work is to present the truth and live it. This requires courage but she should not teach anything that she would not be willing to live. The teacher's acts and thoughts count for more influence than words. We find first of all that children are great imitators; in the school room and in the Sunday school the children imitate the manners of their teacher and carry these manners with them. Let the teacher prove to the class what she wishes the child to be—quiet, interested, and earnest.

If we would have children reverent, let us be reverent. If a group of Sunday school teachers get together and talk loudly and long about social affairs, one can scarcely wonder if the boys and girls in their classes forget all about the church being God's house. In our Sunday school room let us have everything in order, let us have everything planned out beforehand; let us go to our work prayerfully, calmly, and unhurriedly, reverently, and happy, and we shall find our class imitating, not so much our actions as our manner and our spirit. During the teaching hour never refer to outlines or helps, have the lesson thoroughly prepared with the use of illustrations so you can present it face to face and heart to heart. During this hour the teacher's entire attention, strength of body, mind, and soul belong to the children. The children will never give their best to the teacher unless she is willing to give herself to the class. When heart touches heart there are impressions made for all eternity.

In the study of children we shall not find out one thing at a time but a bewildering number of things. In our work with them we cannot take into account just one attribute, just one phase of their character this week and another one next week. We are dealing with the whole child,—the whole girl and the whole boy. The individual tastes and habits of each pupil must be studied so their needs can be more fully understood. The better we can understand the child the more aid it will lend in the preparation of the lesson and will be more likely to make impressions when taught.

One of the greatest essentials in teaching truth to young minds is to use simple, plain language so that the child can understand. It has been said, "The science of teaching beginners lies in the fact of being fully understood," but of course the child must not only understand he must be interested too. Teacher should speak in a pleasant interesting manner and in a genuinely cheerful voice.

In looking for the point of contact in your efforts to impress a lesson, draw your illustrations as far as possible from the home life—the only life known to them. Illustrations should always be drawn from things that the child is familiar with. Take, for instance, a box, a picture, a book, a flower—the minute you present the object before the children they are interested because they see and handle them in every day life. The use of a blackboard is also good. Having taken up the lesson it is very good to draw a rude picture of it as you go along. Take for instance the lesson, "The Good Shepherd," make a few lines at one side of the board for the flock, a curved line for the mountain, a straight line on the mountain for the shepherd out seeking the lost lamb, and away over at the other side of the mountain another line for the little lost lamb. By this time the children have a vivid picture in mind—their sympathies are aroused and they will be asking questions about this poor little lost lamb. Children are not hard to suit. A few lines on the board will suffice to draw the picture on their mind. Thus you have a splendid opportunity for application. The teacher should repeat the story if necessary in order to fix the truth in the child's mind. Memory will catch a truth quickly but the impression will be slight and not likely to be retained long unless the same truth is gone over when making the application that was given in the illustration itself.

The method of story-telling lies at the base of good primary teaching. Most children like stories and it is a good way to arouse their attention. Incidents from every day life of the boys and girls will aid greatly in making plain and fixing the truth in the child mind.

Music is one great factor of the work and should not be neglected. Nothing influences the child nature towards right doing as does music. Not so very large a number of songs are required but a child likes what it feels at home with and while a new song carefully selected and the words painstakingly explained to the scholars beforehand may now and then be brought into use, only occasionally should a new song be introduced. As a means of arresting and holding attention and as a preparation for singing it is well now and then—not always—to ask the children to name the song about to be sung in the opening exercise. We must teach enough different songs to insure variety, and also adaptability to different occasions. Praise songs, prayer songs, nature songs, giving songs, should all have a place with motion songs to relieve restlessness and instil happy thoughts at the same time.

Another great essential in teaching is having attention. It is often a question to know just how this can best be done and at times it requires much patience on the part of the teacher to lead them along this line. One very good way is to start out with a fitting story that can be ap-

plied to the lesson, also to review the lesson from the Sunday before from the picture roll. They are acquainted with this and are anxious to tell what they remember about it and when the lessons are closely connected they can easily be explained as a continued story which also adds interest. The teacher must also be thoughtful of the careless, indifferent, and dull scholars as well as the more studious or bright ones. We must be ready to interest the bright ones, but we cannot afford to neglect the dull ones. Study them carefully for there is something that will interest them. Ask them easy questions and commend them when they answer. Never tire in your efforts for when they are fully aroused they may be the most promising of your class.

Begin the lesson in a gentle, quiet manner. If the children become disorderly there is much power in a pause to arrest attention, often one firm look from the teacher will produce greater effect than severe words. Strive to prevent the things that tend to disorder. Often overlook small annoyances. It very often happens that disorder comes from physical discomfort. Children are perhaps uncomfortably seated or the temperature of the room is too high or too low. If the children are too cold they will be restless; if too warm they will be inattentive. Have the room well ventilated if possible. During the teaching hour never let the children sit around idle; keep them busy. If you have some time left it is often very good to review the lesson. It will be the means of riveting the truth even more deeply upon the childmind. By every God-given and grace-developed power we may and must seek to make the children feel the love of Jesus—His love for each one of them. To do this we must tenderly, earnestly, and prayerfully show them the expression of His love. If we can connect in their minds the thoughts of our Savior's love in all the everyday blessings enjoyed in all the beautiful things we see, and the care which is taken of every one; we may give them a concrete impression which will make the love real.

The teacher must keep two things prominently in mind: The individuality of the child, and the great living theme of all Christian instruction, striving and praying that the young and tender child may see Jesus, the "chiefest among ten thousand."

As we look over life we know that the boys and girls are going to face problems of right and wrong. They are going to face temptations of every kind and the one great thing they will need then, is some grand conviction as to the meaning and purpose of life that makes the noble and sweet and true life more to them than any other consideration whatever. If the teacher instills into the minds of the children these truths she will have accomplished a great work. She must also remember that just as far as she takes Christ for a model and earnestly seeks to imitate Him, so far will be the measure of her success; and without the aid of the Holy Spirit, every effort will surely come to naught. Love alone can teach the lesson of loving. The only place to learn our own lesson first, is where Mary of Bethany sat "at the feet of Jesus."

Fort Wayne, Ind.

TRUE WORSHIP

By May H. Gochenauer.

For the Gospel Herald.

There is in man a desire and longing to worship something. Many do not know of the true God and therefore worship in some other form. As the inward emotions of man seek to find an expression in life, so the nobler thoughts and emotions of man seek to find expression in worship.

Man down through the ages has been a worshiper, oft-times of things material, looking up to and adoring those things which are superior How thankful we should be that we need not stoop to worship anything less than the Creator by whom all things were made, without whom we could not enjoy the many blessings of each day. In order to become a true worshiper we need to be filled with the Holy Spirit. "They that worship him must worship him in spirit and in truth" (Jno. 4:24).

The thought of a whole lifetime being given in worship to God, being found expressing the inward feelings and emotions, suggests to our minds a most beautiful, uplifting, and ideal life. We think of the child being taught of the true God. What thoughts and emotions will pass through its little mind even before it can fully comprehend the full meaning of all the Christian religion implies. Oft-times the emotions find means of expression. A child will notice the beautiful things of the earth and of the heavens, will attribute them to the Creator. They will in times of storms express their implicit faith and confidence in the One they have been taught to worship. They will be taught their little prayers and will not forget to offer them. When left to themselves at play they will be found engaged in worship. Older ones can often learn lessons from childhood in this respect. In the worship of song the child can give expression of worship.

As we grow older and grasp more fully the meaning of worship we find that it will find expression in various ways, in all ways may I say. Col. 3:17 teaches us that "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." This is farreaching and impresses us with the thought of the necessity of living close to the Master, allowing the Spirit to have full sway in our lives. The natural result will be a life which expresses deepest emotions; a life which will be spent in reverence and worship to God.

We need to express it in our daily life, in our conversation, in our dealings and associations with one another, in how we spend our leisure moments, and in attending the Lord's house, not doing it lightly but in the spirit of worship. When we engage in singing, we sing with the Spirit; in eating and drinking, we do it to the glory of God. We can be drawn very near to the Father in worship when we are alone with Him, when none but God is near. We can worship Him truly when in times of trials and difficulties we can say, "Thy will be done."

A whole life time and expression of worship brings us to old age. How beautiful the old age of one who can look back and see a life well spent, a life of worship. They can express their thankfulness to God and have a blessed hope for an eternal life. May we ponder over this subject and notice how much room there is for improvement in our lives. Strive to reach that high standard, that we may lift up holy hands unto God. I Tim. 2:8.

Millersville, Pa.

I feel that we should be careful not to neglect the country churches. It is important that our city missions should be kept up, but our city missions will suffer just as soon as our country churches will dwindle.—Anson Groh.

Speaking of fellowship, I am reminded of the words of our Savior: "If any man love me he will keep my words." It does not say, "He ought to," but "he will."—J. D. Mininger.

Are we conscious of the great responsibility resting upon the Mennonite Church of America because the Church in India is looking to us as an example?—M. C. Lehman.

PATIENCE IN SOWING

By Mattie Schertz.

For the Gospel Herald.

Patience is a much needed grace, whatever we undertake to do. It is also a bestowed power. Any one who possesses a large amount of it has more power in doing good than one who does not.

For an example along this line let us take the life of Christ. We can see all through His life that He had patience with His fellowmen. As He was going about, day by day, sowing seeds of kindness, teaching the multitudes and healing the sick He began teaching the people by parables. The first of these parables was the parable of the sower, His disciples did not seem to understand, and when they were alone with Christ they asked Him to explain. It seemed to please Jesus that they were interested enough to ask Him about it. And He explained what He meant by the parable. So if we come to things we do not understand we can do as the disciples did and I am sure He will be just as ready to help us. Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Flanagan, Ill.

Daily Record of Events

By Oliver H. Zook.

May, 1914

1. Meetings close at Elida, Ohio, with 6 confessions.—Meetings began at Doylestown, Pa., and Protection, Kans.
2. Council meeting at Cherry Box, Mo., and La Junta, Colo.—Two received into church fellowship at Manheim, Pa.—Baptismal services at Elizabethtown, Pa., and Nappanee, Ind.
3. Communion services were held at the following places: Allensville, Pa.; Nappanee, Ind.; Protection, Kans.; Cherry Box, Mo.; Elizabethtown, Pa.; Carver, Mo.; Bay Port, Mich., and at the East Holbrook Church near La Junta, Colo.—Nine precious souls received into the fold at Weaverland, Pa.; 2 at Mountville, Pa.; 7 at Souderton, Pa.; 5 at Protection, Kans.—Baptismal services at Skippack, Pa.—Bro. Joseph Raber was called to the office of bishop at Shelbyville, Ill.
4. Mennonite Children's Home Association of Lancaster Co., Pa., held their annual meeting at Millersville, Pa.
5. Council meeting held at Middlebury, Ind.
6. Council meeting held and one received into the Church in forenoon and communion held in afternoon at Brandon, Colo.
7. Meetings in progress at Doylestown, Pa., and Protection, Kans.
8. Opening session held of ministerial meeting in the Hildebrand Church, Augusta Co., Va.
9. Bishop Peter Brower of Augusta Co., Va., passed into the great beyond.—Council meeting held at Mummasburg, Pa.—Two received into Church at Swope's Church, near Harrisburg, Pa.—Virginia Conference closes.
10. Bro. George Hilty was ordained deacon at Nampa, Idaho.—Communion was observed at New Holland, Pa.; Harrisburg, Pa.; Bethel Church, West Liberty, Ohio; Middlebury, Ind.; at the Stahl Church, near Johnstown, Pa.; Sunnyside, Mich.; Waynesboro, Va.; Mummasburg, Pa.; Davenport, N. D.; Leetonia, O.; Scottdale, Pa.; South Union Church near West Liberty, O.—Pre. Philip Nice of Sterling, Ill., passed from labor to reward.—Council meeting held at Masontown, Pa.—Meetings close at Doylestown, Pa., with 22 confessions.—Twenty-five added to the Church at Masonville, Pa., by water baptism.—S. S. Meeting at Protection, Kans.
11. Five precious souls added to the Church at Hydro, Okla.
12. Evangelistic meetings in progress at Nampa, Idaho.
13. Communion at Hydro, Okla.
14. Communion held at Nampa, Idaho.—Preparatory services and 6 received at Lancaster, Pa.
15. Meetings began at Filer, Idaho.
16. Baptismal and preparatory services held at Fentress, Va.
17. Communion services were held with the following congregations: White Hall, Mo.; Martin, Ohio; Skippack, Pa.; Fentress, Va.; Arenac Co, Mich.; Lancaster, Pa.; Baden, N. D.; Weaverland, Pa.; Masonville, Pa.; Walnut Grove Church near West Liberty, O.; Lansdale, Pa.; Archbold, O.—Two received by baptism at Hubbard, Oreg.
18. Preparatory services at Canton, Kans.
19. Meetings in progress at Filer, Idaho.
20. Special meetings held at Pigeon, Mich.
21. Opening session of Ohio Mennonite Conference held at Elida, O.—S. S. Conference held at Lititz, Pa., and at Johnstown, Pa.
22. Ohio Conference closed at Elida, O.
23. Executive and Mission Committees of M. B. of M. & C. met in joint session at Berlin, Ont.
24. Communion held at Minot, N. D.—Opening session of S. S. Meeting at Berlin, Ont.—Communion at Alexandria, Va.; Longenecker, O.; Providence, Pa.; Markham, Vineland, and Berlin, Ont.; Newstark, O.; Ephrata, Pa.—S. S. Meeting at Goshen, Ind.—Meetings began at La Junta, Colo.
25. S. S. Conference closed at Berlin, Ont.—Annual Meeting of M. B. of M. & C. opens sessions at Berlin, Ont.—One received at Nampa, Idaho.
26. Bible Meeting began at Vine Street Mission, Lancaster, Pa.
27. S. S. reorganized at Bay Port, Mich.—Mennonite Board of Missions and Charities closed sessions at Berlin, Ont.
28. Ontario Church Conference held at Berlin, Ont.—S. S. Meeting held at O'neill, Nebr.
29. Ontario Conference closed at Berlin, Ont.—S. S. Meeting at O'neill, Nebr., closed.
30. Meetings began at Spring City, Pa., Elizabethtown, Pa., and Mt. Joy, Ont.
31. Baptismal and communion services held at Bethel Church near West Liberty, O.—Four added to the flock at Allensville, Pa.—Communion at Canton, Ohio.

Belleville, Pa.

REPORT

Of Twenty-seventh Quarterly Mission Meeting Held at the Walnut Grove Church Near West Liberty, Ohio, June 3, 1914

For the Gospel Herald.

Devotional exercises, Levi Plank.

Mission Sermon, A. I. Yoder. Text, Matt. 5:14: "Ye are the light of the world." Theme, "The position and work of the Church." The exact nature of light, natural or spiritual, is unknown, but all life depends on light. As the sun is the source of natural light, God is the source of spiritual light. If we are to light the world, our position is very important. Intellectuality, culture, education, civilization, are not the true light and therefore are not sufficient. The work of the Church is to shed abroad the true light. Light is needed in heathen lands in cities and in our rural districts. We as a Church are too selfish with our religion. The motto of the Church must be, "The whole Gospel for the whole world.'

Co-operation.—

(a) **With Man.** John S. Umble.

Co-operation means working together. Co-operation in large shops is entirely necessary for proper results. Co-operation in church work also, is necessary for best results. All co-operation is unscriptural that is not as Paul's in I Cor. 9:19-22. Question for discusssion, "How far and in what ways may we co-operate with men of all classes?"

(b) **With God.** J. Y. King.

Unless we co-operate with God our work will be a failure. Disciples co-operated with God, Mark 16:20, and had good results, Acts 14:27; 15:4. Man must be reconciled to God before God can co-operate with him. God will work with any church or with any individual that is in a fit condition.

Afternoon Session

Devotional exercises, J. H. Byler.

Children's meeting, Golda Yoder.

Children may be missionaries by (1) singing, (2) giving flowers to the sick or aged, (3) by making others happy. Recitations and songs by children on missionary subjects.

Isaiah 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." Levi Hartzler.

The early church was first persecuted and then grew by branching out. Plenty of room to enlarge yet. Noah Troyer.

Tent is figurative of the Church in this dispensation. Use of tent is for protection. We should enlarge to make room for more. Under better circumstances we should do more than our fathers. We need not get into one another's way in our religious services—the world is big; spread out. Since this is a time of great intellectual development and

a great intellect cannot be idle, it is the business of the church to get the best intellects into the church, consecrated, and at work.

Amount of offering, $145.10.

Mod., Uriel Yoder; Sec., A. Metzler; Nellie A. Yoder, Acting Sec.

REPORT

Of the Twenty-seventh Annual Spring Conference of Ind.-Mich. Dist., Held at Clinton Frame Church, near Goshen, Ind., June 3, 4, 1914

For the Gospel Herald.

Conference opened with song. Devotional services conducted by Bro. David Burkholder by reading I Cor. 3. After prayer and song the minutes of the preceding conference were read and on motion were adopted.

Bro. D. D. Miller preached the conference sermon from Heb. 12:27, 28.

The bishops, ministers, and deacons present all responded with testimonies and expressed their desire to walk close to the principles taught by the Bible and the Church. There were thirty-eight testimonies given. The congregation expressed their willingness to stand for Gospel principles by rising.

Forenoon session closed with prayer led by Bro. J. S. Hartzler.

The devotional services for the afternoon session were conducted by Bro. D. A. Yoder.

At this time the committee on resolutions was appointed consisting of the brethren, I R. Detweiler, N. M. Slabaugh, and D. A. Yoder.

The following questions were discussed and resolutions adopted:

Question 1. **Should ordinations be affected without the consent of Conference?**

After considerable discussion this question was tabled, and the following resolution passed,

Resolved, that it is the sense of this Conference body that no ordination should be effected without the examination of the candidates by a committee composed of the majority of the bishops of the Conference district.

Question 2. **What attitude should we take in regard to our members attending fairs, etc.?**

Ans.—Since fairs are dominated by accompanying evils and are thus classed with worldly amusements and since our agricultural schools and agricultural exhibits supply the educational features of the fairs, be it

Resolved, that we call attention to the rules and discipline under the subject of worldly amusements.

Question 3. **Reconsideration of question three of Conference minutes of 1912.**

Answer.—Resolved that the answer to question three of Conference minutes of 1912 stand as previously decided with the exception that the clause "also the traveling expenses of ministers sent to smaller congregations" be stricken out, the latter being provided for by the District Mission Board.

Question 4. **Advisability of our brethren wearing the regulation clothing?**

Answer.—Resolved that we advise our brethren to wear the regulation clothing.

The following resolution was also adopted:

Whereas, we recognize the General Conference as the organ of the Church, and that its work is resulting in unifying various conferences and maintaining the principles for which the Church stands, be it

Resolved, that we ratify the decisions and resolutions of said Conference.

The work of conference was interspersed by a number of brethren giving ten minute talks on the following subjects:

Encouraging features. J. E. Hartzler.
Making the most of life. A. J. Yontz.
The need of being anchored on the Rock. Menno Eash.
How unify old and young? Silas Weldy.
Don't for preachers. J. H. McGowan.
A Prosperous Church—
1. **Things that hinder.** S. W. Yoder.
2. **Things that help.** J. W. Christophel.

How encourage Young People to do more mission work? J. K. Bixler.
Some reasons for lean Christianity. A. S. Miller.
Misleading attractions. D. D. Troyer.

Miscellaneous business, reports, elections, and appointments.

The treasurer reported a balance of $55.71.

On motion it was decided to let the treasurer hold the money we expect to receive from the sale of the Manistee church building, subject to the order of the Executive Committee.

The committee appointed to co-operate with a committee appointed by the Ind.-Mich. Fall Conference to organize the District Mission Board reported the work accomplished. The report was accepted and the committee released.

Moved and seconded that we ask the Secretary of the District Mission Board to give an annual report to this Conference. Carried.

The Sunday School Conference program was read and approved.

Report of committee on union of Conferences.

The committee presented the following resolution and on motion Conference adopted it.

Whereas, each Conference has passed resolutions and adopted answers to a number of questions which would be of mutual benefit if placed into the rules and disciplines of the two conferences, and

Whereas, we believe that it would be of mutual benefit to both conferences to have the regulations the same, therefore, be it

Resolved, that we the committees appointed by the two Conferences to get out plans looking to the uniting of the two Conferences advise that each Conference appoint a committee of at least three brethren to work conjointly in getting out Rules and Disciplines to be used by both Conferences,

Resolved, that in case either Conference does not appoint such committee that the other Conference committee may revise its Rules and Discipline for adoption at the next regular meeting of said Conference.

Under the suspension of the Rules the former committee on union was appointed to revise the Rules and Disciplines. Committee is as follows: Jonathan Kurtz, D. J. Johns, D. D. Miller, A. J. Hostetler, I. R. Detweiler.

Bro. Menno Eash reported about the work at Manistee. The report was accepted and Bro. Eash relieved.

Bro. Menno Eash reported as delegate to Western Conference.

On motion the moderator appointed a committee of two to designate which churches shall be under the direct charge of a bishop and which should be under the care of the District Mission Board. Committee reported as follows: Howard, Nappanee, Maple Grove, Leo, Fairview, Sunnyside, Middlebury, Forks, Clinton, Goshen. This report was accepted but on motion was reconsidered and then accepted with the exception of Sunnyside.

Bro. Orie Miller was elected as a member of the S. S. Conference program committee for three years.

On motion this Conference adopted the plan of the Fall Conference so that the brethren appointed on the S. S. Conference program committee by both Conferences act as an executive committee for the S. S. Conference.

Bro. I. R. Detweiler was re-elected a member of M. B. of M. & C.

Bro. Jonathan Kurtz was re-elected as member of Publication Board.

Bro. C. P. Yoder was re-elected as member of Board of Education.

Bro. J. D. Zook was re-elected as member of the Local Board for Ft. Wayne Mission.

Bro. Silas Weldy was elected delegate to Western Conference.

Bro. A. J. Yontz was elected delegate to Eastern Conference.

Election of officers for next conference resulted as follows: Mod., Bro. Jonathan Kurtz; Asst. Mod., Bro. Menno Eash; Secy., Ira S. Johns.

The following bishops, ministers, and deacons were present:

Bishops:—D. D. Miller, David Burkholder, David A. Yoder, J. K. Bixler, Menno Eash, E. S. Hallman, John Garber.

Ministers:—S. S. Yoder, A. J. Hostetler, Eli Stoffer, E. A. Bontrager, J. H. McGowan, Henry Weldy, Silas Yoder, F. W. Nelson, S. W. Yoder, Jonas Loucks, Silas Weldy, N. M. Slabaugh, J. S. Hartzler, Eli Stoltzfus, A. J. Yontz, Amos Nusbaum, E. S. Mullet, I. R. Detweiler, D. D. Troyer, J. E. Hartzler, O. S. Hostetler, A. S. Miller, John Baer, Jacob Christophel.

Deacons:—I. J. Weldy, M. D. Lantz, D. H. Coffman, Noah King, Amos Landis, J. Y. Hooley, Henry Weaver, Noah Weaver, Noah Garber, Ira S. Johns.

Ira S. Johns, Secy.

REPORT

Of Seventeenth Annual Mennonite Sunday School Conference of the Johnstown District, Held at the Stahl Church, May 21, 1914

For the Gospel Herald.

The last year's moderator not being present the meeting was called to order by Wm. C. Hershberger.

Devotional exercises were conducted by Simon Lehman, after which the committee on organization reported as follows:

Mods., Daniel Kauffman, W. C. Hershberger; Secys., Emma Wingard, Roy E. Fleck; Treas., John Stahl.

Following was the work of the forenoon session.

Class Problems.

1. **The Physical Problem.** T. L. Blough.
2. **Problems of Grading.** Hiram Wingard.
3. **Problems of Attendance.** Clayton Derstine.

The following thoughts were given:

Grading can best be accomplished by the combined effort of superintendent and teachers, the age, conduct, and home training to be considered.

Great display and large crowds not a sign of great spirituality.

Hindrances to the attendance are,

Irregularity, and tardiness on the part of teachers.

Misplaced teachers.

Disinterested teachers.

Honor seekers.

Lazy teachers.
Artificial means.
Teachers not born again.
Helps to get better attendance.
Love and co-operation of superintendent, teachers, and parents.
Better singing in the Sunday school.
Essay, **"Duty of the Sunday School Worker to the Child."** Mrs. Suie Eash.
How to Review.
1. The Purpose of Reviews. D. L. Kaufman.
2. Time for Reviews. S. K. Yoder.
3. The Subject Matter of Reviews. R. M. Luther.
Thoughts as follows:
By reviews we may better attain to that which we should.
Review frequently.
Dwell most on lessons that will help your class most.
Impress on the mind the matter understood.
Review each Sunday the lesson before.
Be bright, brisk, and to the point.
Recitation, **"The Plan."** Effie Eash.
The committee on finances reported that the contributions above expenses should remain in the Stahl District for home expenses.
Amount of collection, $28.00.
Expenses, $9.25.
Program Committee: Hiram Wingard, D. H. Yoder, Alex. Weaver.
Remarks by moderator.
Closing prayer by Alex. Weaver.

Afternoon Session

Prayer, Joseph Saylor.
Song service.
Wm. C. Hershberger conducted a children's meeting in which Ida Weaver, Clayton Destrine, Katie Weaver, and D. Kauffman assisted. The children also recited a number of appropriate recitations.
God's sunshine shines in the hearts of children and causes His kingdom to grow.
The next 10 minutes were occupied by Daniel Kanffman on **"Ascension Day."**
Relation of the Sunday School and the Church. James Saylor.
The Sunday school a place to teach the children, youth, and adult, lead souls to God and train a child for the Church.
The Evergreen Sunday School. L. A. Blough.
In Moses' law the "Word" was to be taught at all times and in all conditions.
Recitation, **"The Skeptic's Daughter."** Nora Weaver.
Essay, **"The Teacher's Training.** Emma Wingard.
Teacher's Training Department. Daniel Kauffman.
It is a department that should be undertaken by the Church in accordance with the doctrine of the Church.
After prayer we adjourned to meet at 7:15 in song service.

Evening Session

The Lesson Half Hour—
Educational, Hiram Wingard.
Evangelistic, E. J. Blough.
The Teacher's Work, L. D. Yoder.
The following thoughts were given:
We don't know a lesson until we can recall it.
Get the educational and apply the spiritual.
If we teach one thought to a child well, we have done well.
Teach the truth and live it.
The underlying principal is love.
Recitation, **"The Heaven Bound Train."** Lucinda Lehman.
Our Duty Towards Missions. Clayton Derstine.
We should call it a privilege instead of a duty.
It is a great encouragement to know there is some one back of the work.
Let us throw the rope of the Gospel to the unsaved.
Closing remarks and prayer by Asst. Moderator.
Adjourned to meet at the Weaver Church next Ascension Day.

Secretaries.

REPORT
Of the Eleventh Annual Sunday School Meeting of the Churches of Eastern Lancaster Co., Pa., Held at Mt. Pleasant Church, May 28, 1914

For the Gospel Herald.

Devotional by Bish. C. M. Brackbill.
Address of welcome, Amos Hershey.
Sermon, John B. Senger.
The Need of Close Spiritual Relationship in the Sunday School. Amos H. Shaub.
Youthful Piety, How Encourage it? Amos A. Ressler.
Special Talk to the Children, John H. Mosemann.
Our Young People, Their Privileges, Their Responsibilities. N. H. Mack.
Child-training Under the Mosaic Law. Isaac Hershey.
Doing Our Best. Jacob H. Mellinger.
Some thoughts gathered during the day:
The theme of the sermon by J. B. Senger is found in the text, "Son, go work in my vineyard." Each one has a work to do for the Lord, if left undone the cause of Christ will suffer loss. Let us work where He will have us while it is called today, for the night cometh when no man can work. Our reward shall be according as our work has been.
In order that we have a close spiritual relationship we must watch and pray on account of the allurements in the world on every hand. It is at all times necessary that we work together (and especially along this line) as unto the Lord.
Piety is shown by reverence to God, honor to parents, respect to authorities. Parentage enters into the question of youthful piety. As parents we encourage it by cultivating it in ourselves and its expression becomes manifest in the children. Timely advice to children along this line is needful.
In Bro. Mosemann's talk to the children he drew impressive and interesting lessons from the childhood of Moses and Jesus by asking the little ones questions to which they responded well. We were assured that it pays to teach the little ones.
Our privileges as young people are many. May we ever praise our Maker for the faculties He has given us. Our privilege in the home is to read and study the Word of God, obey our parents in love, fidelity, and loyalty. Our privilege in the church is to support the work by constant attendance and do the work the Lord has for us. May we learn to wait upon the Lord.
Teach a child what God has taught His people. Teach subordination in the home and church. The best way to teach a right attitude to God is to live it ourselves. We cannot teach what we do not know, therefore get acquainted with the Word.
Let us always do our best, our very best, and do it every day.
May the words, "She hath done what she could," ever lend their impression to us. Paul's life teaches abundantly the necessity of doing our best. The ideal Christian home is found where all desire to do their best. Failing to do our best is a serious mistake. It costs to do our best, but we lose nothing by doing it. Eternal life at our Father's right hand our pay shall be.
Many more good thoughts made their way into many hearts and seemed to renew us in the Spirit of the Master. May all the impressions gathered be used to the honor and glory of His holy name and renew the desires within each one present to live up to the truth we have heard. Truly it was good for us to be there.

M. S. H., Secy.

REPORT
Of Home Workers' Band of Goshen College, for the year 1913-14

For the Gospel Herald.

The Home Workers' Band of Goshen College is an organization which consists of such students that have prayerfully and considerately decided to make any place of Christian service in the home land the predominant purpose of their chosen vocation.
This organization meets every second Sunday morning of the school year and discusses such problems that are at present confronting the church.
Among the subjects discussed during the year 1913-14 are—
Some general problems confronting the Church.
How relate agricultural interests to the interests of the Church?
What the country Church has done for city missions.
Mission study in the home church.
Relation of ministerial questions to the Home Workers' Band.
The ministerial question as it affects the country church.
How can I best serve my Church?
Methods and their relation to the progress of the Church.
The pastor and his relation to the young people.
The young people's meeting.
The open life.
Sunday school problems.
Educational and social problems.
Some of the speakers for the year were, J. K. Bixler, Ezra Mullet, A. J. Steiner, S. S. Yoder, C. B. Blosser, I. R. Detweiler, D. S. Gerig, and J. E. Hartzler.
The meetings as a whole proved beneficial to all those who attended and created a deeper interest in the churches of the home land.

Respectfully submitted,
Emma Nissley, Secy.

REPORT
Of Sunday School Meeting Held at Risser's Church, Lancaster Co., Pa., May 30, 1914

For the Gospel Herald.

Devotional exercises were conducted by Bro. Samuel Oberholtzer, Bro. William Sieber leading in prayer.
Bishop John Ebersole preached an instructive sermon from Matt. 11:28-30.
Necessity of Co-operation in Sunday School Work, discussed by Bro. David Garber, substitute for Bro. John W. Weaver.
Special stress was put upon the union of the young and old in all church and Sunday school work.
State Qualifications of Sunday School Superintendent. Bro. Simon E. Garber.

He must be a true Christian, a diligent teacher, a student of God's Word; must be punctual and thereby prevent a drag; a man of order in the Church he upholds, a man of peace and holiness.

The forenoon session was closed by a benedictory prayer by J. C. Habecker.

Afternoon Session

Devotional by Bro. Enos Wismer.

Upon Whom Does the Work of the Sunday School Depend? Bro. J. C. Habecker.

The work of the Sunday school depends upon the interested.

A method or system should be established.

Every one should be actively engaged.

In what way can Members Assist in Sunday School Work? Bishop P. R. Nissley.

Sunday- school work needs encouragement.

The Sunday school work hindered by those who come and remain outside.

Parents' Duty to the Sunday School. Bro. S. B. Landis.

Parents should deem it a privilege to go to Sunday school as circumstances allow, should arouse an interest.

The Necessity of Teaching the All Things. Bro. E. L. Heisey.

Responsibility resting upon all of us.

We are teaching by our walk and conduct.

Many timely thoughts were brought to our hearing in general discussion.

Evening Session

Devotional exercises of the evening were conducted by Bro. Isaac Bowman, who read Proverbs 28.

How to Prevent Failures. Bro. Martin E. Rutt.

By being obedient. Preparation of lesson is necessary for success.

The Teacher's Responsibility. Bro. J. C. Habecker.

All teachers are repsonsible to some extent.

The teacher molds the character of the class.—As the teacher so the child.

A very instructive and edifying sermon was delivered by Bro. I. F. Swartz, using as a text, Jno. 3:3.

It was a day spent in which we could say we were richly fed of the word of life. May we "prove all things, hold fast that which is good."

B. Lehman Kraybill, Secy.

Married

Bachman—Sutter.—On Sunday evening, June 7, at the East Fairview Church near Milford, Nebr., occurred the marriage of Bro. Arthur Bachman of Cazenovia, Ill., to Sister Ida Sutter of Milford, Nebr. May their life be one of peace and happiness as they journey through life together.

Grove—Longenecker.—On June 4, 1914, Bro. Aaron W. Grove of Mayton, Lancaster Co., Pa., and Sister Ada Longenecker of Elizabethtown, Pa., were united in holy matrimony at the bride's home by John G. Ebersole. May their life be happy and quiet in the Master's service.

Herr—Garber.—On June 11, 1914, Bro. Walter A. Herr of Elizabethtown, Pa., and Sister Florence R. Garber of Bossler's Church, were united in holy matrimony at the bride's home by John G. Ebersole. May the blessing of God lead them on a pleasant way.

Obituary

Hooley.—Cora M. Smith was born Jan. 18, 1890; died June 3, 1914; aged 24 y. 4 m. 15 d. She joined the Mennonite Church in her youth and was united in marriage to Edward S. Hooley, Dec. 10, 1908. She leaves to mourn their loss husband, father, 3 sisters, and 2 brothers. The husband wishes to thank the neighbors and friends who so kindly remembered them in their sickness and death.

Lilly. — Viola Christina Lilly, daughter of John and Sister Florence Lilly, was born May 3, 1913; died June 2, 1914; aged 1 y. 29 d. She had never been very strong and on the morning of the 2nd passed quietly away. She is survived by her father and many other relatives and friends. Her mother died about a year ago.

Services by E. D. Hess from I Sam. 20:3.

Yoder.—Anna (Fordenwald) Yoder, of Smithville, O., was born Feb. 10, 1839; died Dec. 26, 1913; aged 74 y. 10 m. 16 d. She was maried to Joash Yoder Jan. 28, 1890, and was a kind and devoted wife until his death Nov. 23, 1899. She gave her heart to God and united with the A. M. Church at the age of 21 and enjoyed the religion of Jesus Christ until her death. She was exceedingly patient in her sickness, but desired to go to her eternal home.

Funeral services were conducted by Bro. Daniel Kauffman, who spoke from Isa. 38:1.

Yoder.—Benjamin Yoder was born Feb. 20, 1862; died near Pettisville, O., May 31, 1914; aged 52 y. 3 m. 11 d. In the year 1882 he was married to Fanny Yoder who preceded him in death in 1891. To this union were born 2 daughters. He was married a second time to Fannie Nusbaum, Sept. 29, 1892, who is now left to mourn his departure.

Bro. Yoder suffered of a lingering disease of over two years' duration. During all this time, although at times his suffering was intense he bore his pains patiently without a murmur. He leaves to mourn their loss his sorrowing wife, 2 daughters, 1 grandchild, 1 brother, 1 sister, 1 half-brother, and 1 half-sister, together with many friends and relatives. But they mourn not as such as have no hope. Funeral was held at the Central Church June 2 where appropriate remarks were made by E. L. Frey and S. D. Grieser.

Kauffman. — Nancy Kauffman (nee Troyer) was born Mar. 4, 1843; died at Topeka, Ind., Feb. 28, 1914; aged 70 y. 11 m. 24 d. She was married to D. J. Kauffman and lived with him 49 years. To this union were born 2 sons and 5 daughters and 26 grandchildren. She united with the A. M. Church in her youth and was faithful to the end. The following children survive her: Ida, Joseph, Ora, of Chappell, Nebr.; Emma of Cain, Ia.; Clara, Nannie, of Mantua, O.; Sadie of Topeka, Ind. The children were all present at her bedside when she died, but one son. The family chain is now broken. Mother was the first called home beyond. Funeral was held at Maple Grove Church by A. J. Yontz.

Mother, thou art sweetly resting,
Here your toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more.

By a daughter.

Detweiler.—Mrs. Saloma A. Detweiler (nee Miller) was born in Wayne Co., O., Feb. 8, 1836; died at the home of her daughter, Mrs. A. L. Byler, June 6, 1914; aged 78 y. 3 m. 28 d. Her death was due to a complication of diseases. She was united in marriage to Adam Detweiler, Dec. 5, 1855, who preceded her to the spirit world May 16, 1904. To this union were born 2 sons and daughters, all of whom survive except one son, also 41 grandchildren and 7 great-grandchildren having passed on before. She is also survived by one sister. She was a kind and loving mother and affectionate grandmother who will be greatly missed in the home. In youth she united with the A. M. Church in which she remained faithful to the end. The family wishes to to extend their heartfelt thanks to the neighbors and friends for their help during the sickness and death of mother.

Thut.—Steiner S. Thut, son of Peter B. and Mary Thut, was born near Ada, O., Oct. 28, 1885; died Apr. 20, 1914, in Elkhart, Ind.; aged 28 y. 5 m. 23 d. Thirteen years ago he moved to Middlebury, Ind., with his parents, and four years ago he was married to Clela Whitmyer to which union were born two sons, the eldest preceded the father in death. Stricken with typhoid fever in Evansville, Ind., while on a commercial trip, he remained in that city a week and was then taken to his home where he was confined until his death. He leaves to mourn their loss wife, one son, Robert, mother, two brothers, six sisters, besides a host of relatives and friends.

Steiner was the youngest of a family of nine children and the second to pass into the great beyond, the father having been called away four years ago. It is hard to give up our dear ones but our Father knoweth best, and in submission we bow our heads and say, "Thy will be done."

Hartzler.—J. K. Hartzler was born in **Fairfield Co., O., Jan. 14, 1836;** died at Knox, Ind., May 6, 1914; aged 78 y. 3 m. 20 d. He was the youngest son of John and Lydia Hartzler who moved to Elkhart Co., Ind., when Joseph was twelve years old. He was married to Catharine Stutzman Jan. 8, 1867, and 4 years later moved to Stark Co., Ind., where he purchased a 97 acre farm which still remains in his name. Thirteen years later he purchased a hardware store in Knox, Ind., and was engaged in that business until his death. Two children preceded him to the spirit world. Surviving him are his widow, one son, Mahlon at Knox, and one daughter, Mrs. Clifford Fletcher of Ft. Wayne, one brother, David, and a sister, Leah Wenger, both of Topeka, Ind., aged 81 and 90 years respectively. The funeral was held at the home in Knox, Ind., May 8, after which the body was taken to Topeka. Here it was conveyed to the home of his brother, David, where a brief service was conducted by Bro. J. Kurtz, many relatives and friends being present. He is now sleeping the sleep that knows no breaking among those of his own family name.

Items and Comments

The extreme heat of last week caused a number of prostrations in many places, and is a fair reminder that summer is here.

There are in non-Catholic Europe more than 300,000,000 souls. Of these only 2,000,000 are Sunday school scholars.—S. S. Times.

The Panama Canal Tolls Repeal bill has been passed by the Senate and the Senate amendments have received concurrence of the House.

According to a recent report by Secretary McAdoo, the net income of the United States above expenses for the last fiscal year was $30,000,000.

The record wheat crop in some of the states west of the Mississippi suggests the idea that there should also be a record of heartfelt giving into the treasury of the Lord.

The gypsy band which landed at Philadelphia, Pa., recently with $150,000 in gold is a forcible reminder that there are other forms of graft besides politics, monopolies, and land speculation.

The Sunday school membership of the world has increased 2,003,842 since 1910, making a total enrollment of 30,015,037 or 2.7 per cent of the world's population. Eighty-two countries have less than 1 per cent attendance and 61 countries reported no Sunday school to the World's Sunday School Committee.

The Parliament of Norway has just passed a resolution forbidding the use of intoxicatiug liquors by enlisted men in the armies and navies. That is good as far as it goes. The next step in the direction of civilization is the passing of a resolution that hereafter battleships shall be converted into "angels of commerce" and armies disbanded to swell the industrial ranks of common toilers.

A new development in the Mexican situation is the proposal of Carranza, head of the Constitutionalist forces in Mexico, that the United States take hold of affairs there and restore peaceable conditions in that unhappy country, after the manner in which a stable government was organized in Cuba. That both factions are beginning to manifest a disposition to work for peace, is one of the happy signs that peace may be restored.

One of the most important things connected with the work of teaching a Sunday school is to keep your ignorance hidden and make a fuss with the few things that you do know.—Anson Groh.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Annual Conference for the Alta.-Sask. Mennonite Conference District will be held, D. V., with the West Zion congregation, near Carstairs, Alta., on June 30, 1914. A. H. Wambold, Secy.

(Continued from preceding page.)

of Pre. Rufus P. Bucher (whose wife was his foster-granddaughter, having raised her mother, and had always lived at Manheim until five years ago when he moved to the Bucher home). He simply fell asleep in Jesus, from infirmities of age, his age being 83 y. 8 m. 18 d. The Bible was his constant companion and delight. Services conducted by John B. Myer and W. C. Fasnacht at the house Tuesday afternoon, and Wednesday afternoon at Hernley Mennonite Church north of Manheim by John Snavely and Isaac Brubaker. One brother survives, but no children.

BOOK REVIEW

Job a World Example

By Jasper Abraham Huffman.

The author, believing that he has discovered the proper interpretation of the Book of Job, gives to the public the benefit of his investigations. Following are the chapters:

1. Introduction to the Book.
2. A Perfect Man.
3. The Frst Challenge.
4. The First Trial.
5. The Second Challenge.
6. The Second Trial.
7. The Third Trial.
8. Liberal and Conservative Views.
9. The First Cycle of Speeches.
10. The Second Cycle of Speeches.
11. The Third Cycle of Speeches.
12. Divine Intervention.
13. Job Vindicated and Rewarded.

The book is handsomely bound in cloth covers and contains 94 pages. Published by The Bethel Publishing Co., New Carlisle, Ohio. Price, 50c. prepaid.

The Glory of the Triune God

By F. Bettex.

Designed to offset the spirit of atheism, so prevalent in this age of materialism. It is a scholarly address on this important theme, divided into chapters as follows:

1. Great is the Lord; and His Greatness is Unsearchable.
2. Great also is His Son.
3. I Believe in the Holy Ghost Who Spake by the Prophets.

Bound in manila covers. Contains 78 pages. Published by The German Literary Board, Burlington, Iowa. Price, 35c.

A Happy Life

By W. C. Hershberger.

This is a new book, just off our press. The title of the book is indicative of the nature of its contents. It is designed for general reading, and all who read will be profited by its wholesome advice. The book contains 139 pages, and 12 chapters as follows:

1. Endurance.
2. Patience.
3. Watchfulness.
4. Hope.
5. Faith.
6. Love.
7. Joy.
8. Obedience.
9. Adoption.
10. Peace.
11. Grace.
12. Heaven.

Prices as follows: Paper Cover, 35c. prepaid; Cloth Cover, 50c. prepaid. Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

MENNONITE GENERAL CONFERENCE

At the last General Conference a committee was appointed to arrange time and place for the next General Conference to be held in the summer or fall of 1915. To accommodate the increased attendance, it was decided to hold the next meeting in a tent, making it necessary to hold it earlier, before cold weather.

The committee takes this method of making a call to the congregations of the brotherhood for invitations to hold the next General Conference in their midst. In the invitations please state the time preferred. We also invite brethren interested in the General Conference to correspond with the committee relative to a suitable time for this important meeting. We shall be pleased to have your invitations and the suggestive correspondence before July 15, 1914. Send all communications to the chairman of the committee, D. H. Bender, Hesston, Kans., or to the secretary, J. S. Hartzler, Goshen, Ind.

J. S. Hartzler.

Let us be careful with the good food or God's Word that we do not spoil it in handing it out.—W. K. W.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 25, 1914 (Gospel Witness Established 1905) No. 13

EDITORIAL

"He that hath knowledge spareth his words."

"He which soweth sparingly shall reap also sparingly." Leanness of soul comes to all who are sparing in their spiritual investments.

"He which soweth bountifully shall reap also bountifully." Find the man who gets real satisfaction out of Christian experience, whose life is fruitful in good works and results in the service of God, who abounds in Christian graces which make his life an inspiration to others, and you will invariably find him to be a man of great faith who makes great sacrifices for the Lord. There is nothing that pays better than liberal investments in the Lord's service.

Life is a paradox. That is, it is in many respects different from what it seems. The most destructive thing to self is selfishness. We serve our highest interests when we practice self-denial. Self-indulgence kills more people, bodily and spiritually, than all other causes combined. The "way that seemeth right" is the way that ends in eternal death.. Greatness is attained by those only who make themselves "of no reputation." Only through humility can true exaltation be reached. Life can not be had except through death. Luke 9:24. These things are at once so clearly evident and yet so mysterious that we are impressed with the wisdom of the Creator, the vanity of man, and the necessity of taking God's way if we would fill our proper place in time and in eternity.

Is life worth living? Yes; real life. But too many are content to imagine themselves alive when they are really "dead in trespasses and sins." They who are really alive through Jesus Christ, having become dead to sin and alive unto God, ought never to be insensible to the glorious hope which serves as the anchor of the soul. The Christian life is worth living because it is a life of hope, a life of service, a life of companionship and fellowship of God and of saints, a life which refuses to go down to the grave with the body, a life which will shine forever in the realms of glory. What is there to compare with it? Though often beset with the trials and hardships and aches and ills of this present evil world, the child of God looks forward with hope and is able to say with Paul: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." "Rejoice, and be exceeding glad: for great is your reward in heaven."

Child Training.—Read Bro. Metzler's article on this subject. His thoughts on Prov. 22:6 are worthy of consideration. The promise, "When he is old, he will not depart from it," is absolute; it is unconditional and positive. But let us not therefore conclude that it is always the fault of parents when children become wayward and unmanageable. Besides the imperfections of the parents there are other influences at work which parents can not always control; so that with the best that parents can do it is not always possible to bring up children in the way they should go. But parents should not lightly wash their hands of responsibility. There are not many of us who can say that we are doing our very best. Recognizing the fearful cost of neglect, the great reward of faithfulness and the certainty of favorable results held out in the promise, let parents teachers, preachers, and all who have a part in training the rising generation, do all in their power to bring up the children of the present in the way they should go.

One of the most woefully misinterpretated scriptures in the Bible is tht found in I Cor. 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." We frequently hear that interpreted this way: "God intends that all preachers should be paid by the Church, to the extent that they need not make their own living by working with their own hands." If that is the correct interpretation, then Paul violated his own instructions, for he said, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me." Paul did, however, accept contributions from his brethren when his work in the Church was so strenuous that he hadn't time to earn his own support, and this is in accordance with Scripture teaching elsewhere. Paul's life furnishes a better interpretation to his instructions than the interpretations of modern apologists for a hireling ministry. "The good shepherd giveth his life for the sheep," but "the hireling fleeth" when he sees the wolf coming.

Class plays, and similar exercises in school, ought never be encouraged by Christian people. We know of nothing which more effectively influences the minds of the young to look favorably upon the theater than just such exercises. Where they are approved and encouraged the feeling against the theater (if there is any) is largely a matter of prejudice or of policy. The two are alike in character, one being a feeder to the other. As there are but few steps between the progressive euchre party in some fashionable parlor and the play-for-money party in some gambling den,

so there is only a short distance between the class play in some fashionable church and the professional play in some theater or nickelodeon. Now that commencement season is over, and the vain display and foolishness (often mixed with pathos and make-believe religion) are still fresh in the minds of many who attended such performances, it may be a good time to educate a healthy conscience concerning these fascinating but dangerous public amusements.

Prayer.—Many of our readers have doubtless read the poem, "Prayer and Potatoes." The teaching of that poem is that many people simply pray for something when the practical thing for them to do would be to reach down into their own pockets and do the things which they ask the Lord to do. We have heard of the man who planted a piece of corn "for the Lord," expecting the Lord to bring forth a bountiful crop with no further effort on his part. As a result the weeds, not the Lord, took the crop. We have heard of the man who hoarded up wealth, praying that the Lord might save the poor heathen; but because the money remained in the coffer, or was invested that it might bring in more wealth, the poor heathen never heard that there was real salvation for him. There are many who pray for the prosperity of the Church who are so absorbed in the things of this life that they seldom take time to do anything to help bring on this prosperity. It is not hard to recognize the practical lesson which such instances bring to our notice.

On the other hand let us not come to the conclusion that there is danger in such people doing too much praying. There is no such thing as any one being too much given to prayer. But many people imagine that they are praying when they simply go through the motion of praying. When man really prays his whole life is in his prayer. The best teaching on real and make-believe prayers which we have ever seen or heard is that found in Matt. 6:5-13. The man who really prays has this feeling in his heart: "Lord, if it be Thy will that this thing be done, bring it to pass. Use such instrumentalities as Thou seest fit to use, remembering that myself and all the money, time, and talents which Thou hast placed at my disposal are upon the altar to be used for this purpose if that is Thy will." A real prayer which reaches the throne of grace and of power does not simply consist of an offering from the lips, but also from the heart and life.

"Pray without ceasing."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE MODEL CHURCH

(A brother from McVeytown, Pa., upon reading the poem, "An Old Man in a Stylish Church," printed in these columns recently, sent us the following poem, thinking our readers might be edified in reading it. This poem is well known to many of our readers, and we doubt not will be read with renewed interest by many more. —Ed.)

Well, wife, I've found the model church,
  And worshiped there today;
It made me think of good old times,
  Before my hair was gray.
The meeting-house was finer built
  Than they were years ago;
But, then, I found when I went in,
  It was not built for show.

The sexton did not sit me down
  Away back by the door;
He knew that I was old and deaf,
  And saw that I was poor.
He must have been a Christian man;
  He led me boldly through
The crowded aisle of that grand church,
  To find a pleasant pew.

I wish you'd heard that singing, wife,
  It had the old-time ring;
The preacher said, with trumpet voice:
  "Let all the people sing!"
"Old Coronation" was the tune,
  The music upward rolled,
Until I thought the angelchoir
  Struck all their harps of gold.

My deafness seemed to melt away;
  My spirit caught the fire:
I joined my feeble, trembling voice
  With that melodious choir;
And sang as in my youthful days:
  "Let angels prostrate fall;
Bring forth the royal diadem
  And crown Him Lord of all!"

I tell you, wife, it did me good
  To sing that hymn once more;
I felt like some wrecked mariner
  Who gets a glimpse of shore.
I almost want to lay aside
  This weather-beaten form;
And anchor in the blessed port
  Forever from the storm!"

The preacher! well, I can't just tell
  All that the preacher said;
I know it wasn't written—
  I know it wasn't read.
He hadn't time to read it, for
  The lightning of his eye
Went flashing 'long from pew to pew,
  Nor passed a sinner by.

'Twas not a flow'ry sermon, wife,
  But simple Gospel truth.
It fitted humble men, like me;
  It suited hopeful youth.
To win immortal souls to Christ
  The earnest preacher tried;
He talked not of himself or creed,
  But Jesus crucified.

How swift the golden moments flew,
  Within this holy place!
How brightly beamed the light of heaven
  From every happy face!

Again I longed for that sweet time
  When friend shall meet with friend;
"Where congregation ne'er break up,
  And Sabbaths have no end."

I hope to meet that minister—
  That congregation too—
In that dear home above the stars
  That shine from heaven's blue;
I doubt not I'll remember,
  Beyond life's evening gray,
That happy hour of worship
  In the model church, to-day.

Dear wife, the toil will soon be o'er;
  The vict'ry soon be won;
The shining land is just ahead,
  Our race is almost run.
We're nearing Canaan's happy shore,
  Our home so bright and fair;
Thank God, we'll never sin again;
  "There'll be no sorrow there!"

THE PROBLEM OF POLITICS

By J. B. Smith.

For the Gospel Herald.

On this question, as on every other question affecting the duty and destiny of the believer, his recourse must be to the Scriptures, especially to the example and teaching of the Master. Reason must not go beyond the things that are written. I Cor. 4:6. The wisdom of the world must not dictate. I Cor. 1:20.

I. Did Jesus take part in politics?

1. Jesus lived in a time when His countrymen were groaning under the galling oppression of the imperial power of Rome. Did He interfere in any way with the political situation of the day? or did He give teachings tending to introduce political reform? There is not the least intimation of such a course.

2. When He was asked to act in the capacity of a judge (Luke 12:13) He absolutely declined, but incidentally gave the commandment to beware of covetousness.

3. When John the Baptist was slain by the bloodthirsty Herod, did He lift up His voice against this outrageous deed? No. He retreated into a desert place. Matt. 14:10-13.

4. When He was informed that Pilate had mingled the blood of the Galileans with their sacrifices did He, as a modern politician would, lift up His voice in trumpet tones against such a national outrage? No; but His reply was, "Except ye repent, ye shall all likewise perish."

5. When unjust tribute was laid upon Him (Matt. 17:24) did He retaliate? No; He worked a miracle and paid the tribute.

When the Pharisees in company with the Herodians (the politicians of the day) sought to entrap Him with a question that would ostensibly involve Him in a political tangle His timely reply was, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22:20).

7. When the people resolved to take Jesus and make Him king by force (Jno. 6:15) He departed again into a mountain Himself alone. Thus we see that Jesus absolutely refused to have anything to do with the political situation of His day.

II. The Nature of Christ's Kingdom.

1. Jesus Himself is King.
2. He is the Prince of Peace. Isa. 9:6.
3. It is not of this world. Jno. 18:36.
4. It is an everlasting kingdom. Isa. 9:7.
5. It is a peaceable kingdom.

III. The Nature of His Subjects.

1. They are an holy nation, a peculiar people. I Pet. 2:9.
2. They resist not evil. Matt. 5:29.
3. They use no carnal weapons. Jno. 18:36; II Cor. 10:4.
4. They love and pray for their enemies. Matt. 5:44.
5. They seek the good of others. I Cor. 10:24.
6. In honor they prefer one another. Rom. 12:10.
7. They give place unto wrath. Rom. 12:19.
8. They are not of the world, but are chosen out of it. Jno. 15:19.
9. They are strangers and pilgrims on the earth. Heb. 11:13.
10. Their citizenship (Gr. politics) is in heaven. Phil. 3:20.

IV. Nature of the World and World Kingdoms.

1. Politically Satan is the **prince** of this world. Jno. 14:30.
2. Religiously Satan is the **god** of this world. II Cor. 4:4.
3. The symbols of the leading world kingdoms are ravenous beasts. Dan. 7:4-7. (Witness the eagle of the U. S. and the lion of England.)
4. World rulers bear the sword and are ministers of God to execute wrath. Rom. 13:4.
5. They are dominated by selfish ambitions and resort to sensual practices. (Witness proceedings of political rallies from the local primary up to the National Convention.)
6. They stand for their rights and defend them by force of arms.
7. The present world system is doomed to an unprecedented catastrophe. Dan. 2:44; Joel 3; Zech. 14; Rev. 19:17-19. In comparing the nature of Christ's kingdom and the character of its subjects with the world and world kingdoms, we see that they are diametrically opposed to each other and absolutely irreconcilable. Hence a Christian cannot consistently take part in the politics of the world.

V. Relation of the Christian to the World and World Kingdoms.

1. We have seen that Christ, both by His example and teaching, kept Himself perfectly aloof from politics. He left us an example that "we should follow in His steps" (I Pet. 2:21). Either the Christian is not to take part in politics or else Christ failed in being a sufficient example to him and in revealing to him his whole duty. The latter is inconceivable, the former the only alternative.
2. But a Christian, though not of the world, is in the world. Is not his duty to the world and to the civil powers (which are but the congregate of the world's masses) clearly revealed in God's Word? Such is to be expected and such is the case. These duties of the Christian are **honor, pray, pay,** and **obey.**

(1) Rulers are to be honored because of their authority (I Pet. 2:17) even though they be bad men personally, as was Nero.

(2) The Christian is to pray for those in authority that he may live "a quiet and peaceful life" (I Tim. 2:1-3).

(3) He is to pay taxes for the support of the government. Matt. 17:24-27; Rom. 13:7.

(4) The Christian is to obey the higher powers (Rom. 13:1-5) unless their requirements are contrary to Gospel principles. Acts 5:29.

If the believer sees to it that these duties are held sacred and inviolate and that they are faithfully performed, then he will have fulfilled his duty towards the "powers that be."

VI. A few Objections Considered.

1. Should not Christians help to make the world better?

Ans. The Christian is nowhere commanded to help reform the world as such. His sufficient duty is to help save men out of the world.

2. If Christians do not take part in politics the world will go to the bad.

Ans. The whole world already "lieth in the evil one" (I Jno. 5:19, R. V.) The devil is its prince and god.

3. Should not the Christian work as he prays?

Yes; but he must first pray aright; not that this or that political party may win out, but that God may so overrule the affairs of state that Christians may lead a quiet and peaceable life. I Tim. 1, 2. And let no one make light of the prayers of a godly man or woman in behalf of the affairs of state. Who had the most influence over the corrupt city Sodom, Lot acting as a judge in the gate of the city, or Abraham without the city interceding for it? The city was destroyed because there were not as many as ten righteous persons left, but even Lot owed his deliverance to the intercession of Abraham. What avail the intrigues and machinations when there is an Esther interceding or a Daniel praying with his windows open toward Jerusalem? So today the prayers of a righteous man avail much.

Let us remember that there is a God in heaven, who removeth kings, and setteth up kings (Dan. 2:2); that "by him kings reign and princes decree justice; that He can and does use even heathen kings like Nebuchadnezzar as His servants (Jer. 27:5) and that a Cyrus His anointed (Isa. 44:28; 45:1) performs His pleasure—the one leading His people into captivity; the other, likewise a heathen king, releasing the same people and sending them back again to their own land. Let it be remembered too that never had the Church so much power in the world as when in the days of Nero, she had absolutely no voice in politics, and never had she such a serious relapse as when in the days of Constantine, she left her appointed path of world hatred and persecution, and assumed the robes of royalty and political sway.

In the light of God's Word, in the light of the example of our Master, in the light of the testimony of history, there is only one legitimate and safe position for the believer with regard to the question of politics and that is **absolute non-interference.**

Hesston, Kans.

HOT AIR PREACHERS

A United States senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The senator asked the first man if he believed that the Bible was the Word of God; the cleric smiled pityingly, and said that of course he did not in the crude and ordinary sense, and then he launched into a mass of vague metaphysical phrases. The senator asked the second man if he believed in the future life, and the reverend gentelman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The senator asked the third man, a pastor of an orthodox evangelical church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were so small. They had nothing to offer them but wind. The hungry sheep looked up and were not fed.—W. L. Phelps, in the Century Magazine.

Let us not get away from this fact: The world expects more of us than we do of ourselves. The world sets a higher standard for us than we do for ourselves.—D. N. Gish.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.
(200 S. 7th St.)

Dear Herald Readers:—"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

We are glad for the never failing promises of God. The days come and go so rapidly with seemingly little accomplished but with the promise that God will take care of results we go forth with new courage.

We are especially grateful for liberal donations of carpet and clothing from the different sewing circles. The Lord reward you. Had you been here last evening as we fitted little Mildred and Margaret Mahony with clothing from the dispensary and seen their pleasure and gratification you would have felt amply repaid. Their mother, who is very low with tuberculosis, and who has been deserted by her husband, asked us to take them. They went to the home of Bro. and Sister Bowman today who will keep them until homes are provided in the country. Their baby brother of five months has also been with us the past week awaiting a home.

We had an interesting meeting with the railroad men at the Union Pacific shops today during the noon hour. They seemed appreciative and attentive.

Bro. Harry Diener of the Argentine Mission left for his home at Canton, Kans., last night, where he expects to work during harvest.

Pray that the Lord may have His way in our lives.

Yours in His service,
Emma King.

June 16, 1914.

Dhamtari, C. P., India

The hot weather with all its wind, heat, and dust is upon us and we feel the effects of it in more ways than one. Although the heat has not been so intense as in some former years, yet there has been much sickness. There have been numerous showers that cooled the air for a few days and made the dust a little less for some time, but the changes have caused much sickness, especially among the Christian children. They usually suffer from diarrhoea and dysentery and a few have died of cholera infantum. There have also been a few cases of pneumonia. There is an abundance of difficulties in treating children in the homes of the natives, as it is very difficult to get the parents to carry out the treatment, especially in dieting them. All this is instrumental in supplying an abundance of employment for the doctor. And if it were not for two faithful helpers we don't know how things would all get done.

The hot season should be at an end, but the weather indications are that it will be a late or a very poor monsoon this year. Hence the prediction by many that there will be a famine. The people here are much like they are in America, in this that as soon as there are signs of a little shortage in crops the cry is FAMINE. Yet they don't believe their own predictions, for I see that those who are crying FAMINE are very busy hauling fertilizer and are getting ready to get to plowing as soon as the first shower of rain comes. If God were not more merciful than man there would surely be more famines and pestilences than there are.

Land for a new mission station has been purchased near Sehoua (37 miles southeast of Dhamtari) and the bargain for the same will be closed in a few days. This promises to be a rich field for missionary activity.

Sisters Hershey and Schertz seem to be getting on well in the station at Sankra, where they are stationed since the absence of Bro. Friesen's. There was a candidate for baptism there, and Bro. Lapp went out today to baptize him.

Bro. Brunk is busy finishing the rest of the addition to the high school building that was left undone some time ago. We are glad to note progress in this line of work. Opportunities for evangelistic work are abundant in the school work.

A number of improvements are going on in the village of Balodgahan that lend both to the beauty and usefulness of the village. Bro. Lapp is much interested in his young orchard of orange and guava trees. Fruit of a good quality is always in demand, and this we believe will be a source of permanent income in the near future. We often think of what nice fruit and vegetables the people of this country might have if they paid any attention to raising them. But most of them know nothing about the business and care less, so the same things are planted and replanted year after year until they are so degenerated that there is nothing left to them. But we are glad to note some improvement among some who came in contact with the missionary farmer. They are beginning to realize that there are better things to be had if they will learn how and have the grit to get out of the old rut.

Sister Burkhard has charge of the girls' orphanage in the absence of Sister Stalter to the hills. The buildings there will soon be finished. The girls and everybody in general seem happy in their new home. There is some trouble in getting the well dug for the orphanage, as there is a strata of hard rock to deal with.

Bro. G. J. Lapp and family are off to the hills. Their daughter Lois, who had been very weak for some time as a result of fever and measles, we are glad to hear, is quite well again. We praise God for the hills to go to in such cases for gaining strength and vigor for the arduous duties of mission work.

The hum of the machinery in the work shops shows the passerby that there is activity there. The machinery is working well, saves labor, and is an aid to getting out the numerous orders with a little more dispatch than formerly.

The buildings so much needed in the Leper Asylum are about completed and the attendance is on the increase. There are a class of new comers under instruction in the doctrines of Christian living and will be ready for baptism soon. There are still many poor lepers wandering over the country. We are praying for the Lord to bring them in so that they may be ministered to and helped into the Kingdom. Dear reader, will you pray with us?

The roof for the Hospital building in the medical station is being put on and the building will be ready for occupation soon. This however is only one of a set of buildings to be used for hospital purposes. Donations for this work will be highly appreciated at the present time.

When we look over the different lines of work before us we are struck with the greatness of it all and the opportunities in the great number of unsaved souls at our doors. Oh, for grace and wisdom to save them!

C. D. Esch.

May 26, 1914.

They tell me that if you whip a shepherd dog and let him get away from you, he'll never forgive you; but if you keep hold of him and win his confidence before you let him go, you have won his confidence. If circumstances compel you to punish your children don't send them from you roughly, but win them through love, so that they may feel your justice and love as well as your firmness.—N. H. Mack.

THE SUNDAY SCHOOL AS A FACTOR IN CREATING MISSIONARY INTEREST

By Stella Shoemaker.

For the Gospel Herald.

It has come to be known as a fact and accepted by every individual and body of individuals that the future of any enterprise, movement or organization depends largely upon the use of present opportunities, upon the training of the new and rising generation. Not only is this true in national affairs, business enterprises, and church work, but it is equally true in missionary effort. The success and progress in missionary work today is due in part to the attention given to the child of yesterday. The failures in securing ready support of the missionary work may be traced very directly to a lack of knowledge of the fields, a lack of interest in the work, and an absence of the sense of responsibility. This knowledge and interest is lacking because it was not given to the child of yesterday. Therefore we may say that evangelizing of the world tomorrow depends upon the training, inspiration and interest given to the child of today. If this be true (and it is quite generally believed to be true) the essential thing which will mean success to the work in the future is to give to the child at the present time a thorough knowledge of the needs of the various fields and arouse an interest in them.

Probably there is no religious organization which has greater power or opportunities for imparting knowledge along missionary lines and creating interest in this work than the Sunday school. True, the Sunday school does and can not take the place of the Church in carrying on missionary work and in bearing the responsibility of the work; but it has even greater opportunities than the Church has in disseminating a missionary knowledge and spirit. Its sole purpose is to lead souls to Christ and train them for Christian service. Its opportunities are greater because it has the care of the child earlier than any other religious organization. The Sunday school has the privilege of caring for the pupil during the unfolding period of its life while all the religious conceptions and life habits are formed. The Sunday school being the leader and unfolder of the child's life can bring him the necessary knowledge and can surround him with the missionary spirit.

Past records have shown that the work of the Sunday school as a missionary agent has two results: (1) the work it is doing as an organization, and (2) the spirit it carries to the Church. We wish to speak merely of the former result, for we believe if its work is successful it will invariably carry a true missionary spirit to the Church.

What is the Sunday school doing as a body? To what extent has its work been beneficial in the past? What methods may be used to create greater interest in the future?

We have said that the present progress is due to the training and interest given to the child in the past. We also find that the reason for the lack of the missionary progress in the past, was due largely to the lack of Sunday schools. The child or young man and woman had little opportunity of knowing the need. Today we have the child placed in our care —to unfold, to nourish, to lead. So far as the child is concerned, the work is easy. He is susceptible to all teaching. He is so created that his interest may be aroused if right methods are used. He is usually responsive if his desire for knowledge is satisfied.

Therefore a great responsibility rests upon the child's teacher and also upon the superintendent of the school. In fact, the missionary spirit of the school lies almost wholly with the teachers and superintendent. If the teacher has the true missionary spirit, it will not fail to permeate the entire class to a greater or lesser extent. If he is opposed to the extension of the kingdom through missionary means, his arguments will be sure to encourage some thought toward that view. If he is merely interested because he feels it is his duty as a teacher to be interested, his message will have little weight.

In creating missionary interest in the class, the success or failure depends upon the amount of enthusiasm and zeal the teacher has in the work. No teacher can lead a pupil beyond his own point of view. It is absurd to think of any teacher attempting successfully to teach purity, truth, and virtue unless he himself is pure, true, and virtuous. How can a teacher bring to his class any zeal or earnestness unless his whole heart and life is filled with the spirit he tries to create? If he would create interest he must be interested. His interest in spreading the message of Christ and in winning souls for Christ should become a passion so intense that he eagerly supports the work. Then will this passion become contagious. Then will interest be aroused.

But the question is asked, Can the teacher be truly interested? can he create interest when he is ignorant of the world's needs? He can not. He becomes interested to the extent of his having acquired a knowledge of the fields and their needs, and in realizing the importance of the work. In this day there is no excuse for any teacher being ignorant of the needs of the field. There is no lack of missionary literature, including written addresses, papers, pamphlets, and books. They can not all be studied. But when the teacher makes a habit of studying some regularly in order to learn the efforts and work of various denominations, his knowledge will increase. He will find many incidents which can be used later on in class recitation. Reference to incidents should not be made too frequently, or they may kill rather than create interest. Wise judgment, a knowledge of the subjects which appeal to the pupil and an ability to present the illustration briefly, must also be considered to a great extent. When the teacher becomes well informed, force will be added to his statements and pupils will be responsive.

No means will or can be so certain to gain results as the close study of the lessons we have at present. The thought of the entire New Testament is missionary. The recitation will not be true to the spirit of the Gospel if some missionary idea is not gleaned from it. Christ's spirit of unselfishness, love, kindness, sympathy, and helpfulness is truly the missionary spirit. His mission was not to be ministered unto but to minister. His Olivet command was missionary. His most loyal followers helped Him in the extension of the Kingdom. There is no need of special lessons to see the spirit for it surrounds the entire New Testament. When the teacher looks up and views the fields as our Master viewed them, when he not only sees the need but feels it and lives to supply the needs, then will his teaching bring forth fruit. It can not return unto him void.

Although much depends upon the teacher, yet, without the hearty cooperation of the superintendent, officers, pastor, and the strong Christian pupils, the growth of the missionary spirit would be greatly hindered. The child should be made to feel that the missionary spirit permeates and envelops the entire school. He must know that the Sunday school leaders, officers, and workers have the true missionary zeal—the zeal which Christ had and taught, so intense that it becomes a burning zeal within them. Can the pupil growing up within such an atmosphere fail to breathe the same atmosphere? He will breathe the same, and it will become a part of him. All that is necessary is to create an atmosphere so pleasant, that he may desire to grow in it. Many methods are tried. Many are successful. We suggest only a few.

(To be continued.)

Freeport, Ill.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MOTHER, HOME AND HEAVEN

There are three Words that sweetly blend,
That on the heart are graven;
A precious soothing balm they lend—
They're Mother, Home, and Heaven.

They twine a wreath of beauteous flowers,
Which, placed on memory's urn,
Will e'en the longest, gloomiest hours
To golden sunlight turn!

They form a chain whose every link
Is free from base alloy;
A stream that whosoever drinks
Will find refreshing joy!

They build an altar where each day
Love's offering is renewed;
And peace illumes with genial ray
Life's darkened solitude!

If from our side the first has fled,
And home be but a name,
Let's strive the narrow path to tread,
That we the last may gain!

—Selected.

CHILD TRAINING

By A. Metzler.

For the Gospel Herald.

There are doubtless few subjects of greater importance to the Church and the world than child training. The future condition of the Church and the world depends upon the religious and moral training of the rising generation.

The first requisite for those upon whom falls the care and responsibility of bringing up children is to **know** the essential requirements for successfully carrying out this important work; the second step is to **do** under all circumstances the very best we know; and then experimental knowledge is a valuable asset.

A great deal of theorizing is being done along this line of work by those who have never had much, or perhaps not any, practical experience. They work out their theories and plans on paper. They form conclusions from some single individual case. They may have observed without making due allowance for the fact that it is much easier to criticise than to perform the work.

There are several principles or general rules that may be laid down for the government of all children—such as firmness, gentleness and love guided by the Holy Spirit in all you do with or for the child—but we must not forget that there are perhaps as many different dispositions as there are children in the world, and in the minor details of controlling or directing the child life this must be reckoned with. What is good and helpful for one child may spoil another. No two cases may be exactly parallel.

To illustrate: Johnnie was naughty and got into trouble. You reprimanded him by talking to him kindly, reminding him of his error. He is sorry and tears begin to fill his eyes. He promises never to do it again and keeps his word. No severe measures are needed. But Freddie does the same thing and you use the same means to correct him. It only makes him cross and he frowns at you. You begin to use sterner measures and he gets crosser still. You resort to corporal punishment and he begins to scream and kick and threatens to run off. Finally he quiets down but the next day he does the same thing again and no amount of coaxing nor punishment seem to improve matters, but instead the older he gets the more stubborn he becomes. Then there is Willie who has again a different disposition than either Johnnie or Freddie, and so on along the line until you get to about number 83. (That's about as far as the average family gets.—Ed.) The methods that are effectual in the government of one child may utterly fail in the case of another, and it is of the utmost importance that you study child nature and learn from experience the method of discipline most effective with each individual child. Some are very easily managed while others again are almost hopeless even after years of the most patient and persistent efforts.

A favorite Bible quotation with many is, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). This is Bible truth, but we wish to present a few thoughts in connection with this verse that are not usually considered. The author of this inspired passage was a good man, but finally when he became old he fell into sin—"even him did outlandish women cause to sin" (Neh. 13:26). Even though Solomon was inspired to give to the world unto the end of time this godly advise, yet we fail to find him **acting** on this principle in the case of bringing up his own children—Rehoboam for example.

I believe the passage quoted above to be God's ideal set for man to strive to attain in the matter of bringing up children, and that IF we train the child in the way he should go then there is little probabality that he will ever go astray. While we have this ideal to aim for, how prone we are to err in our judgment, and to allow ourselves to be overcome by indifference or weakness of the flesh and fail to do our **whole duty** towards these precious treasures entrusted into our care. Failure is the result and the shortcoming rests with us and not the standard held before us by the Bible.

In connection with the ideas presented in this article, it may not be out of place to state that within the last fifteen years I have had more than 500 children entrusted into my care—not only for several hours during the day, but continuously as long as they remained here—for whose training and bringing up in the nurture and admonition of the Lord I was held responsible just as much as a father for the training of his own child, while our sister workers were just as responsible for their motherly care over them as any mother is responsible for the welfare of her own children. If it were not for the promises and grace of God, and the strength He imparts, it would surely make us shudder to think of the wonderful responsibility we have been obliged to shoulder in dealing with these hundreds of precious jewels entrusted into our hands for training and bringing into His kingdom for lo! these many years. Even at the present moment we are held accountable for 83 souls for whose welfare we must answer to God as truly as fathers and mothers must answer for their own.

From books and papers and diagrams you can learn how to build a house from foundation to finish, or how to make a broom for that matter, but once you go to work without any previous experience to carry out your plans and you will soon discover that **practice** is something altogether different from theory; in fact, that the most important lessons must be learned from actual experience. In like manner you can sit down and work out finespun theories about child training, and quite likely the less experience you have had the more you know (?) and can tell about it. Let me assure you that years of practical experience will scatter most of your pre-conceived theories to the winds for the reason that no inflexible rules that apply to all cases in detail can be laid down aside from the general principles of love, firmness and tact coupled with guidance by the Holy Spirit.

West Liberty, Ohio.

What is required of me? To search the Scriptures, to put on "the full armor of God," to keep the spiritual body well fed, to be faithful to promises, to love my children, to work with my hands to provide for my own, to live a consistent life.—Denton Martin.

The printed page is a power—if it is read; if not, it is dead.—W. F. Charlton.

Sunday School

For the Gospel Herald.

Lesson for July 5, 1914.—Matt. 20:1-16

THE LABORERS IN THE VINEYARD

Golden Text.—He maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matt. 5:45.

Introductory.—Taking up the lessons of another quarter, we find before us a practical lesson on faithful Christian service. Christ's kingdom is vividly portrayed in the parable of the vineyard, a figure very familiar in a land where vineyards were so common. The whole world is the field, but thus far only a part of it has been set out in vineyard and is being worked by the people of God. That there is need for labor, that this vineyard may be made fruitful and that its boundaries may be extended, is both evident from the testimony of the Word and the condition of the present. Let all who are not actively engaged in the work of the Lord listen to the appeal, "Go ye also into the vineyard. . . . Why stand ye here all the day idle?"

The Householder's Righteous Offer.—He went out early in the morning to hire laborers for his vineyard. Being an upright man, his offer of "a penny a day," and "whatever is right," was sufficient guarantee to all who wanted work. The men first approached seemed to be satisfied with their contract, and apparently did faithful work. The men who came later trusted in his integrity, and went to work without questioning how much was included in "whatever is right." It is typical of our heavenly Father's integrity. We need not question how much we are to receive. God will take care of that. Really, the stipulated price, "a penny," is more than we are ever able to earn. God will reward us according to works, but so generously that this phase of the question need never bother us. Faithful service is what is wanted. Are we giving it?

Later Recruits.—The work for the day having been started, the householder goes out the third, the sixth, the ninth, and the eleventh hours, and each time meets men who were out of employment. These he enlisted in the service, the understanding being that they are to receive "whatever is right." Why were they not out earlier? It is not known; it is not necessary for us to know; that is not part of the lesson application taught by the parable. We have enough scriptures to show that it is our Christian duty to enlist in the service of God at our first call to salvation, and the people who disobey God's Word, ignore His invitation, deliberately live on in sin, and expect to give their hearts to God in their old days as did the eleventh hour men in this parable, are not only wasting breath but acting very unwisely to say the least. The men referred to in our parable all came at the first call. The men who deliberately continue to live in sin, hoping some day to be reconciled to God, are taken care of in other scriptures.

The Reward.—The eleventh hour men came first and received their wages—"every man a penny." Those who worked all day came later, expecting a still greater reward. But their hopes were soon turned into keen disappointment when they received only the stipulated price—"a penny." Then they began to censure the householder. "We have borne the burden and heat of the day, while these men came in only at the eleventh hour. It is not right that they should receive as much as we." Now comes the practical lesson. They had received all that they asked for in the morning, had received the contract price, why should they not be satisfied. If the householder chose to be generous with the others, what business was it of theirs? There is typified in this conversation—

1. The righteousness of God. He fulfills all His promises, and no one has any right to complain at His justice.

2. The grace of God. He rewards people far beyond that which they earn or deserve.

3. A standard of faithfulness for men. God rewarded us far beyond that which we deserve, we should think of nothing but to do our best for the Lord. Instead of complaining when we imagine that we do not get enough, we should praise the Lord when His grace is extended to others.

4. A rebuke of selfishness. Not only the Pharisees, but many people at the present time, need this lesson. "Take heed and beware of covetousness."

5. The impartiality of God. "God is no respecter of persons." "The last shall be first, and the first last." Gentiles are preferred before Jews, not that they came first, not that they are God's preference, but because Jews rejected while Gentiles accepted. All have like chances before God, and it often happens that the least favored in the beginning become the most favored in the end.

6. The rejection of the world. Because there are so few who yield themselves to God in faithful, loving, unselfish service, "many are called, but few chosen."—K.

Our Young People

OUR MINISTER'S MESSAGE TO YOUNG PEOPLE.—Heb. 13:7, 17

Topic for July 12.

MOTTO

"We are laborers together with God."

PERSONAL THOUGHT

Am I performing my whole duty to God by a proper attitude toward those He has appointed over me?

SUGGESTIVE ASSIGNMENTS

The principal part of the time should be given for the minister's talk. He should not be expected to preach a sermon however, but to give a heart message fitting to the occasion, of encouragement, counsel and admonition as he may deem proper. It is advisable however that some work of preparation be assigned to all. Let the children have some appropriate part in recital of scripture verses. Have some appropriate songs ready. Endeavor to make the hour a stepping stone to a heartier service in the meetings that are to follow.

1. Text word, **Remember.**

In case it should not be possible to have your minister present on this occasion, the hour can be profitably spent in giving opportunity for a number to give the substance of a sermon that has made a lasting impression upon their mind.

PERSONAL THOUGHT

I will strive to work with my teachers for the advancement of my soul and of those around me.

"It is the men of greatest influence and bearing the greatest responsibilities that are in greatest danger and need our most ardent prayers."

You will hardly have a perfected cooperation without having some organization; but there is danger of over-organization.—S. F. Coffman.

There is nothing that so much melts people together as a common suffering together for a common end.—M. C. Lehman.

If our fellowship is not with the Father and with His Son Jesus Christ, all our fellowship is empty and vain.—E. L. Frey.

Some preachers feed their flocks only husks, some only dainties—neither are wholesome.—J. S. S.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 25, 1914

Field Notes

Bro. Joseph S. Forry of York, Pa., filled the regular appointment at Manchester, Pa., on Sunday, June 14.

Communion services were held at Souderton, Pa., on Sunday, June 14, at which time several hundred members communed.

A good meeting is reported from Millersville, Pa., where an all-day Sunday school meeting was held on Tuesday, June 16.

Bro. N. H. Mack of New Holland, Pa., was with the Philadelphia Mission over Sunday, June 14, filling regular appointments.

Arrangements have been made to ordain a deacon in the Blooming Glen, Pa., Mennonite congregation June 30. The Lord direct them in this important work.

In printing the obituary notice of Bro. Samuel Kover, two weeks ago, our type changed the "K" to "R" and made the name read "Rover" instead of Kover. We are sorry the mistake occurred.

Bro. J. N. Durr of Martinsburg, Pa., is at this writing (June 18) holding a series of meetings at Schellburg, Pa. He is assisted in the work by Bro. C. F. Derstine of the Altoona Mission.

A Correction.—In the report of the Indiana-Michigan Conference, published in these columns last week, it stated that Bro. Silas Weldy was chosen delegate to the Western District Conference. It should have read "Bro. Silas Yoder."

The address, for some time to come, of Bro. J. N. Kaufman and family (returned missionaries from India) will be Goshen, Ind., 1424 S. 8th St. They are occupying the Mission Home at tht place during their sojourn in America.

A fine, wide open country—Crops look good," is the way that Bro. D. H. Bender describes his impressions of northern Texas. Bro. B. was on his way to Plainview, Tex., where he hoped to worship with the congregation near that place, and hold a few meetings.

The Sunday school meeting held at Mummasburg, Pa., June 13 and 14, was well attended by brethren and sisters from congregations in neighboring counties. Among the counties represented there were Lancaster, Cumberland, Juniata, Franklin, Washington, etc. It was a good, live meeting.

Bro. J. D. Mininger of the Kansas City Mission, preached an impressive sermon at the Scottdale Mennonite Church Thursday evening, June 18. The brother had been visiting brethren and friends in eastern Pennsylvania (his former home) since the annual Mission Board meeting at Berlin, Ont., May 25-27. He left Friday morning for Orrville, Ohio, expecting to visit a number of places before returning home.

Bro. Abram Herr of New Danville, Pa., was with the Stony Brook congregation near York, Pa., in communion service Sunday, May 31.

Reports.—We have on hand a number of well written reports which we failed to publish this week partly because they came in late and partly for want of room. Next week, the Lord willing, we will publish the report of the recent Mission Board meeting at Berlin, Ont. Other reports will be published as we have the room. We ask the forbearance of those sending in reports for not publishing them as promptly as desired, and ask those who send in reports of other meetings besides regular reports to make it possible to give room for them all to make the reports **short.**

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers:—We are enjoying very beautiful weather at present and everybody is kept busy at cleaning the gardens from the weeds. So far we have had plenty of moisture and the early vegetables are ready for use.

Sunday, May 31, four were received into the Church here by letter. We rejoice to know that our number is gradually increasing.

Last Saturday night Bro. Samuel Garber of Illinois preached a very interesting sermon unto us. Bro. and Sister Garber visited us in the home, which we appreciated very much.

O number of young folks spent the day with us Sunday, and among them was Sister Anna Nissley of Lancaster, Pa., who had been spending the winter months in California.

Father left home yesterday for Alberta, Canada, where he expects to continue meetings for three weeks. May his efforts for converting souls not be in vain.

Pray for the congregation at this place.

Rosella M. Shetler.

June 10, 1914.

Bethel, Oreg.

Dear Herald Readers, Greeting:—Perhaps some would like to hear what the little flock is doing at Bethel. We have a small church only about two years old. The Lord has blessed us most wonderfully. We have Sunday school and church every Sunday. On June 7 Bro. Samuel Garber and wife of Groveland, Ill., were with us. We have Bible reading every Sunday evening with good

attendance. We ask the prayers of the brethren and sisters that the good seed sown here may bring forth fruit abundantly.

Your sister in Jesus' name,
Mrs. L. L. Lantz.

June 11, 1914.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name: On Sunday evening, May 17, Bro. Isaac Brubaker of Mt. Joy, Pa., was here and preached an instructive sermon from Psa. 24:3,4. On Saturday evening, May 23, we held our preparatory services. Bishop Noah Landis preached for us. On Sunday morning, May 24, we held the communion services. Bros. John Bucher and Noah Landis preached. May we be drawn closer to our Savior by these impressive services. On Sunday evening, May 31, Bro. Jesse Mack of Yerkes, Pa., preached for us, admonishing us in the Lord. On Sunday evening, June 7, Bro. J. D. Charles of Hesston, Kans., preached for us, admonishing us to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). On Sunday evening, June 14, Bro. John Bucher preached an instructive sermon from Luke 13:5.

It was the writer's privilege to visit the Sunday school at Indiantown this afternoon, June 14. The total attendance was 51 which I think is good for the district. May God's blessings rest on His work here below.

Minnie E. Schload.

June 14, 1914.

Mount Joy, Pa.

A Greeting to all Herald Readers:—We feel grateful to the Giver of all good and perfect gifts for His many bountiful blessings.

This day we have been privileged to feast spiritually. Bro. Daniel Lehman of Millersville was with us in the Sunday school and church services at Mt. Joy this afternoon and preached for us, using Josh. 2:21 as a text. Bro. Lehman also preached for us this evening at Kraybill's. Text, II Cor. 6:1,2. We were glad for the messages of God through the brother, and only as we digest or put into practice will we be benefited.

May 31 Bro. Enos Wismer and wife, Bro. Frank Swartz and wife, also other brethren and sisters (18 in all) from Deep Run and Blooming Glen, Bucks Co., were with us in the service at Kraybill's. On Monday evening they all met at the home of Peter Nissley, also some other brethren and sisters, and we spent a pleasant evening together in singing. On Wednesday they left for their homes, leaving us much encouraged and profited by their visit.

Happy in Him,
Rhoda R. Eby.

June 14, 1914.

La Junta, Colo.

(Holbrook congregation.)

Bro. P. J. Shenk came into our midst the 24th of May and preached earnestly and the Church was richly admonished, but had no open confession. It seems we should have had, but the "last times" are becoming more visible. We are thankful for our brother's service, and know his work was not in vain.

A. F. B.

June 14, 1914.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers, Greeting in Jesus' Name:—The Lord is still blessing us in this part of His vineyard, and we feel to thank and praise Him for the interest manifested in church work, Sunday school, and Bible study. Yesterday, June 14, we were richly admonished in the German language by our bishop, Bro. Jonas Mininger, and in English by Bro. J. C. Clemens. As we hear the Word of God expounded it behooves us to walk more circumspectly before Him.

Recently we were favored with a visit by Bro. J. D. Mininger of the Kansas City Mission, who is visiting with his sisters and brothers in this vicinity, also the brotherhood in general.

The grim reaper death is calling one by one from time to eternity. During the last year ten of our members have been called away. Our prayer is that God may comfort the sorrowing widows and orphans. We have had eight added to the Church during this time also.

Let us pray for each other that we may not faint by the way, in this sad world of sorrow and care.

Laura F. Fuss.

June 15, 1914.

Wolf Trap, Va.

Dear Herald Readers:—On Friday evening, June 5, Bro. Daniel Shenk of Warwick Co., Va., came into our midst. On Saturday afternoon we had baptismal services when 5 dear boys sealed their vows by water baptism. Among the number were three boys of the Orphans' Home of West Liberty, Ohio. Also one sister was reclaimed. We are glad for these dear souls. Pray for them that they may be true and faithful to the end. In the evening we had our preparatory services and on Sunday communion. Bro. Shenk gave us a very impressive sermon. He remained with us till Wednesday, when he left for Amelia Co. We were glad for all of these services. It was a rich feast for our soul and a time of rejoicing for this little church. We have an evergreen Sunday school and a good attendance. We also have young people's meeting every Sunday evening, and a Bible class on Wednesday evening. Pray for the work at this place.

We have not had rain here for several weeks, but God blessed us with a beautiful shower Sunday morning, for which we are very thankful.

Katie Grove.

June 15, 1914.

Albany, Oreg.

Greetings in the Master's Name:—We have many reasons to express our thanks to our Creator for the many blessings He bestows upon us, both temporally and spiritually. He is blessing us with the finest of weather which we appreciate very much, especially in haying time. We were also made to rejoice to have Bro. Samuel Garber and wife of Tremont, Ill., with us a few days last week. The brother preached four impressive sermons. May God bless him in all his labors for the Master wherever he goes. Bro. and Sister Garber will leave today for Tofield, Alta.

Yours in the Master's service,
J. M. Schlegel.

June 15, 1914.

Dale Enterprise, Va.

On June 13 twenty-four souls were received into the Church by baptism, and three who had formerly been members and had grown cold were again restored at the Gospel Hill Church, as a result of the continued meetings held there by the Brethren Christian Good and E. J. Berkey, which had closed two weeks before. On the following day the communion and feetwashing were observed at the same place, at which time quite a number of members were present and partook of the sacred emblems. Bro. Berkey is now holding meetings at the new church (Hebron) with a number of confessions. Deacon Isaac Eby of Fentress, Va., worshiped with the Weaver Church congregation last Sunday, and also took part in the service and in the young people's meeting in the evening.

In the Master's name,
S. M. Burkholder.

June 16, 1914.

Mt. Wolf, Pa.

On Sunday, June 14, was our regular service. Bro. Simon Garber and wife were with us, the brother having for his text Psa. 139:23,24. Another brother and two young boys were also with us. We certainly were ad-

(Continued on page 204)

Miscellaneous

CHRIST IS THIS ROCK

Though rough the surge is thundering on the sand,
And wild white horses o'er the sullen sea
Race with the raving wind, I take my stand,
Immovable, in calm security,
Upon my Rock, above the breakers hurled—
The rock of Christ, above a whelming world.

A whelming world of foul unfaith and folly,
Around me high upheaves its threatening foam,
Its hydra-headed tide and tongues unholy
Would hurl destruction on my harmless home;
But high above the billows' angry shock,
I set my feet, unmoved, upon the Rock.

Upon the Rock that doth outstand the storm,
I rest in peace: the vision of the deep;
The tears and fears, the monsters multiform,
Have spent their spleen or sobbed themselves to sleep;
They move me not; I keep my trustful tryst:—
My Rock is changeless, and my Rock is Christ.

God sent us water in the sultry waste
Of Meribah: the rock gave out His store
Of truth unstained, though Moses, angered haste
Obeys Him not. And still He doth outpour,
With ever gracious heart and open hand,
His healing Water on the thirsty land.

And must I sing of Simon, named of Christ,
His Rock, who saw the Savior first of men?
Of Horeb, or of Rimmon, that sufficed
For Benjamin a refuge? Mind we then
The rock of Pisgah, when the prophet saw
Through mist and tears, the mountain of Gilboa?

Thou art my rock, my fortress and defense,
Eternal Father, and Thy Word shall be
My "rock of ages" for me ages hence;
And in the heaven of Thine eternity
Mine, perfection purged and sacrificed,
I'll kneel before Thee on the rock of Christ.

—E. J. Kerlin.

THE UNSOLVED RIDDLE

(A brief of baccalaureate sermon preached to graduating class at Goshen College on June 7, 1914, by John E. Hartzler.)

What is your life?—Jas. 4:14.

Life is a complicated and very perplexing puzzle. Many answers to the question of the apostle have been given. James says that it is but a vapor; but he speaks only of the time element, and his answer is quite correct. He does not solve the problem of what life really is.

One class of thinkers attempt no answer whatever. To them there is no answer. Their only answer is, live honestly, soberly, and be kind. So says Confucianism.

Another class says that life is essentially evil; there is no good in it; it is fundamentally bad. So says Buddhism.

Another says, better be dead; that ends all; eat, drink, and be merry for tomorrow you will die and you will be dead a long time. So says the Epicurean.

Another says that life is hard; man's lot is emptiness; all your efforts toward progress and betterment only mock you; yet let us be men. So says the Stoic.

Another says that life is bad; it is full of sorrow; it is made of frowns; every day it a day of regret and unpleasantness; it is not worth the living; men are rogues and scoundrels, none are to be trusted; all is going to the bad. So says the pessimist.

Another says that life is good; it is worth the living; life is a time of smiles; the earth, the birds, the flowers, the lakes, the streams, the clouds, the rainbow and music are inestimably valuable; life is too short to know them fully; life is a real pleasure. Truth and right will one day prevail. So says the optimist.

But one more answers: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Life consists in a knowledge of the great Parent, the Everlasting Father and Jesus Christ His Son. So says the Man of Galilee. And this is the best solution to our riddle. But who will explain this fully? The answer will be found in terms spiritual and no human mind is able to fully comprehend and much less explain.

What is Your Life?

While it would be presumptuous for me to warrant a solution to this problem, yet, there are three primary considerations which must be noted:

1. Life in Terms of Intellect, in Terms of Brain.—Man without intelligence would be nothing more than an animal. The more the intelligence the nearer the individual is to the divinely intended plan. Life in terms of intellect means the adjustment of the individual to the truth. Truth is invariable; man is variable. Man must adjust himself to the truth rather than attempt to adjust the truth to himself. The mind dare not be allowed to wander at large with no direction or discipline; this would be criminal and unjust in the highest degree. To neglect the mind is equally sinful with the neglect of soul. Men are responsible to God for their intellectual possibilities. Man has no more right to suppress or neglect his brain powers than to deny or reject Christ.

Science was once accused for clipping the wings of faith; but such accusation can not be brought today. God is author of both scientific facts and the revealed Word, and think you that He will oppose Himself? Verily, NO! True science will support faith. Recent archaeological and scientific discoveries have come down on the heads of infidelity and destructive criticism like mighty sledge hammers; and the end is not yet.

Intelligence is a birth-right of every man; hence obligatory. Education is a moral obligation. The mind has no boundary lines except the cradle and the grave. The entire field is yours. Many a man is going through life asleep. The college is an alarm clock which awakens personality; life is the great educator; but men must be awakened first.

2. Life in Terms of Religon; In Terms of Heart.—Intelligence, while primary in every life, is not all of life. Men must be adjusted to the Divine; and it is through religion that this is accomplished. Religion is natural to man; no man is non-religious. The most ignorant heathen, the worst savage, is religious. Men were created with religious inclinations as truly as they were created with sight and feeling. Religion is an essential part of every normal being.

Religion is not an end, but a means, the spiritual avenue, by which we pass from one spiritual condition to another. Religion is a spiritual highway; a passage way. Religion was made for man, not man for religion. To be merely religious is no virtue. Religion is a method. It is the means through which the soul finds its unfolding. This unfolding takes place through conscience, reason, conviction and fidelity; conscience for motive; reason for conclusion; conviction for conduct, and fidelity in devotion to Christ and His Gospel. This means the "perfect" life.

Christ and Christianity are a revelation of God; hence Christianity is life. Christianity is the best possible religion. It makes men. It adjusts men to the truth, to God and to men. Salvation is an adjustment. The great work of Christ was to adjust men by giving them a knowledge of God and the new life within. "Ye must be born again" is the divine method of adjustment.

3. Life in Terms of Servce; Adjustment to men.—The criminal or worthless man is he who is out of tune with men; he is out of line. He causes the machinery of the human race to run hard and untrue. He needs adjustment. The **value** of life is in its fitness to **serve.** The **meas-**

ure of life is in what it has done. A man's value to society after all is governed by the service he has rendered. Life is a "vapor," and it is good that it is. Suppose Newton had lived two hundred years longer; the young astronomer of today would have nothing left to do. Suppose Edison would live yet two hundred years, what would there be left to invent? Suppose Rockefeller should live two hundred years, what would become of the world's wealth? Death is a good thing; it is the divine plan for the division of labor.

The serviceable life is a creator of sentiment in questions moral, industrial, social, and religious. Every community needs a reconstruction in moral ideals, industrial conditions, social functions and religious ideas. If the Christian man does not perform this service, and especially Christian college people, who will? Brain and labor raised to an equality will eliminate class distinction and race problems as nothing else can. If you as a graduating class leave this institution with the expectation of being served instead of serving you falsely represent us. You are the servants.

In conclusion may I then say that to neglect the brain, the intellectual powers, means the neglect of truth. To reject religion, the Christian religion, means to reject the Divine. To fail to serve means a failure in the great purpose of God in the individual life. Life is a great tri-angle. Brain, heart, and hand must be thrown together in the accomplishment of the world's work as laid out in the mind of God. The life which lives is the life which anchors deep in the great plans of God in this world. To neglect either brain, heart or hand means failure.

Life is yours to invest. For this investment you are responsible to God. Today's goal is but the starting point for the journey of tomorrow. Behind you as graduates are happy memories of college days; whether in class room, prayer meeting, Bible study or social affairs. Before you are still the unconquered heights. Success is yours if you put into your life the temper and courage of a hero and the meekness and spirit of a saint. This may serve as a key to the solution of our riddle.

Goshen, Ind.

We believe that where there is more than one mind to consult in the reading of the Bible that they get more out of it than when one reads it alone.—D. N. G.

If children in their youth do not get the right kind of moral teaching, I don't know when they are ever going to get it.—Denton Martin.

OBSERVATIONS IN THE FAR WEST

By Anna B. Nissley.

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—This finds me in Oregon. I looked forward with joy, after I left Upland, to the time when I can assemble with the people of God to enjoy the fellowship with the saints. I left Upland, May 18, spent a few days in and about Los Angeles, visiting a few points of interest. After meeting a few acquaintances, I thanked God and took courage. I left Los Angeles May 22 for Terra Bella. We passed through a valley of many vineyards, peach and apricot orchards, olive groves, melons and berries. On the mountains to our right, as we rode through a large desert, we noticed a number of yucca in bloom—very much like cactus among the sage. We also passed a few olive groves which were loaded with fruit. We soon sped through a deep valley with mountains to our right and left, following a beautiful canyon for miles; passed through 22 tunnels. The country became more rolling. Large fields of ripened golden grain of wheat and barley. The oil fields about Bakersfield are quite extensive. We arrived at Terra Bella at 5 o'clock where Bro. J. R. Miller met me and conveyed me to his home. I remained there over Sunday, having the privilege to attend Sunday school and church services, which I considered a delightful privilege. I left Terra Bella Monday morning when I met Sisters Anna Ebersole of La Junta, Colo., Ada Zook and Emma Kauffman of Goshen, Ind. The country was similar to that which we had passed through. We were now riding through the San Joaquin valley with the beautiful river flowing through. Much of the land is irrigated from reservoirs which are filled from wells by electric pumps. Our destination was Merced, where we spent the night. Next morning we left for El Portei. We passed through a section of dairy and farming, many cattle and sheep and horses grazing in pasture. The country was real swampy in places. We soon approached the Merced river, which we followed for 58 miles. This is the fastest flowing river in the world, very narrow and deep, flowing through a deep canyon. The remains of early gold mining could be seen for miles, also ruins of early Indian huts. The mining of gold is still in process under ground. The sight of it did not enthuse me to seek for it. Our train wound around the river of the deep canyon in a marvelous way as our eyes met with scenery indescribable. The rapids of the river caused by the falls of the valley were great. We reached El Portel, from which we entered the valley by auto-stage. The distance of 14 miles we descended all the way. At many places we noticed water-falls several thousand feet high. We all gazed with great admiration and wondered why the Creator put so much beauty at one place. We reached the village Yosemite at 2 o'clock.

The following day we walked to Mirror Lake, a distance of three miles, a beautiful, romantic spot. We could see the colossal mountains in and above the lake. Half Dome, 5000 feet to our right; North Dome, which rises above the valley about 3,700 feet. The summit is accessible from the rear, but difficult, and rarely attempted. We left Mirror Lake, followed another trail to Happy Isles and Power House. Three in a group on the Merced River. Here the waters meet. The enchanting scene appealed to me. We crossed the swift stream on a log to a trail which led to Vernal Falls, five miles to the top. As we ascended on trail our eyes met with yet more marvelous sights. We again crossed the swift stream, from which two trails led to the top. One was the mist, the shortest; the other the pony trail; but much farther. We all took the mist trail. The path was very narrow at many places. The mist grew heavier, we almost wished to go back. The sun was so bright, we could see the rainbow almost all the way. We reached the top, well pleased to have the experience. The water here has a fall of 350 feet. Farther up we could see Nevada Falls. We were anxious to climb to the top of it. About three-fourths of a mile was a zig-zag trail from which we had a most magnificent view of the falls. To our left we could see Liberty Cap, 2,000 feet above the pool. This body of water has a fall of 605 feet. Words fail to express our conception of this scenery. We started to descend at 2:45, the distance being about six miles.

Next days we visited Large Grizzly Bear Yosemite Falls. Upper fall, 1,600 ft.; middle, 600 ft.; lower, 400 ft.; total 2,600 ft. We couldn't get very near to it because of the mist. May 29 we left to proceed on our way. The music of the river seemed very enchanting. On every side nature seemed to sing praises to God, which was the sentiment of my heart. From Merced we proceeded to San Francisco, where we spent a day.

We left San Francisco 8:20 P. M. When daylight came we were riding through a rough section, much broken timber land. We soon neared the Sacramento River which flows through a canyon for several miles. When we reached Shasta Springs we all had a privilege to drink of the fresh soda

water. For a half day's ride we had a view of Mt. Shasta (elevation 14,444 ft.) all beautifully covered with a heavy snow. Our train looped above the mountains through 16 tunnels. We crossed the Sacramento River 18 times. We cross to Oregon and ride through a beautiful farming section lots of fruit growing. I arrived at Albany at 4 A. M., where I was met by Bro. Bontrager, who kindly conveyed me to his home, feeling thankful to be in the presence of those of like faith. After a pleasant visit in the home of Bro. Widmer's I left for Hubbard, where I met Bro. Samuel Garber and wife of Tremont, Ill., Bro. Garber being a minister at that place. We were met by Bro. Amos Troyer who kindly took us to his home for the night. Next day we attended conference services at Zion Church. Bro. Garber preached the opening sermon. Text, I Tim. 3:15, from which we gleaned a few precious thoughts as follows: Unguarded moments cause us to become weakened. Many benefits are received by attending conference. We receive blessings, learn each other's needs. Conference helps us and fits us to meet battles. We are living in a time when the blessed work is attacked on every side. We have no regeneration of heart by education. It takes the power of God, faith, repentance in the Lord Jesus. The Lord does not ask to give up anything of us that is good for us —they are the things that make us trouble. The rest of the time was taken up in discussions of different topics, which will appear in another issue.

We truly feel grateful to our heavenly Father for what we could enjoy in His service. I am glad for His leadings. "I delight in the law of God after the inward man." I am looking forward with joy to the time when I can meet my loved ones at home. But unspeakable joy will it be to meet in the heavenly home, which is our goal.

Albany, Oreg.

(Continued from page 201)

monished by the brother and thank them very much for coming into our midst. Pray for us that we may press onward and forward in the Lord's work at this place.

Cor.

June 16, 1914.

La Junta, Colo.

(La Junta congregation.)

Dear Readers of the Gospel Herald, Greetings in Jesus' Name:—"The Lord hath done great things for us; whereof we are glad."

We have been having showers of spiritual refreshing here of late, for which we thank and praise the Lord. Bro. P. J. Shenk of Oronogo, Mo., has been in our midst holding a series of meetings, during which much precious seed was sown, some of which is already springing up and bearing fruit. One soul has been reclaimed and the brotherhood greatly refreshed and strengthened as a result of the faithful declaration of God's eternal truths.

May 10, Bro. and Sister Samuel Garber of Tremont, Ill., while on their way to California, stopped off and paid us a pleasant visit here at the Sanitarium. In the evening Bro. Garber preached to us, using Isa. 3: 10, 11, for a text.

Asking an interest in your prayers, we are, Yours in Christ,

B. D. Prosky.

June 17, 1914.

Martinsburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We can surely say with the psalmist of old, "The Lord hath done great things for us, whereof we are glad." We feel to praise God for the spiritual feast we have again been permitted to enjoy. On May 30 we held our Sunday school meeting at Pleasant Grove Church. We enjoyed many blessings and received many inspiring thoughts from the subjects discussed. Some brethren and sisters from Altoona and Schellburg were present for which we were very thankful. On June 7 we held our communion services at the Martinsburg Church. Bro. James Saylor and wife, and Bro. Joseph Saylor and wife were with us and assisted in the services. Our brother brought to us many plain Gospel truths. May we all by God's help be able to carry them out in our lives and be the means of helping others. Again our hearts were made glad for three precious souls who were reinstated in the Church. Pray for them that they may be faithful and all of God's followers at this place.

Yours in love,

Laura Metzler.

June 18, 1914.

Mount Joy, Pa.

Dear Herald Readers, Greeting in His Name:—We have been encouraged by those who visited us lately. On Sunday, June 14, Bro. D. N. Lehman of Millersville was here and preached from Josh. 2:21. In the evening he also preached at Kraybill's, taking as his text, II Cor. 6:1.

Saturday, May 31, a number of Bucks county friends came and spent a few days with us. We were glad to have them with us at the Sunday school meeting at Risser's and at Sunday school and regular church services at Kraybill's when Bro. Swartz and Bro. Wismer preached from Acts 2. They also preached at the evening service at Mt. Joy. They were accompanied by Bro. John Gehman's and three sons, Bro. Lidy Hunsecker's and son, Bro. Henry R. Shaddinger's and son, and Bro. Samuel Yoder's. How glad we were to see those whom we have visited in Bucks Co. If our meetings here are so enjoyable, who can imagine what it will be "beyond the river?"

In His service,

Ella R. Hostetter.

June 19, 1914.

Children must be trained; but that training must be persistent, constant, and loving—not spasmodic, not irritable, but with constant feeling of sympathy and love.—N. H. Mack.

Let us turn to our Bibles. There is the picture of the kind of life that we ought to live.—Denton Martin.

REPORT

Of Ninth Annual A. M. Sunday School Conference Held at the Zion Church near Hubbard, Oreg., June 5, 1914

For the Gospel Herald.

Mods., Samuel Garber, C. C. Steckley; Chor., M. H. Hostetler; Secys., C. R. Widmer, A. D. Erb.

The following are the subjects earnestly considered and a few of the many precious thoughts gleaned:

Blessedness of Working for Jesus.

To work for Jesus we must be born again. We gain no real joy or pleasure except in working for Jesus.

The Christian life is the greatest attainment allotted to man, through the power of God.

Growing Interest of Teacher and Pupils.

Careful cultivation required to instill the best growth of interest of both teacher and pupils.

By the intense interest of teacher, may develop the interest of the scholar.

A general survey shows a large interest, which has developed during the past years.

A pleasant smile, a kind word, a warm handshake, and secret prayer are good tools of cultivation.

Children's Exercises. Ninety-one children took part in the class exercises.

Our Young People—Who shall have them, the Church or the World?

The Church is the rightful owner of our young people and should by all means have them.

The environments of the home have strong tendencies in favor of the future destiny of our dear young people. The united efforts with peace and harmony among the laity of the Church are very essential in holding our young people within the borders of the Church, and saved to the glory of God.

Good attendance and interest through entire session.

Secretaries.

REPORT

Of the Nineteenth Annual Mennonite Sunday School Conference Held at the A. M. Church, near Metamora, Ill., June 2-4, 1914

For the Gospel Herald.

Organization: Mods., C. A. Hartzler, John McCulloh; Chors., Arthur Schertz, Tom Litwiller.

Tuesday Evening

The Worker's Response to the Leading of the Spirit. A. C. Good.

As the Spirit was the leading and governing power of the early Christian Church, so must all our work in Sunday school be led by this same power.

Material cares, enmity, and ill feeling in the Church hinder the Spirit's work of leading.

If we would wish to help in the ingathering of the world, we must be in close touch with the Spirit of God.

Wednesday Morning

Childhood.—

a. **Its Possibilities.** Lena Albrecht.

b. **Its Demands.** Amos Kreider.

When dealing with the child, we deal with characters which are not only for time but for eternity. Each stage of childhood must be cared for according to its needs. Study each individual child's aspirations and views. In all his plans, thoughts, and views he calls for our sympathy.

"Apt to Teach." Geo. H. Summer.

Aptness to teach is an essential quality in the teacher's life. He must be able to make subjects living truths, to lead the pupil from the known to the unknown. Aptness may be acquired if it is no natural gift. Close touch with God and diligent study may supply the quality if lacking.

The Teacher's Equipment. J. D. Hartzler.

The teacher should avail himself of all helps which will make him a more thorough and effective teacher. If the equipment can not be made to serve his purpose it needs to be discarded. The best equipment is a thorough knowledge of the Word and an ability to commune with God.

The Teacher at Work. H. R. Schertz.

The teacher's work as that of a shepherd, is to lead, bring proper food to the lambs and guard against changes.

In teaching, the knowledge of the pupil and his environment, the love for and confidence in the child is essential if the work is to be effective.

Wednesday Afternoon

Children's Meeting, Martha Nofsinger, Laura Smith.

A program consisting of songs and recitations was given by the children.

Ideal Child Development.—Luke 2:52. P. E. Whitmer.

As in Christ's life, ideal development is physical, intellectual, and spiritual. Physically, we need to exercise care; mentally, the training must be ideal; spiritually the development is made through the presentation of religious truths. Make the child know that truth, goodness, and righteousness will always be rewarded, and that error and sin will always be punished. Bible characters must be made real or living to the child. Our Lord was fortified by having a knowledge of the truth, just so will the child be fortified by the knowledge of the Word. A Spirit-filled heart must always accompany the informed mind.

Sectional conferences were held for the

Pupil.—C. R. Hartzler.

Teacher.—P. E. Whitmer.

Officers.—A. C. Good.

Wednesday Evening

Song and praise service, A. H. Leaman.

Our Y. P. B. M.—

Present Methods and Systems used. Arthur Slagel.

The Y. P. B. M. organizations throughout the state were compared, the systems and methods varied in some cases. Such methods are used as will supply the local needs.

The subjects suggested in the "Christian Monitor" are quite generally used and have proven satisfactory.

Value of Uniformity in Organization. Amos Kreider.

Too much organization is waste, yet enough to successfully carry out the work is necessary. A superintendent should be held responsible for at least six months' work. With his help the executive committee should plan programs and if possible secure a new leader for each evening. The leader is held responsible for the success of one meeting. This method is probably the most satisfactory.

Its Relation to Other Church Activities. S. E. Graybill.

The Y. P. B. M. should train young people in active Christian service rather than merely develop talent. When such work is carried on in the Y. P. B. M. as will strengthen men and women in their religious life the Church will be benefited.

J. N. Kaufman then gave a talk on the mission work in India, dwelling upon the blessings that come to the individual engaged in active mission work.

Thursday Morning

Field Worker's Report. A. M. Eash.

The report as given shows that there has been an increase of attendance in most of the schools and that there were 46 received into the Church from the Sunday school. The total missionary offerings were $1764.28.

Co-operation in the School. C. A. Hartzler.

Lack of co-operation is due to indifference, jealousy, and understanding our abilities. In so far as we center our interest in the Sunday school work and remember that we are workers with God will there be co-operation. The whole army of Sunday school workers have one great aim: the imparting of Bible truths and the salvation of souls. Each worker should make "A Mind to Work" his motto for the coming year.

Open conference conducted by A. M. Eash.

Teacher training classes, teacher's meetings and Sunday school normals were discussed and recommended as very valuable in supplying more efficient teachers.

Thursday Afternoon

The Challenge of the City to the Country Church. A. H. Leaman.

As Christians we owe a great debt to those who are less fortunate. We must be willing to sacrifice anything in order to pay this great debt. As the material conditions of the city are affected by the country's development, so the spiritual condition must be uplifted by the country men and women.

The Sunday School as a Factor in Creating Missionary Interest. Stella Shoemaker.

The Country Church—Her Obligations to the City Missions. John McCulloh.

If city missions can fulfill their purpose the country, which has the means, must be willing to support the work, financially, prayerfully and personally. We can to a great extent help to answer our own prayers in this matter.

Thursday Evening

Open conference conducted by Amos Kreider.

A more sympathetic and prayerful approaching the child; a deeper spiritual insight in the Word; a greater effort to make our Sunday schools what they should be; and a deep sense of personal responsibility on the part of each worker —these are the things that should be constantly kept in mind by each worker.

The Worker's Dependence on God. P. E. Whitmer.

The message we give to others will have no weight unless we recognize our dependence on God. When Christ reigns within our hearts and we confess our utter dependence on God, then are we sure of victory. The Church's dependence on her own strength, power or wealth will lead to defeat. God's power alone is sufficient.

Resolutions

Be it Resolved, that it is the sense of this conference that a more careful and serious study be made of the demands and possibilities of childhood and that the teachers acquire the best possible preparation for their work.

Be it Resolved, that this conference appoint two delegates, one to the Ind-Mich. Sunday school conference and one to the Western A. M. conference, and that their expenses be paid from the Sunday school fund and such other speakers as may be called in from other conference districts.

Bro. A. M. Eash was appointed to the Ind.-Mich. conference and Bro. A. C. Good to the Western A. M. conference.

Whereas, a spirit of unity and harmony prevailed throughout this conference among the representative body, Be it Resolved, that we seek for co-operation that shall bring greater blessings in the Sunday school work throughout the state.

Be it Resolved, that this conference urge that a more systematic study of missions and missionary work be made in the various congregations in the conference district.

Be it Resolved, that this conference extend a vote of thanks and appreciation to the brethren and sisters of this place for their splendid arrangements, their generous hospitality, and the use of their commodious church during this conference.

A. L. Buzzard, Sec.
Simon Litwiller, Asst. Sec.

REPORT

Of the Wayne, Stark, and Medina County Sunday School and Young People's Meeting Conference, Held at the Oak Grove Church near Smithville, Ohio, May 30, 1914

For the Gospel Herald.

Organization: Mods., E. S. Hostetler, M. R. Gerig; Chors., C. Z. Yoder, Noah Schrock; Secys., R. A. Gregory, J. N. Smucker.

Devotional, John Miller.

Superintendents' reports.—This district is composed of 12 schools with a total of about 1850 scholars, taught by 154 teachers.

What is the Purpose of Our Tri-County Meeting? Geo. Lehman.

Unifying of forces to meet existing conditions; promotes Christian fellowship; gives encouragement and inspiration in the work; develops workers.

What can the Sunday School do to In-

crease the Number of Efficient Workers? Della Schmucker, J. C. Meyer.

More genuine conversion on part of teachers; better organization; fully equipped library; teacher training class; more thorough preparation and consecration on part of teachers; proper realization of the value of souls.

What are the Opportunities for Mission Work?

(a) **In Cities.** Nancy Shoup.

We must realize the need; many people lost because they think no one cares for them; we have opportunities of helping by our service, by rescuing boys and girls, by giving of our means, by our prayers, by frequent visits to mission stations we see our vast opportunities.

(b, **In Rural Fields.** E. F. Hartzler.

Mission work in rural fields is more difficult and requires greater energy than in city. Every unsaved neighbor is an opportunity for mission work. Rural missions should be work of entire church and not individuals only. Children should be gathered into Sunday school. There should be more prayer meetings in the country.

Noon

Children's Meeting, conducted by Mary Zook.

A number of verses, recitations, and songs were given followed by an interesting talk by P. R. Lantz.

Collection, after deducting expenses, amounted to $70.97, which was equally divided between the Canton Mission and the Mission Board.

At this time the following resolutions were presented by the Resolution Committee:

Inasmuch as it is evident that there is an apparent need in the rural districts for more definite Christian work, Be it resolved that this conference appoint a committee of three, one from each county, to look up probable places where such Christian work may be opened, and report same at next conference.

Adopted and the following committee appointed: D. M. Freed, Medina Co.; M. R. Gerig, Wayne Co.; J. D. Miller, Stark Co.

Inasmuch as our beloved sister and coworker in the Sunday school, Crissie Yoder, has been appointed by the Mennonite Board of Missions and Charities, May 28, 1914, at Berlin, Ont., as a missionary to be sent to India this fall, the Lord willing,

Be it resolved, that we highly appreciate her voluntary efforts for the service of the Master, and extend to her our best wishes and God's richest blessing in winning souls for the Lord, and hereby offer our support by fervent prayer and the means wherewith God hath blessed us.

Adopted. The motion embodied that a copy of the resolution be presented to the sister and that it be spread upon the minutes.

What are the Duties of the Secretary? P. R. Lantz.

To do the correspondence for the school; to keep a record of classes and pupils; to give a quarterly or monthly report; to keep record of visitors; also record of teachers at teachers meeting.

Our Duty to the Young People's Meeting. Katie Nusbaum, Jno. Kropf.

Our "duty" should be considered a "privilege." The Y. P. M. deserves our loyal support by regular attendance; by prayer; by promptness in responding; by thorough preparation on topics; by faithful service.

Round Table, conducted by I. W. Royer.

A number of timely topics were ably discussed.

During the evening intermission a special teachers' and superintendents' meeting was held. A number of workers were present and presented some of their problems for general discussion.

Song service and open conference.

Sermon, **I Cor. 3:9.** C. K. Brenneman.

What the Scholar expects from the Teacher. Clara Steiner, Harry Buchwalter.

The scholar expects that the teacher be able to teach; have a definite aim in teaching; have love and concern for pupil; that they be present on time; that they show kindness and patience, and above all, that they live what they teach.

The meeting was largely attended, and pronounced by many one of the best we have ever had. May its influence not cease.

Secretaries.

REPORT

Of the Seventh Annual Sunday School Meeting held at Mummasburg, Pa., June 13 and 14, 1914

For the Gospel Herald.

Organization: Mod., Denton Martin; Chor., Walter Lehman; Sec., Cora E. Zimmerman. Topics discussed:

Blessings of the Sunday School Associations. J. F. Bressler.

The best associations implies fellowship with the Father, is found in the Church, results in blissful memories and gains eternal blessings.

The Mission of Disappointments. Daniel Kauffman.

To turn the individual from dependence on self to trust in God, and to provide larger opportunities for good.

Discussion of Sunday School Lesson. C. R. Strite.

The lesson contains truths vital to the Christian life. Publican and Zacchaeus received blessings by assuming a right attitude.

Power of United Effort. J. F. Bressler.

Used illustration of pulley—each of us a wheel. We are workers together with the Lord.

Brakes on the Wheels of Progress. Daniel Kauffman.

True progression means steadfastness in the work of the Lord. Brakes which hinder—indifference, ignorance, inconsistent living, selfishness.

Life. C. R. Strite.

Life a vapor. Our privilege to have life hid with Christ in God. Life offers opportunities. Believing, we gain eternal life.

Supreme Goal, Winning Souls for Christ. J. F. Bressler.

Not numbers, but souls. Not only win, but nurture them. Demands love and many sacrifices.

Use and Abuse of Organization. Daniel Kauffman.

Christ sanctioned organization. Use just enough to attend to the work effectively. Too much, a burden.

The Word as an Interest Awakener. C. R. Strite.

The Word is effective in the new birth, temptation, spiritual growth, separation from evil, brings peace and joy.

Glory Here and Hereafter. Daniel Kauffman.

Earthly and heavenly glory set before every one. Heavenly glory comprehended only through conversion. Earthly glory dims the eyes to the heavenly and is not to be compared with it.

The meeting was well attended, the addresses spiritual and uplifting.

Secretary.

REPORT

Of the Annual Meeting of the Ind.-Mich. Mennonite Mission Board, Held at the Clinton Frame Church, near Goshen, Ind., June 2, 1914

For the Gospel Herald.

The meeting was presided over by Bro. J. E. Hartzler. After the devotional exercises conducted by T. U. Nelson, the forenoon session was devoted to business. This consisted of the reading of the minutes, the secretary's report of the work done during the year, the treasurer's report of the financial condition of Board and plans for doing more aggressive work through the coming year. The conditions of our weak congregations and neglected places seemed to be uppermost in the minds of the brethren. It was decided to incorporate the Board and the president and secretary were appointed to see that such was done. The Executive Committee was authorized to get out a budget of the amounts that in their estimation will be needed during the coming year to successfully carry on the work, and report such estimates to each congregation.

During the afternoon the general subject of Rural work under four divisions and by the following speakers was discussed: (1) **Qualifications of the Worker,** by John Emmert; (2) **The Actual Need for such Work.,** by J. S. Hartzler; (3) **The Worker's Support,** by S. S. Yoder; (4) **The Past and Future of Rural Work,** by Jacob K. Bixler. In the evening the subject was **"City Missions,"** discussed under three divisions: (1) **Their Value to the Church,** by B. B. King; (2) **The Institutional Church,** by I. R. Detweiler; (3) **Mennonites and City Missions,** by G. L. Bender.

Some thoughts presented in these talks were as follows:

Hard problems give us a chance to show our ability.

The worker must not be overburdened with material things, but be willing to sacrifice, be a seeker after truth, and be able to adapt himself to conditions as he finds them.

Education makes a man socially efficient, but that alone will not suffice.

There are three things for the Church to do—bring the Gospel to the lost, hold what she has, and get new footholds.

If the Mennonite Church has an obligation more than any other, it is to evangelize the districts left by the other denominations.

After all other questions and conditions are laid aside, there is the insurmountable argument that Christ said, "Go."

Nothing will so interest young people as the Gospel taught so as to put them to work.

Much is implied in Acts 13:3, 4, by the word **sent.** They were responsible to the Church at home. On the other hand we are responsible and it is the Gospel plan to support the workers **sent forth.** The Church at Philippi ministered to Paul when he labored at Thessalonica. But the greatest support we can give is moral support—love, sympathy and prayer. Prayer is one of the sustaining powers of the worker.

Rural church work is only reviving a work partially abandoned.

Every city and foreign mission has had its period of opposition. We must not expect easy work in the rural field but every problem met and solved gives us a better foundation for the future work.

City missions have been the means of arousing the Church to the spiritual needs

of men. The mission spirit is to realize the value of a soul, and the Church without it is dead.

Missions have taught the Church to give, and to have the spirit of giving is a great blessing.

The institutional church is a congregation organized to supply all the needs—physical, mental, moral and spiritual—of all its members. The danger is over-organization and emphasizing the outward things to the neglect of the spiritual. The supplying of the physical, mental, and social needs will often be a stepping stone to conversion. Conversion will not necessarily provide for the social and mental needs. Jesus spent much time in looking after the physical needs of the people.

The simplicity of Mennonites appeals to the common people and adapts us for city work, but on the other hand our upholding of separation from the world in appearance, unions, lodges, etc., becomes a hindrance to us and my conviction is that the future of our church's activities should be in the rural work.

City missions have been a great educator, not only to see the needs but to get methods of work.

Under miscellaneous business, the Constitution was amended so as to strike the word "District" out of the name of the Board thus changing it to read "Indiana-Michigan Mennonite Mission Board." After the electing of members, the following officers for the coming year were elected: Pres., J. E. Hartzler; Vice Pres., D. J. Johns; Secy., Jacob K. Bixler; Treas., G. L. Bender; fifth member of Executive Committee, J. S. Hartzler.

An offering was held and the president made a few closing remarks and we adjourned.

The Executive Committee later met and got out the following Budget of what in their estimation this Board should raise during the coming year:

Rural Mission Fund*	$2000.00
India Mission Fund	1000.00
India Native Workers Fund	250.00
Indian Missionaries Support Fund	300.00
India Bible Women Support Fund	100.00
India Missionaries' Children Support	100.00
Ft. Wayne Mission Fund	750.00
Chicago Missions Fund	100.00
Youngstown Bldg. Fund (debt)	100.00
General Fund	300.00
Total	$5000.00

From the above budget it should not be inferred that this Board will not stand ready to receive money for other funds not mentioned in the budget. All money received will be used for the cause specified when sent and we invite offerings for all causes supported by the Mennonite Board of Missions and Charities of which this Board is an auxiliary. But we do especially appeal to the brotherhood represented by the above Board to contribute freely to the causes mentioned in the Budget. They are all worthy. The Rural Mission Fund may seem large, but unless we care for our home field we will hinder the work in the other fields, and it seemed to be the general opinion at the annual meeting that this cause should be especially urged.

Jacob K. Bixler, Secy.

*It was unanimously decided to change the name "Ministerial Supply Fund" to "Rural Mission Fund." The purpose of the fund remains the same but it was thought that the name now adopted would be more suggestive of the chief purpose for which this fund is used and give less chance to be misunderstood.

CONTRIBUTIONS

To La Junta Sanitarium, Collected by John Schertz, Roanoke, Ill.

(The reason why these contributions were solicited are as follows: Sister Litwiller had a house and lot in La Junta, Colo., that she had paid $1200 for. She proposed to deed this property to the Sanitarium in case some one paid her half the cost of the property. So I got the required amount by contributions, paid that amount, and she deeded the property to the Sanitarium.—J. S.)

Edwin Schertz	5.00
Man Schertz	5.00
George Summer	$10.00
Peter Schertz	50.00
Sol Esch	5.00
A. L. Buzzard	5.00
Crist Engel	5.00
J. E. Camp	5.00
Andy Schertz	15.00
Peter Sommers	5.00
J. W. Schertz	5.00
Ben Schertz	5.00
Joseph Schertz	25.00
A. P. Schertz	5.00
A Brother	100.00
Amos Newhouser	2.50
Peter Householder	2.00
Debold Householder	10.00
J. C. Smith	5.00
S. E. Smith	5.00
J. D. Smith	10.00
P. B. Schertz	5.00
J. A. Bachman	5.00
J. A. Imhof	3.00
Sam Schertz	5.00
S. D. Schertz	5.00
C. G. Gunden	10.00
Leidy Smith	5.00
John Reshly	15.00
G. M. Conrad	5.00
Jacob Yordy	5.00
J. Schrock	5.00
Jos. Orendorf	5.00
A. J. Slagel	3.00
Dan Orendorf	15.00
D. W. Slagel	5.00
D. Hartzler	1.00
J. L. Delenbach	2.00
G. H. Sommer	10.00
Mrs. Rubennack	25.00
Barbara Salsman	15.00
J. A. Zehr	10.00
Joe Stalter	15.00
Amos Schertz	2.00
D. S. Weaver	60.00
A Brother	85.00

Married

Miller—Kuhns.—On June 16, 1914, at the home of the bride near Manchester, Okla., Bro. David Miller of Protection, Kans., to Sister Maggie Kuhns, Bro. S. C. Miller officiating. May the richest blessings from above attend them through life.

Rohrer—Hoffman.—On Thursday, June 18, 1914, at Landisville, Pa., Bro. Jacob W. Rohrer and Sister Lillie C. Hoffman, both of the Petersburg congregation, were united in marriage by Bro. Peter R. Nissley. May the blessings of God attend them all their days.

Musser—Hertzler.—On June 9, at the home of the bride near Mechanicsburg, Pa., Bro. M. S. Musser of New Holland, Pa., and Sister Alice E. Hertzler were united in holy matrimony by Bro. Samuel Hess. As God has united these hearts, may their lives bring glory to the name and the cause of Christ.

Martin—Eshleman.—Bro. Lewis S. Martin and Sister Cora S. Eshleman, both of Washington Co., Md., of the Reiff congregation, were united in marriage at the home of the officiating bishop, Bro. Geo. S. Keener, May 30, 1914. May the blessing of the Lord Jesus be theirs for a long and happy life.

Obituary

Comrer.—Frances Hernley, wife of Edd. Comrer, was born in Halifax Co., Va., April 1, 1856; died May 10, 1914; aged 58 y. 1 m. 19 d. She was a member of the Mennonite Church for six years. Buried May 20 in the Comrer graveyard, near Wolf Trap, Va. Services at the graveyard by Bro. Levi Good. Peace to her memory.

Herr.—Ellen Mae, daughter of Enos K. and Frances (Hoffman) Herr, died at their residence north of Salunga, Pa., June 8. She had been suffering from complication of diseases and has now gone to a better land with the angels in heaven where she need suffer no more. The funeral was held June 11 at East Petersburg Mennonite Church by Bros. Hiram Kauffman and Isaac Brubaker. Text, Luke 8:52, "She is not dead, but sleepeth."

"Heaven now has one more treasure,
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed, peaceful sleep."

Weaver.—Bro. Otho B. Weaver died at his home near Mt. Clinton, Va., June 4, 1914; aged 39 y. 4 m. 17 d. He had been suffering for some months with stomach trouble, supposed to be cancer. At times his sufferings were so severe that notwithstanding he had a great desire to remain with his family, he was willing to depart and be with the Lord, having a hope of a glorious resurrection. He leaves a widow and 4 children to mourn their loss. Funeral services were conducted by S. H. Rhodes and H. A. Young on the 6th at the Weaver Church in the presence of a very large congregation, after which his body was laid to rest in the cemetery near by. Text, Job 14:14.

Mann.—Levi Daniel, son of George A. and Grace Mann, died in the hospital in St. Catharines, Ont., June 11, 1914. He was born at Vineland, Ont., Sept. 20, 1910. Little Levi had been in frail health for about two years, suffering from the effects of a cold. Following a recent attack of pneumonia, an abscess formed on his lung, necessitating an operation from which he had not strength to recover. Meningitis was the immediate cause of death. Bro. and Sister Mann have the sympathy of the community in the loss of their only son. But they have the comfort of knowing that "Of such is the kingdom of heaven." Funeral services were conducted on the 13th by Gilbert Bearrs, assisted by Pre. Warder, at the Vineland Mennonite Church, where interment was made. Text, II Kings 4:26.

Bergey.—Eva, daughter of David and Louisa Bergey, was born in Waterloo Co., Ont., Sept. 12, 1875. Failing somewhat in health for a few years, she finally succumbed to an attack of septicaemia and heart failure, on June 12, 1914. Sister Eva was patient in her suffering and resigned to the will of God. She was always active and earnest in her work and desirous of doing all the good she could for others.

(Continued on next page.)

Items and Comments

Wisconsin's eugenic law, providing that prospective bridegrooms undergo blood tests before securing marriage licenses, has recently been declared constitutional by the supreme court of that state.

Ontario, Canada, is in the middle of a strenuous political contest with "abolish the bar" as the stirring issue at stake. With such an issue it ought not to be difficult for voters to align themelves, but the paramount issue on the stump is not always the same as the paramount issue at the polls—the issue of being elected.

Another great sea disaster was narrowly averted, June 17, in the English Channel when the steamship "Kaiser Wilhelm II" was run into by a vessel of much smaller capacity. The two vessels collided in a dense fog. About 1680 persons were on board the great ship when the accident occurred, but fortunately no one was injured. It seems true in ship disasters, as in other events, that "accidents never come singly."

Mexican affairs are still engrossing the attention of the "A. B. C. mediators" and of the nations most directly involved. The constitutionalist cause has suffered a setback in the quarrels between its leaders. Carranza has notified the mediators that an effort on their part to appoint a provisional president will prove futile, as that should be left to Mexicans themselves. The mediators, however, are still hoping to bring about a satisfactory solution of the problem, endeavoring to find some means whereby the assent of all warring factions may be attained. The greatest obstacle in the way of peace seems to be the fact that long experience of brigandage has unfitted the people of Mexico, including the leaders, to rise above selfishness in the settlement of disputes.

(Continued from preceding page.)

Her place in the home, in the community, and Church will be greatly missed. She was converted to God in 1892, and has since that time been an interested and active worker in the Church. The large concourse of relatives and friends who met at the funeral services on the 15th bears witness to the esteem in which she was held and to the sympathy extended to the family in their bereavement. They sorow, but not without hope. Services were conducted by Noah Stouffer and S. F. Coffman. Text, Jno. 10:28. Interment at the Blenheim burying grounds.

Kauffman.—Oakley Alleyne, son of Samuel and Alice Kauffman, was born in Garden City, Mo., Oct. 25, 1893; died near Warrensburg, Mo., May 27, 1914; aged 20 y. 7 m. 2 d. The circumstances attending his death were peculiarly sad. He had been attending school at Warrensburg and about midnight following commencement attempted to board a train for his home at Garden City. He was found dead the next morning. It is supposed that he was late in boarding the train, that the door was shut leaving him outside, and that he was stripped off while crossing a bridge, underneath which he was found. He leaves mother, one sister, grandfather, and many relatives and friends to mourn his untimely death. His body was taken to Garden City for burial, where a large concourse of people assembled to pay the last tributes of respect to one whom they knew and loved. May God in His mercy comfort the bereaved mother and family and open the eyes of many to the fact that we are liable to be called from time to eternity at any moment.

Graybill.—Solomon Graybill died June 7, 1914, aged 76 y. 6 m. 10 d.

On Dec. 22, 1864, he was united in marriage to Mary Ellen Winey. They lived together in wedlock 50 years and 5 months. This union was blessed with 2 children; one son, Pre. E. W. Graybill, and one daughter, Mrs. J. G. Shelley; also 9 grandchildren and 6 great-grandchildren. One grandchild and 2 great-grandchildren preceded him to the spirit world.

On Jan. 1, 1878, Bro. Graybill was ordained to the ministry in the Mennonite Church, where he faithfully served until death removed him; being identified with the wing that withdrew from the main body some thirty years ago.

He was a good husband, kind father and grandfather.

He was the youngest son of Pre. Christian and Barbara Graybill, who had a family of 11 children, 7 sons and 4 daughters.

His funeral was held from his late home at Richfield, Pa., June 10, conducted by Jacob G. Snyder of Roaring Spring, Pa., Wm. Seiber, Mifflintown, Pa., J. F. Riehl, Louisburg, P. A. Apple and Wm. Graybill of Richfield. J. G. S.

MENNONITISCHE LEXIKON

Of this work which is published in Germany, two parts have appeared. It is a work for reference, alphabetically arranged, giving information on all questions which concern the history, doctrine, and present state of the Mennonites in all parts of the world. The two parts which have appeared, contain over 250 articles (Aachen—Aurich) among them 30 articles concerning the Mennonites in America.

This is the first undertaking of this kind. For the first time the history of all the Mennonite congregations and branches as far as information is obtainable, is to be published, together with a presentation of their doctrinal position and practice. The work is called a Lexicon but is really designed to be an Encyclopedia of Mennonitism.

Notwithstanding all inquiry, the publishers have not found it possible to obtain all the names familiar to American Mennonites, which deserve mention in this work. In order that full information on the Mennonites of America may be given, we herewith present a list of American articles which are to appear in part 3 and 4 of the Lexicon. All who may read this article are kindly asked to send us such names worthy of mention which they do not find in this list, and to assist us in collecting the desired information. All such assistance will be gratefully received. Address all communications to the publishers, Christian Hege, Rothschildallee 33, Frankfurt on Main, Germany, or Christian Neff, Weierhof Post Marnheim, Pfalz, Germany.

Bachmanns, Church in Virginia.
Balfour, Church in North Dakota.
Balodgahan, Mission station in India.
Bangor, Church in Pennsylvania.
Bank, Church in Virginia.
Bares, Church in Pennsylvania.
Basslers, Church in Pennsylvania.
Baughman, Church in West Virginia.
Beams of Light, Periodical.
Beatrice, Church in Nebraska.
Bebber, F. F. v., One of the Mennonite immigrants of 1683.
Bebber, Matth., Dr.
Bechtel, Jos., Preacher in Canada.
Bedminster, Church in Pennsylvania.
Beech, Church in Ohio.
Belleville, Church in Pennsylvania.
Benneville, G. D., Author.
Berea, Church in Missouri.
Bergfeld, Church in Minnesota.
Bergthal, Church in Kansas.
Bergthal, Church in Manitoba.
Bergthal, Church in Minnesota.
Bergthal, Church in Oklahoma.
Bergthal, 2 Churches in Saskatchewan.
Berlin, 3 Churches in Ontario.
Berne, Church in Indiana.
Berne, Church in Ontario.
Berne, Church in Michigan.
Bertolets, Church in Pennsylvania.
Bethanien, Church in Kansas.
Betthanien, Church in Oklahoma.
Bethanien, Church in South Dakota.
Bethany, Church in Pennsylvania.
Bethel, Church in Iowa.
Bethel, Church in Kansas.
Bethel, Church in Minnesota.
Bethel, Church in Missouri.
Bethel, Church in Ohio.
Bethel, Church in Oklahoma.
Bethel, 2 Churches in Ontario.
Bethel, Church in Pennsylvania.
Bethel College, Newton.
Bethesda, Church in Nebraska.
Bethesda, Church in Pennsylvania.
Bethesda, Church in South Dakota.
Blanchard, Church in Ohio.
Blenheim, Church in Canada.
Blough, Church in Pennsylvania.
Bluffton, Church in Ohio.
Boyertown, Church in Pennsylvania.
Bowmansville, Church in Pennsylvania.
Brandywine, Church in Pennsylvania.
Brechbuhl, Benedict, Fuhrer d. pfalz. Ginwanderung.
Brenneman, J. M., Author.
Breslau, Church in Ontario.
Bridgeport, Church in Canada.
British Columbia.
Brown, R., Author.
Bruce Peninsula, Church in Ontario.
Brudenhofe.
Bruderfeld, Church in South Dakota.
Bruderthal, Church in Kansas.
Bruderthal, Church in Minnesota.
Bruderthal, Church in Saskatchewan.
Bruderthal, Church in South Dakota.
Buffalo, Church in South Dakota.
Burkholder, Hans, Leader of Palatine Immigrants.
Burrton, Church in Kansas.
Butterfield, Church in Minnesota.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Annual Conference for the Alta.-Sask. Mennonite Conference District will be held, D. V., with the West Zion congregation, near Carstairs, Alta., on June 30, 1914. A. H. Wambold, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 2, 1914 (Gospel Witness Established 1905) No. 14

EDITORIAL

"Give attendance to reading, to exhortation, to doctrine."

The best way to champion the Christian faith is to exemplify it in daily life.

Bible Doctrine.—Our new book bearing this name is just off the press. The work now goes to the book bindery, and ought to be ready for delivery in a few weeks. A description of the book will be published next week, the Lord willing.

This is Report Number of the Gospel Herald—and it took a few extra pages to send the message to our readers. If any are inclined to discard the report of the Mission Board meeting as being too lengthy to read, take enough time to find out that this is in reality a compenium of addresses which may be read as so many briefly stated and interesting articles.

While politicians are debating the question as to whether America is enjoying prosperity or suffering from "hard times," let the children of God remember that there is a more unerring standard by which this question is determined than that of dollars and cents. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The preacher who says what God wants and what his congregation needs is filling his place admirably. In this, as in all other things, we all fall short because of human limitations and infirmities. But this should be our standard. Our aim should be to be able to say with Paul, "I have not shunned to declare unto you all the counsel of God." A continual fellowship with God in prayer, a faithful study of the condition and needs of our people, a dilgent and daily study of Gods' Word, and a faithful effort to do as well as we know and to live a consistent, obedient life will bring us constantly nearer the heaven-approved standard.

Are You Proud?—No; you say, emphatically. Then would it not be well to revise your language a little? When people talk of being "proud" of their friends, of their work, of their children, of their parents, of their family, of their home, or of anything else, they either confess to having that about them which the Bible says "goeth before destruction," or they have called some things by the wrong name. Never confess to being "proud," except in deep humiliation, however grateful or delighted you may be that your lines have fallen unto you in pleasant places. One of the things to be aimed at in pure speech is to call things by the right name.

That bountiful wheat crop in so many of our states should call for two sets of harvest meetings. The first is in the natural harvest field where the laborers should gather and diligently take care of the golden grain which the bountiful Giver of all good has so graciously granted the tillers of the soil. The second should be in the house of the Lord where the children of God unite in giving praises to Him without whose blessings all human toil would be vain. And let us not forget that great blessings mean great responsibilities, that bountiful crops mean wider opportunities in the work of winning souls for the Master. "Freely ye have received, freely give."

Labor and Capital.—There are people who imagine that there are only two sides between the conflict as at present waged between labor and capital. But really there are three sides, and the right side is the one that is usually ignored. The two sides usually heard from is the monopoly of wealth, taken care of by the trusts, and the monopoly of labor, taken care of by the labor unions. Both are moved by selfishness, and resort to such means and measures to carry their points that Christian people can not consistently have anything to do with either. We will name a few of these objectionable features.

Both organized labor and organized capital, being organized strictly for self interest and not always seeing the interests of those on the other side, have been inclined to ignore the law, giving the government some trouble to compel them to be law-abiding. Both (labor unionism especially) have resorted to violence in order to carry their points. Both must depend upon organized secrecy in order to make their plans workable and effective. Both have ignored Bible precepts as applied to business, save in pointing out to those on the other side what their duty is. Added to this there is the organized effort on the part of labor unions, to compel employers of labor not to employ nonunion men, thus endeavoring to compel these nonunion men either to join their unions or starve.

We have stated bare facts. Comment is not necessary. Monopoly is wrong because it is founded on selfishness. Where selfishness rules the Golden Rule has no place and somebody suffers. How Christian people can have any part in this strife between these two great forms of monopoly, either on the side of labor or of capital, is hard to understand.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BE OF GOOD CHEER

Beyond life's darkening sunset skies
Waits heaven's eternal day,
And hope's ecstatic visions rise
To cheer our pilgrim way.

We grow by high and holy thought;
"We live in deeds, not years;"
Our life's enduring work is wrought
In pain, and toil and tears.

Between us and the highest goal
Are fears, and storms, and gloom,
And glory's crowning waits the soul
Only beyond the tomb.

The hours that strike life's funeral knell
Speak not farewell for aye:
Their prophet voices all foretell
Our resurrection day.

—H. B. Hartzler, in The Evangelical.

A GREAT DELUSION

By S. A. Weaver.

For the Gospel Herald.

In the Sunday school lesson for today we had brought before us the words of Jesus, (a) **"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;"** also, in V. 27, same lesson (b) **"With men it is impossible, but not with God,"** etc.

(c) The 25th and 26th verses are inseparably linked together; the language of the 25th verse (a) being the occasion for the query in V. 26, **"Who then, can be saved?"** Jesus' answer (b) **"With men it is impossible, but not with God"** was alike alleviating to the "astonishment" of the disciples on account of the straight-out, sweeping declaration (one of our commentators, alas! calls it an exaggerated proverb) in V. 25, and to allay the disciples' fears that threfore, no one could be saved. In short, Jesus gave two answers in one: (1) "With men it is impossible (to put a camel through the eye of a needle), but not with God; and (2) "With men it is impossible (for anyone to be saved) but not with God."

There is an old established way of explaining away the force of His words in V. 25 by saying that the "needle's eye" (observe that the Bible says "eye of a needle") was a small gateway in the walls of the city of Jerusalem where the belated traveler could, by getting his beast on its knees, by great exertion, have it squeeze its way through, even when the main gates of the city were closed; hence, according to Jesus' own words it would become **possible,** through the exertions of "the man and the beast" for an occasional rich man to "work" his way into the kingdom of God. **Such perversion!!**

This is the "pie" so often fed to rich men by lovers of their unrighteous, filthy lucre even in ministerial garb, and this is the very **opiate** that has soothed the pain of consciousness of existing wrong in many a rich man's troubled breast **since the day of the "rich young ruler."** This lulls them, finally, into the sleep of self-justification.

Come from whomsoever it will, secondarily, I am strongly of the belief that the explanation of the "needle's eye" in the walls of Jerusalem into this text emanates, primarily, from the same "personage" who, (Mother Eve thought) added new light and plainer explanation to God's specific word-of-mouth commands regarding their using of the various fruits of the trees in Eden. Read Genesis 3:1-8 and the devil's explanation in Vs. 4 and 5.

In this case of the "eye of a needle" Jesus plainly states, "With man it is impossible," but the old serpent—the devil—says "it **is possible** (but doesn't often happen, for it requires great exertion,"—at least that is what men get out of it.

How many "rich men" will be Oh! so glad to go through a "great sweat of exertion" at the end if they can only get "through the eye" or "get saved" after spending their lives in affluence, wantonness, and profligacy with the lucre they are robbing daily from their less (?) fortunate associates or have withheld from the poor and needy surrounding them on every hand!

It looks to me like this was about the second greatest lie the devil ever formulated. No one, we would suppose, doubts the existence of the "little-gate-in-the-wall," but to say that Jesus meant IT when He spoke of "the eye of the needle" and to make of what He said was **"an impossibility,** with men" into a "POSITIVE POSSIBILITY, with men," is a deception, to my mind, worthy of none less than the author of that **one** other and **greater** deception recorded, as stated, in Genesis 3:4, 5.

Amelia, Va.

CREEDS

The modern outcry against all creeds is contrary to sound reason. Every man who denounces all creeds as unnecessary simply shows how unthinking he can be. Creeds are necessary in the very nature of things. Everybody has a creed. When the most blatant infidel loudly proclaims his unbelief and labors to make people believe that he does not believe anything, he is promulgating his creed, to wit: "I do not believe anything." When the most insistent agnostic protests that he does not, and cannot, know whether there is a God and a hereafter, he is simply promulgating his creed, to wit: "I cannot know about these things." When the most destructive of "higher critics" expurgates the Bible and denies its divine authority, he is simply promulgating his creed, to wit: "I do not believe that the Bible is the Word of God." Everbody has a creed; and those who decry creeds are not the least insistent in urging their own. Honesty should prevent all declamation against creeds in the Church as unnecessary, and should dictate the attitude that finds expression in the words: "I do not accept this creed; I have another."

The elaboration of the creeds of the Church has resulted from heresy. The rise of false teaching on this point and that has made it necessary for the Church to express and define most exactly the true doctrine in the matters in controversy as far as such definition is possible from the Word of God. The false prophets of the different centuries have made necessary the elaboration of the creeds of the Church. Why should false prophets be the loudest in decrying these creeds as too lengthy and too definite? The answer is not far to seek: false prophets want latitude to teach error.—Lutheran Witness.

RUSSELLISM

By Ezra Baer.

For the Gospel Herald.

In a recent issue of the "People's Pulpit" the heading reads: "Lower Animals also are Souls." The article tries to prove that the soul of man is only in brain matter. It says that the weight and size of the brain of man and beasts are much alike. Man having a soul, beasts also must have souls. It says, "What would a dog be without the breath of life? A dog knows what to do and what not to do (intelligence))." Further on it says, "In Gen. 1:30 it says 'life' (marginal says soul) and in Gen. 1:20 it also says 'life.'" He therefore places man and beasts on the same level because of these references.

When God had created the heavens and earth, seas, beasts of the field, fowls of the air, and had everything finished He said, "Let us make **man,** (not beasts) in **our** image after our likeness" (Gen. 1:26). If it is true that man and beasts are on a common level, then Christ made a great mistake in that He did not invite horses, cows, sheep, birds, and all other animals into the kingdom of heav-

en, or told them to repent and believe on Jesus Christ. Show me one Scripture which contains the slightest thought that lower animals are expected to repent and taken over yonder.

He tries to illustrate this by taking an unlighted candle and a body or corpse (either man or beast). A man's body is subject to decay when dead, the same as that of a beast. That's right. He says then that as a spark of fire would light a candle, so a spark of life would enliven the body of a man or beast. Well, if he tries to compare man and beast on that principle he might as well try and compare lower animals with trees and herbs, by saying that they are both subject to destruction. A storm may come and uproot a tree and a storm will also destroy lower animals. Both are subject to growth and death. Each will bear seed of its own kind. and also as the sap feeds the tree so the blood feeds the animals. There could be a few more comparisons made, but it is needless to do so. Each created thing has its proper place and trying to compare such together as does C. T. Russell is not only doing violence to God's Word, but does not bear the test of common sense. If man and beasts were on one level, you could find plenty of scripture saying so. In Heb. 9:13, 14 we find the difference between the two. The blood of bullocks could purify the flesh, but it took the blood of Jesus Christ to cleanse the soul.

Petersburg, Ont.

EFFECT OF THE BOOK

About the year 1820 a number of persons were found in a few villages in India who had forsaken idolatry and who constantly refused to render to the Brahmans the customary honors. They were said to be remarkable for their truthfulness and correctness of conduct. It was said that they had derived all their principles from a book which was carefully preserved in one of their villages. Some native Christians resolved to visit the sect of whom they had heard so many remarkable things. The singular book from which their principles were derived was exhibited to the visitors. It was much worn, and was preserved in a case of metal resembling brass. On examination it was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. This copy of a part of the sacred volume reformed twelve villages and opened the way for extensive missionary work.—Echoes.

The success of any work depends upon the faithfulness of the individual.—J. W. W.

SECOND COMING OF CHRIST

By Jacob Dingee.

For the Gospel Herald.

The Master has come and calleth for thee.—Jno. 11:28.

This is a day in which there is much written about the second coming of Christ in the flesh, and of an outward or bodily resurrection of all who have ever lived and died a bodily death. Things on which those claiming to have a true knowledge of Scripture teaching have ever differed, and still do differ (we are sorry to say), as they draw their different views from the same scripture passages. It is not the purpose of the writer to take sides on these subjects; but he has felt to place before the readers of the Gospel Herald (if it meets the approval of the editors), a few passages of Scripture, which we have had a thought may not be unprofitable to the readers, if as is desired, it may have the tendency to center the minds of all who are troubled as to these things to that which is, as he feels it, more highly important. We believe that Christ's words mean the same today as they were in the days of His abode in the flesh (Jno. 17:20, 21). That which was written by the apostles are equally so to us also.

"I will not leave you comfortless, I will come unto you" (Jno. 14:18). "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23). "Behold, I stand at the door and knock" (even as he did at Paul's door, or heart—Acts 9:4, 5). "If any man will hear (is willing to listen and hear) my voice, and open the door, I will come in to him" (Rev. 3:20).

Paul felt to revive what had been hid for ages. "Christ in you, the hope of glory" (Col. 1:27). "If any man be in Christ, he is a new creature; old things are passed away; all things are become new" (II Cor. 5:17, 18). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates (except ye are still without a true saving faith in Christ)" (II Cor. 13:5).

John says, "In him was life and the life was the light of men." How needful that to know that we have "passed from death unto life" (from a death in Adam to a life in Christ) (I Jno. 3:14), and thus have the assurance, that, "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Columbiana, Ohio.

THE SECOND MILE

To go the second mile goes squarely against the grain of human nature. It takes a very superior spirit, with a large supply of grace, to perform cheerfully and acceptably the second mile act. You have, perhaps, given in under compulsion and gone the first mile, but how often on your own volition have you gone the second mile? Hasn't it seemed to you that the end of the first mile has been also the end of all obligation, and the limit of anything and everything you ought to be expected to do? Haven't you gone grudgingly to the end of the first mile and turned back a hundred times where you have gone the second mile one time? And yet the real test of one's spirit, of one's manhood and character, comes in connection with the second mile, which one goes voluntarily, rather than the first mile, which one goes by compulsion. Suppose you try yourself by the second mile test.—The Word and Way.

HELL

By R. J. Heatwole.

For the Gospel Herald.

"Sheol" and "hades," it is said, in most cases refer to the grave, the place of the departed dead; but in our Sunday school lesson for May 17 we see that according to Luke 16:23 there is also a "hell," a place of torment, from which there was no escape, and no possible comfort, no drop of water to cool a parched tongue. This we conclude is the intermediate state for the "wicked dead," and in the great judgment day, death and hell will be cast into the lake of fire. Rev. 20:14. Which "burneth with fire and brimstone" (Rev. 21:8). "And the smoke of their torment ascendeth up forever and ever" (Rev. 14:10, 11). This punishment is to be everlasting (unending). Matt. 25:46. Jesus speaks of this "hell" three times in Mark 9:43-48—"where their worm dieth not and the fire is not quenched" (Isa. 66:24). How solemn the warnings; yet some men will say hell means only the grave and when we die we are nothing different from a horse, or a dead mule, that there are no hereafter results. The wise man Solomon says of "man and beast" all die and go to dust, but the spirit of man goeth upward then (Eccl. 3:21) it does not cease to be. The soul is precious, it will not cease, will live forever, and not see corruption, hence is immortal. Psa. 49:8, 9.

Windom, Kans.

"To know thyself, study others; to know others, study yourself."

Missions

THE SUNDAY SCHOOL AS A FACTOR IN CREATING MISSIONARY INTEREST

By Stella Shoemaker.

For the Gospel Herald.

(Concluded)

Undoubtedly the most successful, aside from regular class recitation, are missionary programs. These have been tried with good results. They may be held occasionally—once a quarter, semi-annually or as often as is deemed wise. They may be given principally by the children of the Sunday school. The program may include talks, recitations, papers, and songs—all bringing some item of interest on the general subject. Or some have suggested that the entire program be devoted to the study of one field. Then probably one person who is acquainted with this field should, in an address or talk, tell something of the customs and the people, state the needs and make an appeal for the same. The juniors would gain much intelligence and have their interest aroused if they could report on the work of certain missionaries. "Stories of child life in other countries are of especial interest to children. If these programs can be made interesting and instructive the pupils will look forward to them with pleasure. They may help to impart knowledge and increase interest rather than create prejudice against the cause."

Mission classes have been used as another means to the same end in many places. Probably the organization of such classes rests more with the Church or Y. P. M. than with the Sunday school. However, if the organization is neglected by the church and Y. P. M. and if it may be a means to the desired end, then the Sunday school should take it up. Suffice it to say—it is never hard to get a class of children interested in the lives of missionaries, or young people aroused by a study of some field. The time and effort spent in such study classes will be well repaid.

Then there are always some boys and girls who crave to read books. Such boys and girls, if they read the best books, are usually the ones who will later on be strong men and women and become qualified for mission service, faithfully supporting it in some manner. If interest is created and conviction brought about through books, the result will be worth while. The Sunday school is responsible in part for the guiding of the child's reading. This is more easily done through the Sunday school library than any other way. Such books as the life of John G. Paton, David Livingstone, the Lee family and many others are interesting books for boys and girls. They will stir the sympathies. Then we may expect greater interest and later on an answer to the missionary call. Here lies a splendid opportunity for teachers. If there is no Sunday school library they may place books in the pupil's hands and refer to missionary articles in papers. The one who knows how much the boy's or girl's life is influenced by his or her reading knows the great importance of making use of these opportunities.

We must and can expect results. All this information and interest must be turned into action if the efforts are to be successful. The results are three-fold. As the first result we give financial support. We consider this first for it is a part in which all can play. No aroused interest, no appeal can be lastingly fruitful which ignores the keen desire for activity among the children. Here is an opportunity afforded for the child to perform a useful service for the cause. The question of children supporting the work financially has been objected to by some, in so far that the child's giving to missions is mechanical and often times meaningless to the child. This may be true in a sense; but as this giving becomes mechanical just so far will it become a habit; and once a habit, strengthened by each process of giving, it will become a part of the pupil.

One method, used at present, is a very good one and has excellent results. The pupil is given a small amount of money to be used in some manner by which the amount will be increased. The larger amount is then used in some missionary work. This method is excellent because it provides a channel in which their activities may be directed toward a certain end. Or in the weekly contribution it may be well to encourage such gifts which are a part of their own money. A dividing of their own small amount will tend to create a spirit of unselfishness and responsibility as well. The pupils should know what use is made of the pennies they gave last Sunday; then they will become more eager to give this Sunday. Special attention should be given to encourage the children to give to special objects. Then the habit of sharing and giving, formed in childhood, will only need developing as the child grows to manhood and womanhood and gifts will increase as capital grows.

The second result is through the prayers of the pupils. As yet, little has been done in training children to engage in united intercession for missions. More could and should be done. They should be led to know that the success of all missionary work depends not only on finances and workers, but largely upon the power gained through prayer. We may refer to Christ as the missionary of prayer. He won victories, led souls, healed, ministered, sympathized, day after day, after having spent time in close communion with the Father. We may refer to the early Christian workers and leaders who received strength and power, not only through their own prayer life, but also because of the prayer life of the Christians in the Church. The youth may be appealed to more strongly than the child in this matter. Many who can not go to the field can have a real share in the missionary labors of the Church if they give themselves to prayer. If the Sunday school can cause individuals to realize the vital importance of prayer in carrying on the work and can lead them to respond to this need, by giving themselves more fully to a life of prayer the spiritual power of the Church for the accomplishment of its great task will be greatly increased.

The third result to be expected is individuals responding to the call in person—giving their time, life, and all. Where the alert teacher sees talent among his or her pupils—it needs encouragement. The school with the genuine missionary spirit or atmosphere will not fail to have some representatives in the field. If the true motive—namely, loyalty and obedience to our Master's command—is kept before the pupils at the time the religious life and purposes are developing, they will respond.

If the Sunday school can surround the children with the missionary atmosphere, lead them through the Sunday school into the Church, prepare them for service, and then be able to see them go forth supporting the work financially, prayerfully or personally—surely this Sunday school has accomplished its aim.

Considering, then, that the whole future of the great enterprise rests upon the training of the rising generation, upon the inspiration given to and interest aroused among the present young people, it must needs be a serious matter to the teacher, worker and superintendent. The present methods may be inadequate. May we intensify labor, and use every new, good method that will result for the best.

Then will Christ's great commission be responded to; then will the Church be better able to evangelize the world; then more fully will we be helping to answer the Master's prayer, "Thy kingdom come."

Freeport, Ill.

MINUTES OF THE EIGHTH ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES HELD AT BERLIN, ONT., MAY 25-27, 1914

Meeting convened at 7:45 P. M. Monday, May 25. The president, Bro. C. Z. Yoder, presided.

The mission sermon was preached by Bro. Daniel Kauffman. The message was timely, pointed, and listened to with marked interest.

At the conclusion of the discourse the evening session closed with prayer and song.

Tuesday, May 26, Forenoon Session

Meeting opened at 9:00 A. M. Called to order by the chairman. After singing hymn No. 11 in Church and Sunday School Hymnal Bro. Christian Good of Dayton, Va., read Phil. 2 and led in prayer.

Bro. P. A. Friesen led in German prayer, followed by singing "Jesu, Jesu, Brun Das Lebens."

A large majority of the members of the Board of Trustees responded to the roll call, either in person or by proxy.

The minutes of the previous meeting were read by the secretary and on motion of Aaron Loucks adopted as read.

The president, C. Z. Yoder gave his report for the year. He reported having visited most of the mission stations during the year. Many encouraging features are very manifest. There are also some discouraging features connected with the work in some of the stations. He considers the mission stations real soul-saving institutions. Many of the children which have been in the depth of sin and its destructive influences, have been brought to Christ and received into Church fellowship. The Old People's Home and the Orphans' Home are doing excellent work in caring for the aged and orphans.

After singing "Send Me Light," the vice president, D. D. Miller, gave a brief report of his work during the year.

The secretary gave a report of the resources of the Board. Total assets in the way of real estate, buildings, furniture, fixtures, and negotiable papers (less liabilities) are $300,731.21. Report accepted on motion of A. H. Leaman.

The treasurer, G. L. Bender, gave a report of funds received and paid out during the year. On motion of D. J. Johns the report was accepted at read. This report will be printed elsewhere.

The Canadian treasurer, M. C. Cressman, then gave his report. It was accepted as read.

The Eastern treasurer, S. H. Musselman, next gave his report. It was accepted on motion of Aaron Loucks.

The secretary gave a summary of reports of the various mission and charitable stations, and the report was accepted on motion of B. B. King. The totals of the ten mission stations which are under the Board are as follows:

Number of present workers, 40.
Nunmber of meetings each week, 60.
Meetings held in homes, 11.
Largest attendance in Sunday school, 1,522.
Smallest attendance at Sunday school, 643.
Average attendance at Sunday school, 1,073.
Number in home department, 267.
Number in cradle roll department, 263.
Number of sewing classes, 4
Average attendances, 152.
Average number in kindergarten, 42.
Average number in day nursery, 26.
Average number in manual training department, 40.
Number of patients treated, 128.
Number of garments distributed, 5,564.
Value of same, $671.80.
Meals given to visitors, 9,469.
Meals given to poor, 948.
Money given for charity, $222.88.
Value of real estate, $90,000.
Value of furniture, $3,441.80.
Money contributed direct, $4,826.54.
Funds received from Gen. Treas., $5,334.79.
Cost of Happy Hour Mission, $360.
Running expenses for year, $9,049.67.
Paid for improvements, $1,328.53.
Membership May 1, 1913, 25.
Received into Church by baptism, 73.
Expelled or withdrawn, 21.
Number moved away, 21.
Membership May 1, 1914, 381.
Confessions during the year, 221
Received by letter, 21.
Number died during the year, 6.
Number under instruction, 8.

Report of Orphans' Home, West Liberty, Ohio

Number of present workers, 10.
Number of children in Institution May 1, 1913; boys, 51; girls, 32; total, 83.
Number admitted during the year: boys, 34; girls, 21; total, 55.
Number placed in homes during year: boys, 35; girls, 24; total, 59.
Number died during the year, 3.
Number in Home May 1, 1914: boys, 47; girls, 29; total, 76.
Number of religious services in Institution each week, 7.
Numbers of church members, 16.
Number of confessions during the year, 13.
Number supported by Institution, 18.
Number supported in part by Institution, 47.
Number paying full support, 69.

Special donations received during the year,	$3688.23.
Regular or freewill contributions received,	738.76.
Total receipts for the year,	4426.99.
Support of workers and children,	1998.82.
Paid for improvements,	119.86.
Fuel, lighting and power expense,	361.31.
New equipment,	1160.30.
Total expended during the year,	3640.29.
Value of real estate and buildings,	19,300.00.
Value of furniture and equipment,	700.00.

Report of Old People's Home, Marshallville, Ohio.

Number of present workers, 5.
Number in Home May 1, 1913, 25: men, 7; women, 18.
Number admitted during the year, 7: men, 3; women, 4.
Number died during the year, 4: men, 1; women, 3.
Number in Home May 1, 1914, 26: men, 7; women, 19.
Number of religious services in Institution each week, 2.
Number of church members, 22.
Number of confessions during the year, 2.
Number supported by institution, 10.
Number supported in part by institution, 10.
Number paying for support in full, 6.

Special donations received during the year,	$ 160.70.
Regular or freewill contributions received,	3,208.19.
Total receipts for the year,	3,368.89.
Support of the workers and inmates,	2,471.48.
Paid for improvements,	431.78.
Fuel, lighting, and power expenses,	391.81.
Total expended during the year,	3,295.07.
Value of real estate and buildings,	16,000.00.
Value of furniture and fixtures,	4,00.00.

Report of Mennonite Sanitarium, La Junta, Colo.

Number of present workers (including the supt.), 8.
Number of patients in institution May 1, 1913, 21: men, 15; women, 6.
Number admitted during year, 70: men, 31; women, 39.
Number healed during the year, 35: men, 15; women, 20.
Number died during the year, 12: men, 10; women, 2.
Number in institution May 1, 1914, 16: men, 7; women, 9.
Number of religious services held each week, 9.
Number of professed Christians, 55.
Number of non-Christians, 23.
Number of confessions during the year, 8.
Number supported by institution, 33.
Number supported in part by institution, 20.
Number paying for support in full, 34.

Received from endowment,	$ 1,100.00.
Received for general hospital,	2,000.00.
Special donations received during the year,	4,393.93
Regular or freewill contributions received,	3,518.04.
Income of farm,	2,250.00.
Total receipts for the year,	13,261.97.
Support of workers and patients,	3,009.98.
Fuel, lighting, and power expenses,	1,119.53.
Notes and interest paid,	4,418.45.
New equipment, etc.,	4,014.09.
Total expended during the year,	12,562.05.
Value of real estate and buildings,	52,000.00.
Value of furniture and equipment,	9,000.00.

After the reading of the report D. D. Miller led in prayer. Meeting then adjourned for the noon hour.

Tuesday Afternoon Session

Meeting opened with song, and prayer by D. J. Johns.

The following brethren were appointed a committee on resolutions: Daniel Kauffman, J. S. Hartzler, D. H. Bender.

The afternoon was given to the discussion of the subject of "Administration of the Mission Board."

1. **Managing Its Work—In the Stations, and in the Church at Large.** By J. S. Hartzler.

The discussion was very timely and to the point. This address will be printed in Gospel Herald later.

2. **Financing the Mission Interests.** By G. L. Bender. In discussing his phase of the subject, Bro. Bender gave much information in the way of statistics, followed by many practical hints and suggestions.

A German quotation, "Das Mission's Arbeit is mit gelt umgehengt" was used as an introductory sentence. Funds are needed to carry on mission work both extensively and successfully.

Our fore-fathers in the fifteenth and sixteenth centuries were a great missionary people. They continued faithfully in their missionary efforts during times of persecution. They instilled the mission spirit into the minds and hearts of their children. Later certain influences were brought to bear upon the Church, causing the mission spirit to wane, and during several centuries practically little was done along missionary lines.

In the year 1881 the Elkhart, Ind., congregation was prompted to make some provision toward carrying on evangelistic work in the churches. The first contribution given for the support of said work was made in November of the year above named.

In the year 1882 an organization was effected known as "The Mennonite Evangelizing Committee," with headquarters at Elkhart, Ind.

The work of this committee had a small beginning, and very limited in area. The contributions were correspondingly small for a number of years. The offerings for the first six years averaged but little over $100 per year.

In the year 1892 a new organization was effected, into which the former organization was merged. The new organization was known as "The Mennonite Evangelizing Board of America." This organization was composed of more members, and its work became more general. The offerings increased in proportion to the extension of the work.

As the work increased and other phases of work needed to be looked after, it was found necessary to re-organize and include benevolent work as well as evangelistic work. A new organization known as "The Mennonite Evangelizing and Benevolent Board" was founded and incorporated in the year 1894. The field covered by this latter organization was much more general.

In the year 1896 another organization was effected known as "The Mennonite Board of Charitable Homes & Missions." This organization continued until the year 1906, at which time the two organizations, viz., "The Mennonite Evangelizing & Benevolent Board," and "The Mennonite Board of Charitable Homes & Missions," were merged into one general organization known as "The Mennonite Board of Missions & Charities," under the auspices of which the greater part of the mission and charitable work of the Church is carried on at the present time.

The speaker urged that greater diligence be put forth, and a better system be adopted in carrying on the work of the Board. His telling remarks were based on Jer. 48:10: "Cursed is he that doeth the work of the Lord negligently." The foregoing are but a few of the many good points brought out in the discussion.

After singing "Heavenly Sunlight," short talks were given by the following superintendents: Abram Metzler, West Liberty, O.; B. B. King, Ft. Wayne, Ind.; J. D. Mininger, Kansas City, Kans.; A. H. Leaman, Chicago, Ill.; J. M. Hershey, La Junta, Colo.; B. B. Stoltzfus, Lima, O.; A. M. Eash, Chicago; T. K. Hershey, Youngstown, O. We herewith present a few of the thoughts given:

Abram Metzler.—Funds have been forthcoming to support the orphanage work. Some of the children are supported wholly and others in part by the institution; others are supported by parents, guardians, or otherwise, the institution receiving from $1.00 to $2.00 per week for their support. Most of the children are brought in from county homes and missions. The missions gather them out of the slums of the cities. Total number taken into the Home up to date 536. Of this number Altoona has furnished 50; Chicago, 49; Kansas City, 10; Youngstown, 6; etc. The Home is expected to make good children out of them, and thus far have succeeded remarkably well. Divine worship is conducted in the Home with the children both morning and evening. The children have their Y. P. Meetings, they have their own officers and speakers. We have had 13 confessions during the year. Homes are found for children from Oregon to Virginia. Ninety have united with the Church since the Home was founded. Most of them have proved faithful, and are standing fast in the doctrines of the Church after becoming members.

B. B. King.—The missions sustain a vital relation to the Orphans' Home. Children are being picked up out of the most unfavorable conditions and placed under excellent Christian training. Several striking incidents were related to prove the statement.

The work in Ft. Wayne is very encouraging. During the past year 26 have been added to the Church. The men and boys are being gathered in which is a great advantage to the work. The city is full of churches, but their spiritual condition is at a low ebb. One church of 1100 members can scarcely get sufficient people together to hold a service. The missions have a greater field than they are aware of, their work is among a class of people which are not reached by most of the churches. The people want the old fashioned Gospel, the Gospel that takes men out of the depths of sin and transforms them into new creatures, bringing peace to the soul, and victory over sin. Many of those who have been saved by grace greatly appreciate what the mission has done for them. One brother who with his family has been saved from a life of dissipation has said, "We cannot fully appreciate what the Mennonite Church has done for us." Christ's power to save is made very manifest.

J. D. Mininger.—In the spring of 1905 mission work was begun in Kansas City under the auspices of the Mennonite Board of Missions & Charities. At that time there were but 2 members; now we have 40 communicants. The work at Argentine was re-opened last spring and is prospering nicely.

The Bible Normal and Evangelistic services held recently in connection with the work in Kansas City was greatly blessed of the Lord. Men were wondrously saved from sin, and cured of their tobacco and other filthy habits. The young workers were inspired to engage more actively in the Master's service. We may talk about problems, methods, organization, etc., but there is one thing we neglect too much; viz., prayer. We need to follow the example of Nehemiah and pray earnestly that the Lord direct us in the work, and crown our labors with success.

One of the special lines of work carried on by the missionaries in Kansas City is to place homeless children into Christian homes. The question, "What can be done for the homeless children?" has been prayerfully and practically considered. Quarters are being given to many of the homeless ones.

Sunday school and preaching services are held at the Kansas City Mission each Sunday forenoon, and in the afternoon at Argentine, thus giving the workers of both places an opportunity to attend and take part in the work, both forenoon and afternoon.

Bro. Mininger's talk was followed with singing, "Oh, Such Wonderful Love."

A. H. Leaman.—The Home Mission is the oldest station under the auspices of the Board. It was once closed for want of support, but soon opened again, and has prospered ever since. It has been in a sense a training school to many of our mission workers, and to a number of men who have been called to the ministry. Most of the workers in India had more or less training at the Home Mission. The advantages which have come to a number of our young people while at this place, in preparing them for usefulness in life, cannot be estimated.

After seventeen years we are just beginning to reap the benefits.

(Continued on page 124)

Sunday School

For the Gospel Herald.

Lesson for July 12, 1914—Mark 10: 32-45

GREATNESS THROUGH SERVICE

Golden Text.—The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Introductory.—The life purpose of our blessed Savior is expressed in our golden text. As an example of true heroism there is none more sublime than that furnished in the life of Christ. He knew nothing but duty and the interests of humanity, so did not let danger swerve Him one iota from His path of duty and opportunity. Fear finds no place in the heart of him who has banished all selfishness and lives only to the glory of God. "Perfect love casteth out fear." Contrast the attitude of Christ first with that of the multitudes, then with that of the disciples.

Following Jesus.—Jesus still had many followers, but the growing opposition to Christ made a following after Him more and more dangerous and unpopular. We need not wonder, therefore, that as He was leading His followers right into the heart of danger that "they were amazed; and as they followed they were afraid."

But the twelve still kept on. Then He turned to them and told them the exact truth: He was to be delivered to the chief priests and scribes who were to condemn Him to death and deliver Him to the Gentiles. It is strange that in this case their unbelief afforded the foundation for the courage of the disciples. Peter, as you remember, rebuked Christ for the utterance. Looking so steadfastly for a literal, glorious kingdom, and having all confidence in their leader that He would have all power to overcome all opposition, it was to them inconceivable that their leader should be overcome. It was not until after Pentecost that they had a true conception of the real mission of Christ.

An Ambitious Request.—Now come James and John and pour out at the feet of Jesus their hearts' desire. It was but human that they should desire the first places in the kingdom, and as they enjoyed the favor of Jesus to a remarkable degree they were free to make known their desires that one should sit on His right hand and the other on the left. Jesus quickly informed them that they did not know what they were asking. "Can ye drink the cup that I drink of," said He, "and be baptized with the baptism that I am baptized with?" They thought they could. Christ quickly told them that this would be their lot, but their request was refused, as it was not in His province to say who should sit on His right and left hand. It was an ambitious request which won for them the temporary enmity of the other disciples. They did not yet understand. They understood later.

Real Greatness.—We now come to the real lesson before us. In our Savior's exposition on what real greatness consists of, He lets us into the secret of His own greatness and heroism. He tells them how it is among the Gentiles; that they which are accounted to rule exercise lordship over their subjects, but that in the kingdom of Christ it is exactly the reverse. "Whosoever will be the chiefest, shall be servant of all." The same truth is brought out in Matt. 18:1-4, where Christ illustrated real greatness in the person of a little child. One of the proofs of Christ's greatness was that "He made himself of no reputation." The supreme object of His life was not to win glory for Himself, but to win the world to God. To this end He came to minister. His whole earthly career was one continuous record of faithful, unselfish service. Though He might have been rich, He was content to live in poverty that others might become rich. Though He might have worn the regal crown, He was content to wear the crown of thorns. Though He might have called ten legions of heavenly defenders to His rescue, He was content to bow His head on the cross that others might be able to raise their heads in glory.

Here is a type of real greatness, the greatness of service. Let Christian people enter into the same spirit and imitate His example. As for glory, God's free grace will provide more of that than we can possibly win in a life time. How vain and how foolish for man to sacrifice his chances for glory beyond in an ambitious striving after the doubtful and deceptive glory of this world. As Christ gave His entire service and life to the end that mortal man may be won for immortal glory, so let the children of God lose sight of whatever glory this world may have to offer and yield their entire life and service to God. "Let this mind be in you, which was also in Christ." Ambition is a deceptive snare which has meant the ruin of millions. The love of God shed abroad in the hearts of the children of men has transformed many a selfish life into a life of sacrifice and victory for the Lord.—K.

There is no greater blessing that can come into any life (and the sooner in life the better) than a real knowledge of God's Word.—W. G. Sieber.

Our Young People

MIDSUMMER INVENTORY: HEART TO HEART TALKS ABOUT OUR CHRISTIAN EXPERIENCES

Mal. 3:16, 17

Topic for July 19

MOTTO

"Let us not be weary in well doing."

THE STUDY HOUR

I. The Meaning of Our Topic.—An inventory is a list setting forth the value of a stock of goods together with each item in stock. A personal inventory of our Christian experiences would necessarily cause us to note what we have in stock in our spiritual business together with its value. We can hardly itemize the stock on hand without knowing definitely that we actually have some of the Lord's goods and the value we set upon them.

Spring time is past. Harvest has not yet come. Every growing crop is now far advanced. Much will depend upon us now if we expect to reap. There must be patient waiting (Gal. 6:9). There must be diligent cultivation and whatever the nature of the crop calls forth. It is well to look over our spiritual crops that we may make them to bring forth all that they will with diligent care. Of course, in this hour, if our inventory reveals sad neglect, it will be well to consider what course is best to save what is still remaining. Looking over your list, what are your spiritual resources? What are your liabilities? Is your present method of living conducive to prosperity? Is there danger of becoming bankrupt? Have any noble enterprises undertaken in the beginning of the year been neglected? Are any of your enterprises proving a blessing? What profit has come from daily devotional Bible study? What returns do you realize from taking an interest in the spiritual welfare of others? Have you sowed any seed that gives you trouble? Have you sown seeds that are a joy to you? Did you give over to the enemy of souls in your spiritual conflicts? Recall victories won! Were your struggles worth while? Have you appropriated all that God has promised you for your success?

II. Study of Our Text.—Mal. 3:16, 17. By a careful study of the chapter in which these verses are found, you will find that Israel was making a failure because they had gone away from the ordinances of God (V. 7). They thought they could gain by taking what belonged to God for themselves (V. 8). God showed them that they were failing to realize blessing on account of their manner of living. Now He shows that while certain are talking against God, and the unprofitableness of His mercies, those who fear Him are talking together about their experience and joy in His service. All unseen by the wicked is the book of God which records the names of His faithful servants. God promises a great reward to them in the day that He makes up His jewels.

PERSONAL THOUGHT

Do my spiritual affairs show evidence of prosperity?

We cannot develop in the Christian life unless we give God a chance to deal with us.—S. E. A.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 2, 1914

Field Notes

Bro. **Emanuel Horst** died at his home in Orrville, Ohio, June 19. Obituary notice next week, the Lord willing. May God comfort the bereaved.

Bro. **J. D. Mininger** of Kansas City Mission writes under date of June 26: "Have word from Bro. M. C. Lehman that he intends to be with us over Sunday, June 28. Bro. Joe C. Driver of Garden City, Mo., was here and filled the appointments on the 21st."

Bro. **Eli Miller** of Fentress, Va., father of Sisters Ella and Estie Miller of the Publishing House force, was with us several weeks recently. He left for Springs, Pa., the fore part of last week. His visit here was much appreciated.

A letter from Souderton, Pa., brings the following cheering news: "A number of precious souls have made application for water baptism and membership at the Salford Mennonite Church near Harleysville, Pa. May many more come. We all rejoice."

This week marks the close of the last of our spring conferences—that held at the West Zion Church near Carstairs, Alta., beginning June 29. There still remains the most important part of these meetings—that of making the resolutions practical by putting them into daily practice.

Bro. **E. J. Berkey** of Waynesboro, Va., closed a series of meetings at the Hebron Church, Rockingham, Co., Va., on Sunday evening, June 21, with good interest and a number of confessions for God. Communion services were also held at that place on the closing day of the meetings.

The Mennonite Sunday schools of Scottdale have recently been re-organized as follows:

Scottdale: Supts., H. F. Reist, H. C. Deffenbaugh; Sec.-Treas., Walter Horsch, Elam Hernley; Chor., C. B. Shoemaker.

East Scottdale: Supts., Levi Mumaw, Chas. Shoemaker; Sec.-Treas., Elizabeth Horsch.

Mennonite Sunday School Mission.—The next meeting of the Mennonite Sunday School Mission for Lancaster Co., Pa., is to be held at the Paradise Church, July 29. These meetings have in the past proved a great help in awakening an interest in the work of the Lord, and our prayer is that they may continue to wield a still greater influence for many years to come.

Bro. **John Horsch** of this office returned home last Friday after a ten-day visit among historical libraries in Harrisburg, Chester, and Philadelphia, Pa., New York City, Princeton, N. J., and Hamilton, N. Y. Our brother also spent a few hours in the library of Ex-governor Pennypacker at Schwenksville, Pa. He speaks very highly of the collection of books gathered by our departed brother Pre. Jacob Mensch of Skippack, Pa.

Correspondence

Souderton, Pa.

Herald Readers, Greeting:—Bro. Jesse Mack of Yerkes, Pa., filled an appointment here Sunday evening, June 21, using as a text Matt. 28:18-20. Bro. Jacob D. Mininger of Kansas City, Kans., was also with us during his short stay in this locality. He gave us much encouragement in our teachers' meeting and Bible study work. Bro. and Sister Clayton F. Derstine are returning (D. V.) this week from a four months' stay at Altoona, Pa., for a few weeks' visit with relatives and friends.

Cor.

June 22, 1914.

Amelia, Va.

Dear Herald Readers, Greeting in Jesus' Name:—We are made glad to have with us Bro. Daniel Shenk of Denbigh, Va. He preached for us six interesting and edifying sermons. On Sunday morning we partook of the communion and observed the ordinance of feet-washing. It is always a happy event when a preacher comes in here. It happens on an average of twice a year. How about that, you brethren that think there is too much preaching these days? Ministering brethren and others observe that this place is conveniently locatel on the Southern railway, 36 miles southwest of Richmond, and any one condescending to pay us a visit will be met at the station and cheerfully entertained.

Yours in Christian love,
H. S. Weber.

June 22, 1914.

Aldersyde, Alta.

Bro. S. G. Shetler has been in our midst a short time, and while here was engaged in preaching the Word with power. Fourteen confessions constitute one of the visible results of these meetings, while others are still under conviction, and we are looking for them to yield.

Among the above 14 confessions there are quite a number of young men from the age of 18 to 30, for which we feel especially thankful to God. I always think it looks hopeful when our young men can be gathered in, and our prayer is that they may prove steadfast.

From here Bro. S. went to Mayton, Alta., and then to Round Hill, after which he will be at the Alta.-Sask. Conference to be held on June 29 at West Zion Church, near Carstairs, Alta. God bless you all.

N. B. Stauffer.

June 22, 1914.

Miscellaneous

LIFE'S JOURNEY

Sel. by Mollie E. Wolfe.

That life is a journey we knew,
Uncertain its length and its care;
In sorrow its progress seems slow,
Yet quick when its pleasures we share.

But one path alone can secure,
The bliss we all hope to attain;
While hope softens all we endure,
And soothes the worst sorrows and pain.

This path is no difficult way,
To those who in virtue delight;
Here travelers meet no delay,
While every step leads to the right.

And when this frail life we resign,
If thus we have traveled its road,
We may hope through a mercy divine,
To live with our Savior and God.

West Liberty, Ohio.

WHOLE-HEARTED SERVICE

By Eli Weaver.

For the Gospel Herald.

> And all that believed were together and had all things common. And sold their possessions and goods and parted them to all men as every man had need.—Acts 2:44, 45).

Let each Christian ask himself this question: Are we serving the Lord with all our heart and mind? and are we as steadfast in our faith and doctrine as those believers were in the days of the apostles? Isn't it a fact that we are too much taken up with our own personal gain in striving to gain for ourselves some worldly goods, which in reality is only vanity and vexation of spirit. Let us build our mansions up in heaven and put our treasure there, "where neither moth nor rust doth corrupt."

God has called us out of the world for a purpose, and if we do not carry out that purpose for which we were created, then it is so much left for the next generation. So we let our opportunities slip by and the work piles up before us. Lack of interest in this Christian work is largely responsible for the evil conditions that exist today. Now, my beloved friends, let us do something to help Jesus to accomplish His work. His last words before He left us here below that we should go into every nation and preach the Gospel to every creature. Mark 16:15. Now then, when we consider that about 1,000,000,000 creatures that do not know Jesus and the great salvation He holds out to whoever accepts—black or white, yellow or red, God is no respecter of men—we begin to think that we have not done anything towards helping Jesus. Let us not be so selfish but do as the brethren did in the days of the apostles, sell some of our possessions, so we have something loose for the Lord. Be it known unto you all that "the earth is the Lord's, and the fulness thereof," and we should only use for ourselves what we need. Let us get together and do something towards spreading the Gospel to the uttermost parts of the earth.

It is a known fact that the Mennonites are financially well-to-do. Let each one contribute 1-10 of his or her portion of this world's goods towards defraying the expenses of missionaries. There is absolutely no excuse for us to make. We have the young people who would go gladly, and the financial end should not stand as an excuse. Be it also known unto you all that were converted and baptized that we made a covenant with Jesus Christ to the effect that we would go wheresoever He would lead us, even at the risk of our own lives. Now, let none of us shrink from duty. It is the Savior's wish that we go and tell others about this wonderful salvation of the soul. It appears there are too many of us who like to sit with folded arms and leave some one else do the work. Other denominations are speaking about amalgamating in order to evangelize the world. Let the Mennonite Church make the start and all other Christian denominations will follow, if we only set the example.

Remember the purpose we were put here for. Our lives don't count for much here as this is not the place for pleasure and rest. God has provided a place for His faithful workers up in heaven where we can rest forevermore. Now, think, my beloved, if the Mennonite Church did as the believers did in the days of the apostles and would sell their possessions accordingly, we could send missionaries into all the heathen world and carry out the Savior's wish.

Lancaster, Pa.

HAVING A HEART PURPOSE

By Alma Yoder.

For the Gospel Herald.

This title suggests that not all purposes are heart purposes. There are many which are like dew, they evaporate when the sun rises. Or, in other words, they are like the seed which fell upon stony places in Christ's parable of the sower.

Many good purposes are never carried out and are lost to the world because they were not rooted deeply enough. When tribulation and persecution arise, they wither and die.

It is so much easier to check a good impulse and yield to general opinions than to bear a little scoffing for Christ's sake.

Daniel is a good example of what a heart purpose is worth. When he was placed in social environments which were not conducive to character building, he purposed in his heart that he would not defile himself with the king's meat and wine.

Although it was contrary to the appointment of the great king of Babylon, he was not afraid to make his purpose known and the result was that his request was granted, and he and the king were both benefited thereby.

Although none of us may ever find ourselves placed in the same circumstances he was, we may well profit by the principle he held fast to. The religious impressions he had received in his childhood had fastened themselves upon his heart in such a way that when he came in contact with distracting influences, he was able to resist them.

A noble purpose rooted in the heart will work wonders in transforming an aimless life into a useful one. A person with no heart purpose in life, is like a ship at sea with no definite aim, "Tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

The person with a heart purpose is not so. This purpose is spurring him on to constant service. It grips his very life, and as doubtful questions arise they must be brought face to face with this purpose. If yielding to them would hinder the possibilities of carrying out this purpose they must be dismissed at once. In this way this purpose becomes a guide to that which enables one to rise above weakening environments.

To have a heart purpose and to live up to it does not mean that we are to lead a hermit's life.

If we were not able by the help of God to carry out a noble purpose when associating with others we would indeed not be worth very much to society.

Society today needs men and women who take a firm stand for the whole Gospel of Jesus Christ and by their example encourage others to do likewise. Our heart purpose largely determines our measure of success.

Solomon said, "Keep thy heart with all diligence for out of it are the issues of life." Again, in speaking of an intemperate man he said, "For as he thinketh in his heart so is he." James says, "A doubleminded man is unstable in all his ways." The same is true of a double-hearted man, for no man can serve two masters. "Ye cannot serve God and mammon." Our heart purposes propel us to serve one or the other. The person who tries to serve both at the same time falls into many snares and sorrows.

There is no nobler purpose in the world than to live worthy of the vocation wherewith we are called.

It is something into which we can put all the talent and energy we have as long as we live. Paul said, "Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

May we do likewise.

Shipshewana, Ind.

A SIMPLE LIFE

By Lizzie M. Wenger.

For the Gospel Herald.

"Plead the cause of the poor and needy," by a simple life which is acceptable and approved of God. There is a spirit in man and the glorious presence of the Almighty manifests His power unto all whose delight and desire is to do the will of Him who alone is able to help. Psa. 116:6.

Through the Word of God we understand that we are duty bound to acknowledge that we are children of the light and also testify the prospects of knowing Him who will hold us responsible for neglecting the poor. Psa. 41:1. "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein" (Gen. 9:7). A happy soul by the grace of God at least is humble towards others. "Mind not high things, but condescend to men of low estate" (Rom. 12:16).

To all that have borne a life of simplicity comes the silent message, "Do your duty as well as you can, as you understand it, as it is given to you. Say sometimes to God, "My Master, art Thou satisfied with me?"

We acknowledge that a simple life will lead the volunteers to respond more earnestly and labor "for the blessings of the Lord which maketh rich" (Eph. 3:19).

Who will reap the harvest? Brethren hear an angel crying, "Thrust in thy sickle and reap: for the time is come for thee to reap, for the harvest of the earth is ripe" (Rev. 14:15).

"My deeds are the result of my will, and it is the will only, that makes them of any value. Oh! then to begin with I will learn submission! What I wish may not always be good for me. What I am bidden must be right."

Farmersville, Pa.

Work as though all depended upon you; then trust in God as though all depended upon Him.—S. B. Landis.

WOULDN'T IT BE PITIFUL? ISN'T IT PITIFUL?

By Levi Blauch.

For the Gospel Herald.

This is the beautiful time of the year. The month of May has come to a close. All nature seems to rejoice. The wheat, timothy, and clover fields look prosperous, and so do the fruit gardens. Corn looks well, and so does everything else. Now, wouldn't it be pitful after the Lord has allowed all these good things to come to a mature age—ready for harvest, if the farmers would not be concerned about the bountiful harvest before them; if they would sit down under the shade trees and leave this bountiful harvest go to waste, wouldn't it be a pitiful sight to behold? Yes, indeed. But such will not be the case. The farmers as a rule take care of the harvest, so that we need not look for such a pitiful picture. On the other hand, how pitiful would it look if a hailstorm swept over the country and destroyed all the beautiful harvest. How if a heavy frost would fall and in one night everything would be destroyed? Wouldn't it look pitiful? Yes, it would.

As we have the natural harvest fields to look upon, to take care of, and to store away the grain, so we have the spiritual harvest fields to look upon, to care for, and to gather souls for the heavenly garner. But, isn't it pitiful to know and to see that these fields (many of them) are entirely neglected. There are many sheaves in these fields who need to be gathered into the fold. Isn't it pitiful to know that there are millions of lost souls in heathen countries who know not God? Isn't it pitiful to think that probably we are to blame because we are more concerned about the natural harvest fields than about the spiritual. If we look about us in our own community, isn't it pitiful to see that there are many who live like heathens, even though they profess to be the children of God? Now, what can you and I do in order that these spiritual fields may be taken care of the same as our natural harvest fields are taken care of? Isn't it pitiful that many of us are not true to God as we should be? Therefore said He unto them, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Isn't it a pity that so often we forget to pray this prayer, and yet it is a direct command given by Christ Himself and we should give it our attention the same as we give attention to any other command. Making use of this command shows that we are interested in lost souls and that we are willing to help God to secure laborers. If it means us, let us do like Isaiah did, say, "Send me."

Johnstown, Pa.

THE VALUE OF CONSECRATED BEGINNINGS

By Grace Shaum.

For the Gospel Herald.

Consecration means to devote or dedicate our lives to the cause of Christ, to forget about self and worldly things and set our heart and mind on better things.

1. In the life of Christ we can easily see the value of consecrated beginnings. He chose the early morning hours for prayer.

Five minutes spent in the companionship of Christ every morning, if it is face to face and heart to heart will change the whole day and make every thought and feeling different, so we see it is very essential that we should commence every day with prayer. We live only a moment at a time and every morning is an open door to opportunity and each morning as you rise look unto God in prayer. It has been said, "Do what thou dost as if the stake were heaven, and that thy last deed were the judgment day."

2. The value of the consecrated beginning of the Christian life.

We see in the life of Samuel how he was consecrated to the Lord, even before his birth, and when but a small boy was presented to the Lord before Eli the priest. When Samuel was only twenty years old he was appointed judge over Israel.

In Psa. 99:6 he is also called the man of prayer. Also in the life of Timothy, that he was taught about the Bible by his mother Eunice and grandmother Lois and later on he became a minister of the Gospel.

Paul, after his conversion, became a true follower of Christ. He was never idle for a moment. He was very humble, felt himself the least of the apostles, the chiefest of sinners. He was willing to endure any affliction if by it he would be able to save one soul. His own comfort was his last thought. Bringing the Gospel of Christ to the lost world was his first consideration. By his self-sacrificing efforts he accomplished a greater work than any one man since his time. Had Paul failed to do his duty we at this time might be living in less Christian enlightenment. For all his work he claims no honor for himself, saying, "Yet not I but the grace of God which was with me."

3. Christ was our Ideal example in all things. He lived so as to be the

greatest blessing to mankind. Christ also said, "I have given you an example," and "Lo, I am with you alway, even to the end." It is every man's duty to take up a divine purpose to carry through to the end. There are souls depending upon his life in some measure and if he fails to take up a life purpose as suggested by the life of Christ some soul will suffer loss because of him. Christ subdued every unholy passion to give us a perfect example.

Wakarusa, Ind.

CHRIST TEACHES TO BE HUMBLE

By Emma Enck.

For the Gospel Herald.

We should carefully study the words of Christ (Matt. 18:2, 10): "And Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," and so on to the end of verse 10.

Here we can see what it means for one to do all the little things Christ teaches. Let us be careful lest we sin against God. The little things are what get people away from God, and those that make fun of godly things are away from God, or their minds would be turned to Christ in place of making light of true, God-fearing people. "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42). "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you shall seek to enter in, and shall not be able" (Luke 13:23, 24). By this we understand these little things do bring a Christian away from Christ. Oh, let us be humble and live for Christ in everything. How happy our minsters and deacons would be to see everyone obedient. "We ought to obey God rather than men." It is impossible to be a child of God without being obedient to Him. God told Lot's wife not to look back; but she disobeyed, and she became a pillar of salt. Some of our people would think that would be a little thing, but what did God show it meant? Satan is watching on every hand to make us think these little things are not so necessary. That is just the time Satan hardens the hearts.

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things" (Mark 13:22, 23). "Heaven and earth shall pass away, but my words shall not pass away" (Luke 13:31). "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." How do we show our love to God? "If ye love me, keep my commandments." It is impossible to keep His commandments if we do as we please and have a rebellious heart. I often hear people say, "If only the heart is right." But if the heart is right it shows everywhere. We would not need to ask, "Is that man a brother?" as we must now. It makes my heart feel sorry that Satan makes people believe they are all right if they have not the mark of rightness on their body. It would bring more power into our Church if our brothers would all be dressed plainly, showing to the world that they are living as God's people should—not only in dress, but in everything. Oh, let us pray that God will make willing hearts to show our young people how they should live. Let us pray that God will make us all willing to be obedient.

Lancaster, Pa.

FANNING OUT EVIL SEED

By Lena Stalter.

For the Gospel Herald

There are different ways mentioned in God's Word by which we can fan out evil seed. Every one is needed.

Christ tells us to watch and pray that ye enter not into temptation.

When we plant a garden we should secure the best seed and fan out all weeds and poor seeds. If weeds are left not destroyed the seeds will ripen and fall to the ground for another crop of weeds another year. If we do not love a weedy garden, does God love an evil heart? Unless the evil heart is purified it will bring forth evil fruit and be cast into the lake of fire.

We are to be rewarded according to our works whether they be good or evil.

If we want to cleanse our heart from evil we must obey the commandments of God. Some may say, "No one can become so holy that he will get rid of all these." In Prov. 16:25 we read: "There is a way that seemeth right to man; but the end thereof are the ways of death." This applies to many things which will lead to eternal ruin. We can deceive man, but we can not hide one thing from God. "For God shall bring every work into judgment, with every secret thing, whether it be good or evil."

Satan is all the time trying to draw us away from Christ, and it is very important that we study the Word of God because it was by His Word that Christ overcame Satan.

Gridley, Ill.

EASTERN A. M. CONFERENCE

Held near Archbold, Ohio, June 11 and 12, 1913

For the Gospel Herald.

Conference sermon by A. I. Yoder. Text, 1 Tim. 4:16. Many plain and practical truths were presented of which we can only note a few: We infer that Timothy was sound in the doctrine, but to remain saved he must continue in the faith and doctrine. It is especially necessary that we take heed to ourselves in these days of apostasy, and that we bring the Gospel to the lost, so that they can believe and be saved, because man of himself is doomed to destruction. The fundamental principle is to be born again. We need also to teach all of the ordinances of the house of God and the restrictions as taught in His blessed Word. Amos Stoltzfus spoke in the German language. His text was John 14:6. We should be united together in the bonds of love to carry on the work of the Lord successfully.

Testimonies followed by a number of bishops, ministers, and deacons:

Bishops.—Fred Mast, J. S. Mast, E. L. Frey, Moses Mast, J. S. Gerig, S. E. Allgyer, J. Kurtz, Cleophas Amstutz.

Ministers.—Jos. Byler, J. A. Liechty, D. J. Wyse, J. B. Hertzler, I. W. Royer, E. B. Stoltzfus, Henry Rychener, John Miller, A. W. Hershberger, L. L. Hartzler, Samuel Greaser, C. K. Brenneman, C. Z. Yoder, D. J. Fisher (del. from W. A. M. Conference), S. S. Yoder (del. from Ind.-Mich. Conference), Andrew Miller, B. B. Stoltzfus, P. E. Brunk, P. R. Lantz, E. A. Bontrager, B. B. King, Gabriel Brunk, ——— Newswander, Eli Rupp, Elmer Klopfenstein, Mark Seyler.

Deacons.—J. L. Hershberger, J. C. Frey, A. I. Hartzler, S. L. Warye, Daniel Souder, John Lugibill, Peter Conrad, Daniel Smucker.

Total bishops, ministers, and deacons, 45. 45.

Committee on resolutions: S. S. Yoder, J. A. Liechty, A. W. Hershberger, A. I. Yoder. Chors., S. S. Wyse, C. Graber.

2. **What is the interpretation and practical application of "hiding the talent in the earth," or giving it to the exchangers and requiring it with usury? (Matt. 25: 25-27.)** S. S. Yoder.

Ans. Resolved, that the disuse of talents is hiding them in the earth, while using them is putting them with the exchangers ready to return with usury. Deut. 11:27; Ex. 19:5.

2. **The rural mission field: (1) Opportunities, (2) Responsibilities.** I. W. Royer.

Ans. Since the Lord commanded His followers to teach all nations (Matt. 28: 19, 20; Acts 1:8), and God says that the poor shall never cease from our land (Deut. 15:11), therefore it is our duty to remember our rural districts to God in

prayer (Matt. 9:38), manifesting our faith and prayers by our works, by establishing mission Sunday schools and preaching services in neglected districts, and we urge that workers be placed where need demands it. Be it further Resolved, that we recommend financial aid to such workers who are in need. I Tim. 5:18.

3. **Since we aim to teach and practice the "all things" of the Bible, what line or lines of truth demand especial attention in this day?** J. S. Mast.

Ans. Among the lines of truth that need especial attention are preaching the Word (1 Tim. 4:12); more sincere prayer (Acts 10:2, Matt. 11:28-30); greater faith (Heb. 11:6); more careful training of the children (Eph. 6:1-4; Deut. 6:4-12; II Tim. 6:6); prove the spirits and beware of false teachers (I Jno. 4:1-3; I Tim. 4:1-3); a greater separation from the world (II Cor. 6:17).

4. **What is the sentment of this Conference in regard to a brother that is a candidate to the state legislature?** Opened by A. I. Yoder.

Ans. From the example and teaching of Christ and His apostles (Jno. 18:36; Rom. 12:1-4; Luke 22:25, 26) we see a distinct difference between the kingdom of this world and the kingdom of God, and since to the powers of the world are delegated the use of force and carnal weapons and forbidden to the children of God, be it Resolved, therefore, that we deem it inconsistent with the teaching of God's Word for our brethren to hold offices in our state legislature, and any brother being a candidate for such office should be instructed to withdraw his candidicy.

5. **Shall a brother or sister who neglects to commune for a number of years be considered a member?** Jos. Byler.

Ans. Since communion is an ordinance instituted by Jesus Christ and commanded to be kept by His followers, we believe that all brethren and sisters should use their privilege to commemorate the death and suffering of our Savior. If they neglect this privilege they should be duly and payerfully admonished and instructed, and if they refuse should not be considered as members.

6. **Can one who had been a member of the Church and married a non-Christian, was excommunicated, be again received into full fellowship on confession and repentance of his transgression, when his or her companion refuses to unite with the Church?** J. S. Gerig.

Ans. Since marriage is a relationship second only to our relation to God, it should be contracted only in the higher relationship. Since the transgression of this principle is not generally considered the unpardonable sin, we believe that upon the evidences of true repentance they may be reinstated into the fellowship of the Church. I Jno. 2:11; I Cor. 6:9-11.

7. Inasmuch as a brother so liberally and cheerfully aided the Mission Committee in obtaining the mission building at Altoona, Pa., therefore be it Resolved, That we as the Eastern A. M. Conference hereby express our sincere appreciation and thanks for the same.

On the evening of the first day of Conference, inspiring talks were given by some of our city missionaries who were present during the Conference, after which edifying discussions were listened to, on **The Church.**

(1) The Head of the Church, E. B. Stoltzfus; (2) Mission of the Church, I. W. Royer; (3) Authority of the Church, J. S. Mast.

1. Reports of the evangelists:

Number of members in this district, 470.

Number of ministers (bishops included), 41.

Number of deacons, 14.

2. Report of the Mission Committee was given and approved. On recommendation of the Committee a motion was passed that a brother be ordained to the ministry at Oyster Point, Va.

3. Report of the Conference Treasurer, Peter Conrad:

Balance in treasury May 30, 1913,	$ 80.98
Amount received during the year,	226.99
Total	$307.97
Amount paid out during the year	134.91
Balance on hand June 10, 1914,	$173.06

4. The committee appointed in 1912 to consider the advisability of merging the two conferences of Ohio, were reappointed with Bro. L. F. Frey in place of Bro. Benjamin Gerig, deceased.

5. Reports from the delegates to our sister conferences.

6. Appointments: D. J. Wyse, trustee of the M. B. of M. & C.; S. H. Miller, member of the Publication Board; D. S. Yoder, member of the Board of Education; Adam Royer, trustee of Local Board of Old People's Home; S. E. Allgyer, trustee of Local Board of Orphans' Home; S. H. Miller, trustee of the Local Board of Canton Mission; A. W. Hershberger and Edward Zook, trustees of the Local Board of Youngstown Mission; Amos King and J. Y. Smucker, trustees of the Local Board of Lima Mission; J. S. Gerig, to have charge of the congregation in Ashtabula Co., Ohio; J. S. Mast, to have charge of the churches at Long Green, Md., and Oyster Point, Va. The members of the Mission Committee, S. E. Allgyer, D. S. Yoder, J. S. Gerig, John S. Mast, and John E. Kauffman, were re-appointed.

Election of officers: Mod., S. E. Allgyer; Asst., J. S. Gerig; Secy., C. Z. Yoder; State evangelists, (Eastern) Amos Stoltzfus, (Western) Samuel Greaser.

Delegate for the Indiana and Michigan Conference, I. W. Royer; W. A. M. Conference, Henry Rychener.

In the evening of the last day of conference there was an interesting meeting consisting of short talks by the deacons present, after which preaching services by Daniel Fisher of Kalona, Iowa, and by E. B. Stoltzfus.

Offering for missions, $187.79.

S. E. Allgyer, Moderator,
C. Z. Yoder, Secretary.

ONTARIO CONFERENCE

Report of the Annual Conference of Ontario, Held May 23, 29, 1914

For the Gospel Herald.

The Annual Conference of the Mennonite Church of Ontario was held at the Berlin Church on Thursday and Friday, May 28 and 29, 1914.

Conference opened at 9:10 A. M.

After the brethren, S. F. Coffman, I. A. Wambold, and M. C. Bowman, had been appointed a committee on resolutions, and the brethren, L. J. Burkholder, D. S. Wismer, and O. Burkholder, a committee on arrangements, the Conference arranged and prepared the subjects for discussion at the open conference in the afternoon.

The Conference also considered the question of an "Old People's Home," and after some discussion it was resolved that the brethren, Joseph S. Shantz, Simeon Brubacher, and David Bergey, should be a committee to investigate the property offered for an Old People's Home, and the circumstances connected therewith, arrange with the parties interested, and report their work to the Executive Committee of the Conference or to the Conference, the committee to exercise discretion so as not to compromise the Conference as to location of the home and financial obligations.

Afternoon Session

Opened at 1:30.

Bro. D. N. Gish of Millersville, Pa., read II Pet. 5, and led in prayer.

Bro. Benjamin Weaver of Lancaster Co., Pa., preached the conference sermon from Acts 20:28. He opened his remarks by bringing the greetings of the churches in his home to the Conference and to the churches he was to visit.

He stated that conferences seem to have been necessary even in the time of the apostles, they are needed to maintain harmony among the believers. In former times our church lapsed into formalism and inactivity, and this caused divisions and schisms. But in our times the church is being revived.

Ministers are set apart to feed the flock. The food should be suited to the capacity of the flock, doctrine and other things should be taught definitely. The Holy Ghost has made ministers overseers of the flock, not lords or master, and the oversight must be in accordance with God's Word. The boundary line between the kingdom of God and the world should be carefully and distinctly drawn. The brother closed with an earnest appeal to all the members of the Church that they should realize their nfluence in regard to simplicitiy and separation from the world.

All the bishops, minsters, and deacons present expressed their hearty concurrence with the truths that were brought out by Bro. Weaver.

On motion the brethren, Ephraim Weber and Isaiah Hoover, were admitted and welcomed as new members of the Conference.

The minutes of the last Conference were then read, and on motion adopted.

Moved and resolved that we extend the privileges of this Conference to the bishops, ministers, and deacons from our sister Conferences, who are present with us.

Moved by I. A. Wambold and seconded by M. C. Cressman, that, Whereas during the past conference year the Lord has called home to their reward our ministering brother, Daniel Hunsberger, and our deacon brother, Samuel J. Reesor, whose fellowship and labors we have previously enjoyed and appreciated, and whose presence in our Conference will be missed, therefore, be it Resolved, That we hereby express the feeling of our loss as a Conference, and our sorrow for and sympathy with the families of the departed brethren in the bereavement which they have sustained, and Resolved, That a copy of this resolution be sent to each o fthe bereaved families. Carried.

Moved by S. F. Coffman, and seconded by M. C. Bowman, that we, in Conference assembled, send our warmest greetings to all of the brethren and sisters in the many conferences and congregations represented by our visiting brethren and sisters, praying that God may bless them in the work of the Lord and desiring with them to stand fast in the truth of His Word. Carried.

Moved by E. S. Hallman, seconded by J. A. Ressler, that, in response to the greetings of love and God's blessing unto the visiting brethren from the sister congregations, and on behalf of the visiting brethren, we heartily appreciate these greetings of love and God's blessing unto us as visiting brethren from the various parts of the United States, and we wish you, in return, God's richest blessing, and show our appreciation by a standing vote. Carried.

After the reports of the Executive

Committee, the Bible Conference and Bible Study Board, and of the instruction in Bible Study, had been given and adopted, the Conference adjourned for the day at 5:05 P. M.

In the evening Bro. John W. Weaver of Lancaster Co., Pa., preached an earnest sermon from Rom. 6:16.

Friday, May 29th

Conference opened at 9:20 A. M.

Bro. C. Good of Virginia read Eph. 4 and led in prayer.

The reports of the Peace and Arbitration Committee and of the Ontario Board of Mennonite Finance were given by Bro. A. Groh and, on motion, accepted.

In connection with the latter report it was resolved that the resolution adopted at the Annual Conference in May, 1912, asking the Ontario Board of Mennonite Finance Board to amend its by-laws, be rescinded.

Resolved, That the Conference appoint three brethren, who shall be an auditing committee for three years to audit the accounts of Ontario Board of Mennonite Finance. The brethren, George A. Weber, Manasseh R. Fretz, and Christian Fretz, were chosen to be such auditing committee.

Bro. S. Bowman, the solicitor of Funds for the Finance Board, then reported and his report was adopted.

Bro. I. Reaman presented the report of the Mission Building Committee, and the report was accepted on motion.

It was then moved and resolved, That this Conference advise that the balance of the debt on the Toronto Mission building be paid out of the funds now in possession of the Conference, and held in trust by the Ontario Board of Mennonite Finance.

After the reports of the Trustee of the Mennonite Board of Missions and Charities, the Local Mission Board, and the acting Superintendent of the Toronto Mission (Sister Brown), had been read and accepted, it was moved and resolved, That in view of the fact that Sister Brown and the other workers have done so much to make the work at the mission successful, we express our hearty appreciation of their faithful services.

Moved and Resolved, That we as a Conference hereby express our hearty appreciation of the services of Bro. J. I. Byler during the number of years in which he labored in our midst as Superintendent of the Toronto Mission, assisting in the labors of the Church, and advancing the cause of Christ and the salvation of souls.

After the member of the Board of Education, the Y. P. meeting organizer, the Home Evangelist and the Conference Treasurer had reported and their reports had been adopted, the Conference proceeded to the discussion of the first topic, "A petition from the Almira congregation."

Moved and Resolved, That owing to existing conditions, the Conference ask the brotherhood at Almira to be patient until circumstances seem more satisfactory to grant their petition.

Second topic: **"Are any other denominations privileged to commune with Mennonites?"** Introduced by Bro. O. Burkholder. Discussed by the brethren, J. S. Shoemaker, J. A. Ressler, N. Stauffer, M. C. Bowman, and others, until 12:05 when Conference adjourned for dinner.

Afternoon Session

Conference opened at 1 o'clock.

Bro. E. S. Hallman read I Cor. 12:26 to 13:13, made a few remarks and led in prayer.

Before the regular work of the Conference was resumed some time was spent in making arrangements to repay Sister Brown the amount she had loaned to the Payne family of Toronto in their misfortune, and a resolution was passed expressing the sympathy of the Conference with Sister Payne and her family in their affliction and instructing the treasurer of the Conferences to investigate the circumstances and render what assistance might be needed.

The discussion of the second topic was then resumed, and was finally tabled.

Third topic: **'Can Mennonites consistently support the Dominion Alliance?"** Introduced by O. Burkholder. Discussed by the brethren, P. S. Hartman, J. S. Shoemaker, J. K. Bixler, B. B. Stoltzfus, N. Stauffer, O. S. Kolb, D. S. Wismer, B. B. Shantz, A. Groh, and others.

On motion the question was tabled.

Fourth topic: **"Should we have lay delegates at Conference?"** Introduced by Bro. U. K. Weber. Discussed by the brethren, J. S. Shoemaker, S .E. Allgyer, J. K. Bixler, Benj. Weaver, S. F. Coffman, A. Groh, L. J. Burkholder, and others. Subject tabled.

Fifth topic: **"How to preserve the isolated and decaying congregations of our Church."** Introduced by Bro. L. J. Burkholder. The brethren, S. F. Coffman, J. Woolner, E. S. Hallman, J. K. Bixler, S. E. Allgyer, and Christian Good, took part in the discussion that followed, after which it was resolved that a committee of five brethren be appointed to consider the advisability of organizing a Dstrict Mission Board to look after the needs of the weak congregatons of the Conference district, and take whatever steps they considered necessary toward such organization, if deemed advisable, and present to the next annual conference.

The brethren, S. F. Coffman, N. Stauffer, E. Bauman, L. J. Burwholder, and D. Bergey were appointed the committee.

Moved and carried, that we urge that previous Conference resolutions regarding the supplying of needy places be followed in sending assistance to the weak congregations.

Bro. Joseph S. Shantz was re-elected Trustee of the Mennonite Board of Missions and Charities.

The brethren, L. J. Burkholder, M. C. Cressman, Manasseh R. Fretz, and Oliver D. Snider were elected as the Local Mission Board.

Bro. U. K. Weber was chosen Home Evangelist and was also re-elected as a member of the Bible Conference and Bible Study Board for the next three years.

Bro. M. C. Cressman was elected as a member of the Mennonite Publication Board, and was also re-elected as Y. P. meeting organizer.

Bro. S. F. Coffman was again chosen as the bishop who is to have the oversight of the Toronto Mission

Bro. S. Bowman was re-elected solicitor of funds for the Ontario Board of Mennonite Finance.

The brethren, L. J. Burkholder, A. B. Snyder, A. Groh, and F. W. Schisler were re-elected as the committee on Peace and Arbitration.

Moved and Resolved, That the Mission Building Committee be retained until the debt on the mission building has been paid.

The brethren, M. Weber, L. Hoover, and C. Fretz were appointed as the Sunday School Program Committee.

On motion it was left to the Executive Committee to decide the time and place of the next annual meeting of the Conference.

Election of officers: Mods., L. J. Burkholder, A. B. Snyder; Sec., D. Bergey; Treas., E. Snider. Executive Committee—S. F. Coffman, J. Snider, M. Hallman, with the Moderator and Secretary.

Conference adjourned at 5:30 P. M.

A. B. Snyder, Mod.,
D. Bergey. Sec.

Bishops present.—S. E. Allgyer, J. K. Bixler, S. F. Coffman, A. B. Gingerich, E. S. Hallman, M. Hallman, J. A. Ressler, J. S. Shoemaker, J. Snider, Benj. Weaver, S. Wideman, J. K. Yoder.

Ministers Present.—E. S. Bauman, P. Boshart, S. Bowman, M. C. Cressman, A. Brackbill, L. J. Burkholder, O. Burkholder, O. Cressman, D. N. Gish, C. Good, T. K. Hershey, J. G. Hoover, M. Hoover, N. Hunsberger, J. Martin, J. D. Mininger, C. Schrag, J. W. Shank, B. B. Shantz, M. H. Shantz, O. D. Snider, A. B. Snyder, N. Stauffer, B. B. Stoltzfus, I. A. Wambold, J. W. Weaver, U. K. Weber, D. S. Wismer, I. Wismer, J. Woolner, J. S. Woolner, C. Z. Yoder.

Deacons Present.—H. Baer, D. Bergey, M. Cressman, J. S. Cressman, E. N. Eby, M. R. Fretz, E. Good, G. Hallman, M. Heckendorn, I. Hoover, J. Z. Kolb, H. Musser, D. Shantz, E. S. Shantz, B. Shoemaker, E. Snider, E. Weber, G. A. Weber, N. Weber, I. B. Witmer, L. Witmer.

ILLINOIS CHURCH CONFERENCE

Report of the Illinois Mennonite Church Conference, Held at Washington, Ill., June 5, 1914

For the Gospel Herald.

The conference was called to order by Bro. J. S. Shoemaker, after which Bro. E. M. Shellenberger conducted the devotional exercises.

An organization was then effected as follows: Mods., J. S. Shoemaker, John Nice; Resolution Committee, A. C. Good, S. E. Graybill, A. M. Eash.

Bro. J. M. Kreider, Palmyra, Mo., then delivered the conference sermon. Text, I Cor. 3:10. The apostles were only servants of the Church. The Church is referred to as a building and each member as a part of this building. I Pet. 2:5. In Eph. 4 the apostle writes about the different callings, showing that there are different places to fill. In the building of the temple each stone and timber filled its place. If we are members of this building we will be workers and will present our bodies as a living sacrifice.

The religion of Christ is based on the principle of sacrifice. The Church must be built npon the solid rock Christ Jesus. The most important part of the building is the foundation. In erecting this building the builders often have problems to solve and difficulties to overcome the laity knows nothing of.

We must build in God's way according to His Word. If we live in violation of this Word we are not building upon the Rock Christ Jesus.

Parents should be very careful as to what we teach our children, since we are told that if we train up a child in the way he should go when he is old he will not depart from it.

Requirements to be an builder: We must be acquainted with the Word, must stand for the whole Gospel and obey all the commandments.

The builder must use good judgment, be willing to counsel and take the advice of others, and must constantly seek the guidance of the Holy Spirit.

The following bishops, ministers, and deacons gave testimony to the conference sermon, after which the laity gave expression of the same by a rising vote.

Bishops

John Nice, Morrison, Ill.
J. M. Kreider, Palmyra, Mo.
Geo. H. Summer, Flanagan, Ill.
A. A. Schrock, Metamora, Ill.
J. S. Shoemaker, Freeport, Ill.

Ministers

John McCulloh, Morrison, Ill.
A. H. Leaman, Chicago, Ill.
Christian Reesor, Eureka, Ill.
A. C. Good, Sterling, Ill.
C. S. Schertz, Eureka, Ill.
E. M. Shellenberger, Freeport, Ill.
Wm. Guengerich, Wellman, Iowa.
S. E. Graybill, Freeport, Ill.
Peter Garber, Cazenovia, Ill.
Peter Sommer, Metamora, Ill.
A. M. Eash, Chicago, Ill.
Simon Litwiller, Hopedale, Ill.
A. L. Buzzard, Washington, Ill.

Deacons

Eli Christophel, Cullom, Ill.
Henry Nice, Morrison, Ill.

The forenoon session was then closed by prayer led by C. S. Schertz.

Afternoon Session

The minutes of the previous conference were then read and approved.

It was then decided that the visiting brethren from the Amish Mennonite Conference be accorded the privilege of taking part in the discussions and vote on the same.

The report of the committee appointed to draw up a constitution for the Illinois Mennonite Sunday school conference was given and accepted and the committee retained.

The following resolutions were then considered and adopted:

I. Since there is a sentiment among many of the brethren that it would be profitable for the Mennonite and Amish Mennonite Sunday schools to be more closely associated in their efforts,

Be it Resolved, that we as a Conference are in perfect accord with a movement of this kind and lend it our hearty support, and be it further Resolved, That we instruct the constitution committee to co-operate with any individuals who may be appointed by the Amish brethren to perfect such plans as may be practical and satisfactory to both conferences.

II. **What could be done to lead our people into a higher standard of spiritual life?**

Ans. Since we feel the need of attaining to a higher standard of spiritual life in our churches, be it Resolved, That we urge the ministry to feel more keenly their responsibility of leadership and that the congregations be urged to follow more obediently the teaching of the Word, and recommend further that we read again the following scriptures: Phil. 3:13, 14; I Thes. 5:17, I Cor. 15:58, and John 15:1-11.

III. **Can we adopt a better system to arrange the work for our conference?**

Ans. Be it Resolved, That this Conference appoint a committee consisting of the bishops and conference secretary to solicit and arrange such questions and work as should be considered and acted upon by the Conference.

IV. **What attitude does this Conference take concerning the decision of General Conference on the inspiration of the Bible?**

Ans. This Conference accepts the decision of General Conference on the inspiration of the Bible.

V. **Does this Conference endorse the attitude of General Conference upon the dress question?**

Ans. We heartily accept and endorse the attitude of General Conference upon the dress question and urge that our people teach and practice the same.

Miscellaneous Business

It was decided by Conference to create the office of conference treasurer. Treasurer appointed for one year, A. L. Buzzard.

The following were re-elected for the coming year: S. R. Good, trustee on Board of Missions and Charities; J. S. Shoemaker, on Publication Committee.

Local Mission Board: (Home Mission) S. E. Graybill, (Mennonite Gospel Misson) Jno. McCulloh; S. R. Good was appointed on the Sunday School Executive Committee; A. M. Eash, Sunday School Field Worker.

A. M. Eash, A. H. Leaman, and John McCulloh were appointed as Bible Conference Committee by the moderator.

John McCulloh was appointed to the Missouri and Iowa Conference.

A. L. Buzzard was appointed as conference Secretary for five years.

It was decided that this Conference will not appoint the moderator for next conference.

It was decided that the next conference be held at Freeport, Ill., the first Friday in 1915.

The conference was closed by remarks by the moderator and assistant moderator and prayer.

A. L. Buzzard, Sec.

WESTERN A. M. CONFERENCE

Special Session, Held at the Zion Church near Hubbard, Oreg., June 3, 4, 1914

For the Gospel Herald.

Meeting was called to order by Bro. Samuel Gerber of Tremont, Ill. A short period was spent in singing, after which Bro. A. P. Troyer read Eph. 1 and led in prayer.

Organization: Mods., Samuel Gerber, A. P. Troyer; Secys., S. G. Shetler, Edward Z. Yoder.

Conference sermon by Bro. Samuel Gerber. Text, I Tim. 3:15).

Thoughts on the sermon: Necessary to know how to behave in the house of God. Responsibility comes especially forceful to church leaders.

Conferences are a great help to meet the needs of the Church. Lack of knowledge often the cause for not working properly. Other causes, indifference, carelessness, disobedience.

Benefits: teaching one another, meeting together is an uplift, help one another to meet difficulties.

The following bishops, ministers, and deacons responded in testimony:

Bishops.—Samuel Gerber, C. R. Gerig, *J. D. Mishler, *J. P. Bontrager, A. P. Troyer.

Ministers.—Joseph Whitaker, C. C. Steckley, *John Steckley, *S. G. Shetler, Daniel Erb, *Wm Bond, *Noah Hershberger, Joseph Schrock, Edward Z. Yoder.

Deacons.—Daniel Roth, *M. E. Brenneman, *E. C. Weaver.

I. How may we comfort ourselves together and edify one another as commanded in I Thes. 5:11?

Ans. By holding forth the death of the Savior through which we can live together with Him. I Thes. 5:10. By the glorious hope of His coming again. By singing and the Word of Christ, Col. 3:16. By exercising true love toward one another. Heb. 10:24. By giving help in critical or trying times. II Cor. 1:4. By scriptural visitations. Jas. 1:27. By encouraging the continuance of good already done. II Thes. 1:3.

*Visitor.

II. (a) What is Bible Separation? (b) Why do not all church members follow it? (c) What can we do for them?

Ans. (a) God separated light from darkness in the creation. Spiritual light and spiritual darkness are two distinct things. Bible teaches separation in business, conversation, dress, manner of living, politics, etc.

(b) Something seriously wrong, because not acquainted with Him. Jno. 10:14. The heart not right within, and they are whitewased on the outsidie. Lack of self-denial because the old man is not crucified. Matt. 16:24. Lack of teaching and knowledge. Hos. 4:6.

(c) Teach, exhort, and warn with patience. Matt. 28:19, 20; I Thes. 5:4. Leaders must be an example. I Tim. 4:12. Exercise proper church discipline.

III. Blessings derived from a consecrated Christian life.

Ans. Blessings are many and great because they come from God. Gen. 12:2 3.

Peace and fellowship with God as Father. Jno. 14:27; I Jno. 1:3; Rom. 8:15.

Others receive a blessing from the child of God, as found in the life of Abraham, Joseph, Dorcas, etc. Gen. 39:5; Acts 9:38.

We delight in the law of the Lord. Psa. 119:2.

IV. The Word of God as Our Rule of Life.

Ans. The Word of God is settled forever in heaven and thus is the only safe rule to follow. Psa. 119:89. It is a lamp unto our feet and an unfailing guide. We should not take man's opinions, but the inspired Word which shows us our real condition before God, and how to live with fellowmen. II Tim. 3:16.

V. How does Jno. 4:35 apply to Our Western Field?

Ans. We realize that the teaching of this scripture is true on the Pacific Coast. The conditions of the western field are ripe for evangelistic work, rural and city missions, homes for the homeless, and other Gospel work. One example—over fifty families at one place in the Cascades without any privileges of Sunday school or preaching.

Secretaries.

REPORT

Of a Sunday School Meeting Held at Hanover, Pa., June 9, 1914

For the Gospel Herald.

Mod., John F. Charles; Chor., Amos Myer; Sec., Mary D. Martin.

The following brethren read scripture lessons: Noah H. Mack (Phil. 2:1-19), Amos Myer (Rom. 12), Daniel Stump (Mal. 3).

Address of welcome. Bro. Jacob Hostetler.

The child as a factor in bringing the parents into the Sunday school, the Church, and to Christ. Bro. Noah H. Mack.

How interest the uninterested in Sunday school work? Bros. Daniel Kauffman, Walter F. Charlton.

What it required of me? Bros. Denton Martin, Simon Landis.

How bring about a closer social relation between old and young? Bro. Noah H. Mack.

The power of personal influence. Bro. Walter F. Charlton.

Sermon. Theme,—**"Character Building."** Bro. Daniel Kauffman. Texts, II Pet. 3: 18; II Tim. 2:15; Matt. 5:16; Phil. 4:8.

Some of the many thoughts presented:

Have class comfortable physically, work adapted to age of pupils.

After having attention, awaken desire

for knowledge of truth, that the child's conscience may be quickened.

Method of asking questions: Teach them to be practical in every day duties. Know the point of contact. Teacher must get to point where the child is. Teach truths as though they were truths.

Use chart or diagram or illustration lessons.

Begin each lesson with a review.

Child must be noticed; also older persons.

The soil must be cultivated to receive a crop naturally; so our minds and ways must be cultivated to succeed spiritually.

Children notice outward appearance of teacher, be your natural self—but cultivate good manners.

Peace, loving submission, meekness of officers and teachers bring home a good report to uninterested parents.

Healthy as well as unhealthy things are contagious. Interest awakens interest.

Let all know they have a part in the work.

When questions stare us in the face, ask God about them. Don't try and do them yourself. More power in prayer than in intelligence. One alone will not suffice.

It is required of me to have the Christian armor. Eph. 6:10-19.

If parents are interested in natural welfare of their children, how much more should they be spiritually.

The world owes a man a living, but a man owes the world a **man.**

Work as though the work depends upon you, and then depend on the Lord as though results depend upon Him. So much studying **about** the Bible, but not enough of the Bible.

Take time and expense to dig into the lessons yourself and others will be interested.

What is in thine hand? If God could sweeten water by a stick in Moses' hand, what can He do with His highest creation —man.

Older ones **should** teach younger ones simplicity of the Church.

In love teach persistent obedience.

If we have not influenced some soul for God, we have lost the day.

Here are three questions: (1) Who is your God? (2) Who are your companions? (3) Who writes your literature?

You will become like the God you worship.

If you are not out and out for God you are an idolater.

You cannot lift people up by going down to their same level.

Get into the habit of praying.

It is one thing to be laid upon a bed of affliction by a higher Power, and another thing to be laid there by abuse of the body.

Open discussion followed the topics in which the following brethren took part: Martin Bair, Frank Stauffer, Daniel Stump, Denton Martin; Noah Mack, Edward Strickler, Simon Landis, John F. Charles.

Very good interest prevailed during the meeting and surely it was a rich feast for all present.

Secretary.

Better than a high fence around the pasture is the desire on the part of the flock to keep away from the fence.—N. B.

There is nothing so practical as thought. "As a man thinketh in his heart, so is he."—D. N. G.

REPORT

Of All Day Sunday School Meeting Held in the Presbyterian Church at Frazer, Pa., June 13, 1914

For the Gospel Herald.

Organization: Mod., I. W. Taylor; Sec., Myrtle M. Holdeman; Chors., Harry L. Herr, Enos M. Moyer.

We were blessed with a beautiful day for our meeting.

We extend our thanks through the Gospel Herald to the brethren and sisters from the different districts who showed their interest in our little band of workers at Frazer by assembling together with us.

Following is the program and a few helpful thoughts given:

Song service at 10:45, followed by an address of welcome by M. G. Weaver. He said at one time there were six Mennonite churches through this valley (Chester) and now there only remains one at Diamond Rock.

Scripture reading (Psa. 19) and prayer by Jacob Hunsberger.

Sermon by Bish. C. M. Brackbill (Eph. 4:5-7, 13). Thoughts: Desires of manhood. Training the child. Get rid of things that hinder.

Sermon—**Doing Our Best,** by J. C. Clemens. Thoughts: By our failure we make a success. All our actions should be governed by love.

Afternoon Session

Song service at 1:15.

Sermon—**Living along Gospel Lines,** by Frank Swartz, and Jacob Hunsberger.

Follow the Gospel of Christ. Take Christ as our copy and guide. Teach with prayerful hearts. Practice truth.

Working on the Border, by S. H. Musselman.

God's kingdom should be extended.

Pointers gleaned during the day by E. C. Hertzler and S. R. Eby:

Strive always to help in good work.

You must love a soul before you win it.

Open discussion—speakers: H. S. Mack, Francis Bechtel, Warren Bean, —— Fishburn, C. M. Brackbill.

A vote of thanks was extended to the Presbyterian brethren for their hospitality.

Prayer by Warren Bean.

Benediction by C. M. Brackbill.

Secretary.

REPORT

Of 27th Quarterly Sunday School Conference Held at the Catlin Church near Peabody, Kans., June 14

For the Gospel Herald.

Mod., Samuel Cockley; Secys., Mary Horst, Susie Harnish; Chor., Edna E. Selzer.

Devotional conducted by L. L. Beck.

Ex-secretary's report of last conference.

Exercises by the children, conducted by Edna E. Selzer.

The following topics were discussed:

Each person putting I Thes. 5:21 into practice. S. M. Buckwalter.

Responsibility of the Christian pupil for the salvation of the unsaved in his class. Mary Risser, G. S. Horst.

Joys experienced in "going about doing good." Mabel Massel, I. B. Good.

Following are a few of the many good thoughts that were given:

Despise not the teaching of God, but "Prove all things; hold fast that which is good."

Our eternal salvation depends largely on the way we "prove all things."

The Christian pupil is just as responsible for the unsaved as is the teacher.

Unless we have a burning love for lost souls, it will be impossible to reach them.

We must have the experience of "doing good" before we can receive any joys or blessings.

The true Christian enjoys going about doing good and living for the good of others just as Christ did.

Secretaries.

Married

Stauffer—Houser.—Pre. Benjamin B. Stauffer and Sister Annie K. Houser, both of the congregation at Manheim, Pa., were united in holy matrimony by Bishop Peter R. Nissley at his home near Mount Joy, Pa. May the Lord bless them in His service.

Gehman—Shantz.—On June 3, 1914, Bro. Solomon S. Gehman of Waterloo, Ont., and Sister Elizabeth Shantz of Baden, Ont., were united in holy matrimony at the bride's home by Bro. Manasseh Hallman. May God's choicest blessings lead them on a pleasant way.

ANNOUNCEMENT

The semi-annual meeting of the Sewing Circles of Lancaster county will be held at the Vine St. Mission, Lancaster, Pa., on Monday, July 27, at 1 o'clock P. M. Every one interested is invited to be present.

Secretary.

BOOK REVIEW

Spiritualism: Divine? Hellish? or a Deception?—Which?

By William Edward Biederwolf.

A book of 32 pages, exposing the folly and wickedness of spiritualism. The author takes the position that at least nine-tenths of what is called 'spiritualism" is purely fraud, and proves that whatever of reality there is to the other tenth must be the work of Satan. Spiritualism is shown to be not only a great delusion, but also so positively unscriptural and spiritually destructive that no Christian or self-respecting man or woman should trifle with it in any form. The book is published by the Glad Tidings Publishing Co., Chicago, Ill. Price, 15 cents.

IMPREGNABLE

God's "Safe" for Preserving Saints

1. God before.—Isa. 52:12.
2. God behind.—Isa. 58:8.
3. God underneath.—Deut. 33:27.
4. God above.—Song 2:4.
5. God round about.—Psa. 125:2.
6. God in them.—I Jno. 3:24.
7. They in God.—Col. 3:3.

Preserved in Jesus Christ.—Jude 1.

—Echoes.

I believe we should have a **union** Sunday school—not a union of denominations under existing circumstances, but a union with God and in the fellowship of saints.—Ammon Brubaker.

(Continued from page 114)

J. M. Hershey.—The Lord has been pleased to greatly bless the work of the Sanitarium. Besides the many patients which have been cared for and cured of tubercular trouble, there are a few other things which are worthy of mention at this time. Surgical work has been done at the institution. There were 24 major cases, and 15 or 16 minor cases. These were successfully operated upon.

We also have two pupils in training for nursing. Thus a two-fold benefit is derived: (1) The benefit to those who take the training; (2) the benefit received by the institution by the help given on the part of those who are taking training.

We ask for the prayers of all God's people, that the work may prosper, and be conducted to His glory.

B. B. Stoltzfus.—We have been convinced since we are in the Lima Mission that it takes more than a knowledge of right and wrong to become a child of God. It is alone through the grace of God that men are saved. When judgment-day conviction takes hold of men, even though they have gone far into sin, they become new creatures in Christ, by faith in His name. (Several desperate characters were referred to who were saved by grace through faith.)

We have a Bible study class which has been quite helpful to those who have had the privilege to attend. The influence of the mission has had a counteracting influence upon the powers of darkness.

A. M. Eash.—In the year 1906 we began work in the neighborhood in which we are at present. The work has been prospering.

Our greatest interest is in the boys and girls and young people. The Sunday school has become the center of interest. All other lines of work should be centered in the Sunday school. Our school has an enrollment of 740—85 of whom are enrolled in the Home Department. We recently divided our Sunday school into two sessions; forenoon and afternoon. Thus we are better prepared to meet the needs of the smaller children and those who are older in years.

In our work at the mission we aim to provide for the physical, intellectual, and spiritual training of the young people. We also find it necessary to look after the social interests of the young people.

A day nursery has been opened up in the mission, where children are left and cared for while the poor mothers are out at work. We have a daily average of 18 children in the nursery. A play-yard is needed for them.

T. K. Hershey.—It is gratifying to hear of the many conversions brought about through missionary effort, but so sad to know that many fail to hold out. Really, to do genuine mission work it is necessary to stay by them seven days in the week. The temptations and environments by which the converts are surrounded in the cities require much prayer and watchfulness.

Besides the regular mission work we have a kindergarten department, manual training department for the boys, and a medical dispensary.

Through the work of the kindergarten the child has advanced considerably along the line of education at the age of five years.

We consider the manual training department very helpful to the boys. There are 40 boys in the department, and they are doing good work. These various phases of work are being used as a means to an end. An end that will mean a blessing to the boys and girls, and to the Church as well.

Our work is encouraging, but we also meet with discouragements. We were thrown into the work either to swim or drown. By His grace we are moving onward and upward.

After singing 'I Know Whom I have Believed," and "'Tis So Sweet to Trust in Jesus," Bro. Loucks led in prayer, after which the afternoon session closed.

Tuesday Evening Session

Meeting was called to order at 6:30. A very interesting and helpful workers' meeting was conducted by Bro. I. R. Detweiler. The subject of "Christian Fellowship," was given as the topic for discussion. Very inspiring talks were given by a number of the brethren.

At the close of the workers' meeting the congregation joined in singing "Day is Dying in the West," after which Bro. J. K. Bixler led in prayer.

The Secretary then read a report of the work in India, as sent in by Bro. M. C. Lapp. On motion of I. R. Detweiler it was accepted as read. The report is in words as follows:

"To the Mennonite Board of Missions & Charities:

"It is with great pleasure that I again seat myself to prepare a short report to be submitted to the Annual Meeting of the Mennonite Board of Missions & Charities.

"The year has not passed without permitting us to endure any trials. We have had a number, and perhaps some of the heaviest have been the giving up of two of the missionaries' children, little Rosa Friesen and Pauline Lapp, but the Lord no doubt had a purpose in it.

"The Lord has greatly blessed the work during the past year. There have not been as many converts as we would like to have seen, but we can see that the Church is getting stronger.

"The Christmas meetings were well attended and every one seemed to be benefitted. The conference was well attended and the Indian brethren took an active part in the discussions; we can feel that from among these people there are those who are able, and are thinking men. At the close of the conference Bro. P. A. Friesen was elected as a member of the Mennonite Board of Missions & Charities from this Conference.

"Reports of the Several Stations,

Church membership	Beginning of yr.	Loss	Access	Close of yr.
Bethel Cong. (Balodgahan)	143	29	9	123
Maradeo Cong.	24	4	11	31
Leper Asylum Cong.	106	16	41	131
Sundarganj Cong. (Dhamtari)	212	17	27	222
Zion Cong. (Sankra)	20	0	6	26

"Evangelistic work has been opened up at three sub-evangelistic stations during the year, and the work is encouraging.

"During the year there has been quite a sum of money raised in the different congregations. I am not able to give the exact amount, but it has amounted to several hundred rupees at Sundarganj. At Sankra a nice sum was also raised. At Balodgahan in the Bethel Church there were Rs. 205 raised for church benches, besides the regular collections for running expenses of the church.

"The educational, industrial, and agricultural work is encouraging. I might give a lot of statistics which would lengthen this report and weary you, I fear. There are in our schools about 450 children who are not only taught to read, but taught God's Word daily.

"We again extend our heartfelt thanks to the Mission Board for the patience you have had with us during the year, and for the untiring efforts which you have put forth in gathering means, which has made it possible for the work to go on. May the Lord abundantly reward you for your labors of love.

"We greatly miss the workers who are on furlough, but we know they and the work will be benefited by their getting a rest."

On motion of I. R. Detweiler the Board extended Greetings to the Church and workers in India, a copy of the same to be sent to India.

After singing a song, C. K. Brenneman, superintendent of the Canton, Ohio, Mission, gave a short talk. Following are a few of the thoughts given:

The fundamentals of psychology are intellect, feeling, and will. One should know the truth, love the truth, and do the truth. This is what we are trying to do in Canton. We are encouraged because of some of the visible results, in the way of several who had backslidden and have returned to the fold. We expect, by God's grace, to wear out, and burn out, in His service.

We were next favored with **Talks by returned missionaries.**

The brethren, J. N. Kaufman and P. A. Friesen, sang "Blessed Assurance" in the Hindi language.

Bro. J. N. Kaufman then addressed the meeting. His talk was listened to with marked interest. Following are a few of the thoughts gleaned from his talk:

It is an unusual thing for so many returned missionaries to attend the annual Board Meeting at one time. We greatly appreciate the privilege.

I shall speak of the field in India. (A description of the India field, and our present and prospective stations was given plainly by use of a map which Bro. K. had drawn.) It takes

a month to go from America to Bombay, India, about 11,000 miles distant. Dhamtari is situated about 750 miles east of Bombay, in the torrid zone, latitude 19. It is not at all infrequent to find the temperature rise to 110 and 115 in the shade. The missionaries' bungalows are built roomy in order to have them as comfortable as possible in the hot seasons. The exceeding hot climate has a tendency to wear one out very soon.

Dhamtari is near the center around which our missionary activities in India cluster. We have in India what is called mission comity; that is courtesy and consideration for others' right and privileges. There is no intruding on what is considered territory belonging to other denominations. We simply work up to the borders of other mission territory. The territory which rightly belongs to the American Mennonite Mission is composed of 3,400 square miles, with a population of 476,000, an average of 140 to the square mile, which would mean 26,444 persons to be looked after by each one of our present force of missionaries.

A mission survey committee composed of 5 members has been appointed in the Central Provinces whose duty it is to ascertain the situation in the way of border lines, number of villages, population, number of Hindus, number of Mohammedans, nature of soil in the various districts, favorable and unfavorable features, etc.

We have about 7,000 villages in our district. We have six out-stations, supplied with workers who are supported.

Workers go from village to village to preach and teach the Gospel. The people as a rule are ready to listen to the Gospel message.

Two new evangelistic stations should be opened at this time, or in the near future, and will be if the means and workers are supplied.

Keep in mind the needs of India, is my closing request.

The brethren, J. A. Ressler, I. R. Detweiler, M. C. Lehman, J. N. Kaufman, and P. A. Friesen, sang "Yisu Masih," a Hindi hymn, which was appreciated by the audience.

Bro. P. A. Friesen followed with a very interesting talk. He chose for his subject, "The Encouraging Features of the Foreign Mission Work at the Present Time." We herewith give a few of the thoughts presented:

When Bro. Ressler first went to India he did not hear any one sing, "Yisu Masih." There were no Christian homes then, no English schools, no Christian churches organized, no native workers. It is very encouraging to have a number of faithful native workers. We have at least 60 Christian workers, which means much to us as missionaries. We are enabled to carry on the Lord's work with our own machinery.

These workers stand for our faith and doctrine. These people show their willingness to help along in the work. They helped considerably in building the church at Sankra. They hauled the sand during the noon hours while others were eating their dinners. Old mothers lent a helping hand. One widow, an invalid, gave 4 annas toward the building.

The Sunday school work is very encouraging. It would do our American people good if they could see the Indian children bring their offerings.

It went hard for us to give up Rudri Station, but we must believe it was God's will. The digging and building of new public roads are an advantage in affording opportunities to open up new mission territory.

There are large mass-movements in northern and southern India. Multitudes are accepting the Gospel and making application for church membership. The number of missionaries is inadequate to teach them all and look after their spiritual needs. There are signs of the mass-movement breaking out in the Central Provinces. It means much to be prepared to gather in the harvest when ripe.

India needs the name of Jesus, and all for which His name stands. Let us hold the Christian banner high, both here and in India.

After singing "Over the Ocean Wave," J. N. Kaufman led in prayer. The meeting then closed for the day.

Wednesday Morning Session

Meeting called to order by the chairman. Scripture reading and prayer by Bro. S. E. Allgyer. "Shine in My Heart Lord Lord Jesus," was then sung.

The Executive Committee's report was given by the secretary. The same was considered and acted upon item by item, as follows:

Important Points for Consideration in the Examination of Candidates and Appointment of Workers;

Inasmuch as the tendency of the age is to drift from, and ignore those Bible doctrines and principles which teach separation from the world, and which are safeguards to the Christians, it shall be the duty of the Mission Committee in the examination of prospective workers for our missions and benevolent institutions to place due emphasis upon these important teachings.

We recognize that the scriptural teaching of genuine repentance and conversion are the first essentials to true Christian life and service; and that in connection with the more generally accepted ordinances and doctrines we consider the following of vital importance:

Feet-washing is an ordinance instituted by Christ (Jno. 13: 1-17), practiced by the early Church (I Tim. 5:10) and is to be observed regularly in connection with the communion.

The devotional covering, a scriptural ordinance for the believing woman, is to be worn as a sign to show her relation to man, her head in the Church, and to Christ the Head of the Church, during occasions of prayer, Bible study, Christian service, and worship. I Cor. 11:1-16.

Simplicity in dress and non-wearing of jewelry and other ornaments are clearly taught (I Tim. 2:9, 10, and I Pet. 3:3-5) and are marks of the true child of God, as are also nonconformity to the world in business and social relations. Rom. 12:1, 2.

Secret societies, life insurance, labor unions, and kindred organzations are worldly in character and contrary to the teachings of the Scriptures; therefore the child of God will have no part in them. II Cor. 6:14-16.

War is antagonistic to the spirit and teachings of the Gospel, and the followers of the Prince of Peace must stand aloof from militarism in all its forms. Matt. 26:51; Jno. 18:36.

The swearing of oaths and the forceful use of the law are prohibited by the Word of God. Matt. 5:33-44.

It is required that all prospective workers pass a written examination and appear before an examining committee whose duty it shall be to question each applicant sufficiently to determine definitely his or her position in all points of principle and doctrine herein set forth, and the faith, practices, and doctrines of the Mennonite Church generally, and the qualifications and adaptability for their respective fields. All candidates for the foreign field shall appear before the Mission Committee in person, but workers for the home field may appear before a subcommittee appointed by the chairman and secretary of the Mission Committee.

No worker shall be appointed to any position under the Board who does not give satisfactory evidence of being in hearty accord with all the doctrines and teaching of the Bible and the Church.

Workers shall conform to the order of simplicity in attire, the sisters wearing the plain bonnet, and the brethren the regulation coat. Their general appearance and demeanor to be exemplary and consistent with a pious devoted Christian character.

The policy of the Board in working with local institutions in relation with district conferences shall be continued. Carried.

(2) Recommended that a desirable location be found and a suitable building be provided in which to transact the business of this Corporation. On motion the following was adopted:

Whereas, the Board has no satisfactory place for doing business, or keeping valuable papers, monies, etc., therefore be it

Resolved, That the Executive Committee continue its investigations, and when a suitable location is found, or whatever is necessary, keeping in mind scriptural economy in the use of the Lord's means.

(3) Recommended that the request of the Local Board of

the Old People's Home relative to putting in certain improvements at the Home be granted; viz., the moving of wind-mill, putting in cistern, building addition to barn, and painting woodwork on outside of Home. On motion the request was granted.

(4) After due consideration, the Executive Committee does not consider it advisable to build an addition to the Old People's Home at this time. On motion the recommendation was accepted.

(5) Whereas, some of our missionaries are taking school work, therefore be it, Resolved, That no missionary be allowed to take school work either by correspondence or otherwise without the consent and arrangement of the Executive Committee of the Board. Decision accepted on motion.

(6) **What means and methods can we pursue to secure a sufficient number of competent workers?**

We recommend the appointment of a brother as a field worker, whose duties it shall be to keep in vital touch with each mission and institution in the United States and Canada which are under this Board.

He shall help the superintendents and workers to organize their work, and shall follow up the work planned to see whether it is being done.

He shall give annually a detailed written report of the work done at each station, and the efficiency of each worker and superintendent, to the Eexcutive Committee of the Board, making such recommendations regarding their work as in his mind he may think needful.

He shall endeavor to find consecrated workers for the different missions and institutions, and shall keep in touch with prospective workers so as to get them into the stations where needed.

He shall give missionary intelligence to the Church in various ways, showing the nature of the work done, the results, the needs, and the responsibility of the Church in supplying that need.

He shall encourage the churches to take up regular collections. He shall solicit gifts and annuities and shall be authorized to write up contracts for the same in the name of the Board.

He shall send all monies and contracts to the general treasurer, and shall make a quarterly report of the work done to the secretary of the Board.

On motion the recommendation was adopted.

On motion the Executive Committee was empowered to appoint said field worker.

In response to the notice given in Gospel Herald relative to changing the Regulations of the Mission Manual, be it

Resolved, That the office of field secretary be discontinued, and all parts of the Regulations affecting the office to be revised consistent with this action. Article II, Section 3,—Name stricken out. Article IV, Section 4—Name stricken out. Article V, Section 4—Section stricken out. Article VI, Section 1,—Subdivision 3, four read five, and name stricken out.

On motion the resolution was adopted.

(7) **Should not the Board have a better system of raising funds to support the various phases of mission and charitable work?**

We recommend that a financial agent be appointed whose duty it shall be to look after the collection of interests, solicit funds in the way of annuities, endowments, and funds to meet special needs.

He shall also have charge of all papers pertaining to the financial work of the Board, and give proper credits when payments are made.

A motion was made to adopt the recommendation. Motion carried.

On motion the Executive Committee was authorized to appoint said financial agent.

(8) The following resolution was next passed: Resolved, That the proposed work in South America be begun as soon as satisfactory arrangements can be made. To this end we appoint the following brethren as a committee to perfect these arrangements and empower them to act for the Mission Board as their judgment directs: J. S. Shoemaker, C. Z. Yoder, D. J. Johns, J. S. Hartzler, D. D. Miller. It shall be the duty of this committee to examine all who are now (or who may become) volunteers for work in South America, and to select as many missionaries as they deem advisable for the South American field, provided that not more than four are sent at the opening of the work.

This committee is instructed to begin work immediately, but not to take final action until they have perfected a plan that they feel sure will command the support of the Church at large.

The report of the Mission Committee was given by I. R. Detweiler, secretary of the committee. The committee presented the following resolution to the Board: Resolved, That we recommend Charles L. Shank and Crissie Yoder as missionaries to India.

On motion the report was accepted at read, and the appointments to be made as recommended, provided they pass the examinations of the Board.

The report of the general Auditing Committee was next read by Aaron Loucks, the chairman of the committee. The same is in words as follows:

"We, the undersigned, duly appointed Auditing Committee for the Mennonite Board of Missions and Charities, having examined the books and records of said organization for the year, May 1, 1913, to April 30, 1914, find them correct and in good condition to the best of our knowledge.

"We commend the careful and systematic work of the treasurer and feel that the records are kept with as little cost to the Board as could be expected considering the volume of business transacted.

Aaron Loucks,
N. E. Byers,
J. E. Weaver,
Committee."

Aaron Loucks also read the reports sent in by the auditing committees which were appointed by the Executive Committee to audit the accounts of the various local stations. Reports were given of the following institutions: Chicago Missions, Kansas City Missions, Toronto Mission, Canton Mission, Youngstown Mission Lima Mission, Orphans' Home, and La Junta Sanitarium. The books and accounts of the various stations were reported well kept. On motion the reports were accepted as read.

Aaron Loucks, who had been appointed by the Board as agent to look after the Lowe property in Mt. Pleasant, Pa., gave a report of what disposition was made of the property during the year. The building with store room was remodeled at an expense of $1000. The raise in the rent since the building is remodeled more than covers the interest on the money invested. On motion the report was accepted as given, and Bro. Loucks retained as agent of the property.

Meeting then closed for the noon hour.

Wednesday Afternoon Session

Meeting called to order by the chairman; devotional service conducted by P. A. Friesen. He read a portion of John 14, and gave a short impressive talk in the German language.

The **"Relation of the Mission Board,"** was discussed under four distinct sub-divisions: (1) To the Church in General; (2) To the Home Field—City and Rural; (3) To the Foreign Field; (4) To Volunteers.

1. **To the Church in General.** By J. W. Weaver, Union Grove, Pa.

Bro. Weaver's talk was pointed and practical, and listened to with marked interest. We herewith give a few of the thoughts presented:

In our missionary effort we are dealing with immortal souls. Our aim should be to carry out our Lord's great commission in bringing the Gospel to all the world. Organization is necessary, but organization alone will not bring the desired results. "To every man his work." This is absolutely necessary if we would meet with success. We should be careful not to have more machinery in the Church than we have power to run. Mission boards are the servants of the Church, called and authorized by the Church to carry on certain lines of church work.

It is not an easy task to assume and take charge of work so important and far reaching. The Church needs to be careful to "provide honest" men. Only men of experience, who have been tried, should be assigned to work so important.

The Mission Board sustains the relation as a child to the Church. The mother knows what relation the children sustain to the parents. The Church as a mother has the right to dictate to the Board, and give any such advice and suggestions as may be considered helpful to promote its best interests. The Board in turn needs to keep in close touch with the Church, and carry on its work in accordance to the doctrines and practices of the Church.

We should not think it hard that the Board asks the privilege to define its position on certain points of doctrine. The Board needs to take a position that cannot be questioned. Any Board organized in the Church should sacredly guard the doctrines and best interests of the Church.

We as young people are inclined to run too fast, unless our zeal is wisely directed. Life in the young cannot be suppressed, but can be directed into useful channels if the proper means are applied.

Money is needed to carry on the Lord's work. Much that should be turned into the Lord's treasury is used for vanities and luxuries. Thousands of dollars are invested in schemes that are worse than worthless. Our money should be invested in the Lord's work where it will bring us the greatest returns. It is the only investment for which we have the promise of receiving an hundred fold.

The local boards are the eyes and arms of the General Board, looking out and extending a helping hand to more completely cover the various fields. Each locality should be so related to every other locality in missionary effort that the whole brotherhood would be united in one general Board.

The Board as a servant of the Church should diligently guard the interests of the various missions, encouraging everything which is good and uplifting, and discouraging everything that is not in harmony with the doctrines of the Church.

May we all labor for the best interests of the Church and her various lines of activities.

2. **To the Home Field—City and Rural.** By J. K. Bixler, Wakarusa, Ind.

Bro. Bixler was full of his subject, especially the rural phase of it. Being secretary of the Indiana and Michigan District Board, and superintendent of the rural work in that district, he is greatly interested in rural mission work. We herewith give a few of the thoughts gleaned from his talk:

There is great need of work in the rural districts. Many of the rural congregations are losing ground. There is a great decrease in church attendance in many localities. In some places the decrease is as high as 25 to 50 per cent. A very small per cent. of the rural churches are increasing in membership.

The men seem to be hard to reach and brought into the Church. Instead of attending church services they are off attending clubs, lodges, ball games, or gone a fishing. One county with 46 churches has no young men enrolled as members. Some rural churches have been entirely abandoned, others nearly so. There are of course causes for these conditions. In some localities the tendency is for the young people to go to the cities seeking employment. Agricultural conditions are unfavorable in other localities, hence a moving population. A lack of able ministers and self-sacrificing workers is also a cause of existing conditions.

Agricultural problems must be solved in connection with the organizing of rural churches. The strongest congregations are usually found where men own their farms.

The Mennonite Church is especially adapted for rural work. We are principally a rural people. Our customs and practices are more readily accepted by the rural class. The work can be carried on with much less expense in the country than in cities. There are open doors for work near some of the stronger congregations, affording an excellent opportunity to do aggressive work in extending the borders of the Church.

Each congregation should have its resident minister, even though the membership is small. This minister should be a man who lives and preaches the Christ-life; one who is active in extending Christ's Kingdom—not a real estate agent.

I am in sympathy with the brethren who speak for India, South America, and city mission work; but am inclined to think that we have in part overlooked our Lord's commission, "Beginning at Jerusalem;" that is, in your home community.

The rural work appeals to me for the following reasons: Unless the home base is kept strong the foreign work will go down; in the rural districts are our forces from which we must get our supply of workers; the money needed to carry on the work must also come from the rural communities.

The General Board sustains a vital relation to the Church and her mission and charitable interests. Sustaining this relation it should launch out in aggressive lines of work as follows:

(a) Urge every district conference to organize district boards, and thus more completely cover the fields.

(b) Some competent brother should be appointed to study the needs of the various rural districts, giving such information as may be helpful to both the congregations and the Board.

(c) See that articles are written and published in the Church papers giving information as to the needs of the rural work. Lectures also should be given to encourage the work.

(d) There should be co-operation with the Board of Education to find and train workers for the needy places.

(e) There should be co-operation between the General Board and the district boards in making investigation of the needy fields, and supplying them with workers.

(f) The General Board should have general oversight over all the rural work, as well as over the city work.

(g) The Board should be an information bureau, giving out all such information as would prove helpful to the best interests of the work both in the country and in the cities. Special study on best methods of work from the standpoint of our Church should be encouraged. Lists of books on mission subjects should be prepared and recommended for study.

If the attention given to mission work in the cities were given to the work in rural districts, we would undoubtedly see greater results. We cannot all go to India, and to the cities, but we can find open doors all about us in rural communities where we can work successfully for the Master in leading souls into His kingdom.

I feel like saying as did Dr. Thompson to the Presbyterian Church: "We will do anything the Church tells us to do, except one thing. We will go slow **if you tell us to;** we will stop **if we must;** but we will not **back up."**

3. **To the Foreign Field.** By M. C. Lehman, Dhamtari, C. P., India.

Bro. Lehman very ably discussed his phase of the subject. The thoughts presented were much appreciated. A complete copy of the address having been handed to the secretary, was published in the Gospel Herald for June 18, 1914. Do not fail to read it.

4. **To Volunteers.** By S. F. Coffman, Vineland, Ont.

The thoughts presented by Bro. Coffman were timely and greatly appreciated by all present. We herewith give a brief report of the discussion:

The Mission Board occupies a very important place in the Church. With the exception of the local church and Sunday school organizations it controls to a large extent all the activities of the Church. The home and foreign work and workers; the charitable institutions and helpers; the rural and city mission interests, are all largely under the auspices of the General Board. The Board paves the way for church extension—marks the paths to be trodden. And secures the resources to carry on the work.

The position of the Board relative to the workers of the Church has its disadvantages as well as advantages.

A—**Disadvantages.**—(1) The danger of monopolizing the supply of workers for the benefit of the various mission interests which are under the Board's supervision, and thus clogging the natural flow of the spiritual activity and supply of the Church. (2) The danger of centralizing the judgment and opinions of the Church in a few men.

B—**Advantages.**—(1) A regular method of carrying on the aggressive work of the Church along mission lines. System is as essential as unity. (2) General supervision of the work and the workers. The success of any work depends much upon the

head. (3) Unity of faith and practice in the various stations, can be better maintained under the supervision of one head.

In reference to the Board's attitude toward volunteers and all such as may be considered prospective workers—

1. Every application should be acknowledged by the Board. Due courtesy should be shown every volunteer. An expression of appreciation should be given to all who volunteer. Volunteers should also receive encouragement from the church of which they are members.

2. The Board should keep a list of all volunteers and their addreses, and keep in touch with them both by correspondence and helpful literature, giving them the assurance that if the Lord has called them He will also open the door for active work.

3. Prompt investigation should be made on the part of the Board as to the applicants' qualifications and fitness for the work for which they have volunteered. Volunteers should not be kept in suspense as to whether they will be accepted.

Volunteers should be encouraged by dealing promptly and definitely with them, by showing sincerity and interest in using those who are qualified, by judicious use of literature presenting the needs of the home and foreign fields, by personal visitation on the part of members of the Board and appeals made by missionary workers, by affording opportunities for training and preparation for mission and charitable work.

What the Board should do with the Volunteers. (1) Examine each one as to general qualifications. They should be examined physically, mentally, and spiritually. Physical strength is needed to endure the hardships of the work, especially in foreign fields. Mental preparation is essential, especially capability in spiritual understanding. The most essential spiritual qualifications are consecration coupled with zeal and activity, and being well established in the doctrines of the Word and the practices of the Church. (2) Separate volunteers after examination, placing them where they belong. Accept or reject volunteers according to test. Those who are disqualified should be kindly told that they cannot be used to advantage. They should not be held in suspense if unfitted for work. And if capable they should not be discouraged, but be given something to do as soon as they are ready to take up work providing the doors are open. (3) Accepted volunteers should be placed in positions as soon as possible, lest they become discouraged and take up some secular line of work, after which they may not be available. We have at present 9 mission stations and 3 charitable institutions, from which we almost constantly hear the cry, "more workers needed." Why this deficiency? Answer:—Some volunteers in preparation; some otherwise engaged, because the Board was slow in accepting them; others withdrawing. (4) The Board should give volunteers who are in preparation for prospective work, advice as to the nature of the preparation they should take, advice as to the needy fields and their requirement.

Superintendents and workers should be in training to supply both the city and rural needs. Workers should be placed where they can be used to the best advantage. By judicious planning and careful management the workers will be forthcoming, not only to fully equip the present missions, but to launch new stations with efficient workers, with little cost in proportion to the greater results.

After singing a song, the Board proceeded to the election of trustees and officers.

On motion it was decided to elect all trustees and officers by nomination and ballot if necessary.

On motion Board proceeded to elect trustees.

The brethren D. J. Johns and D. H. Bender were elected trustees at large for the term of four years.

Bro. C. R. Strite was re-elected as trustee to represent the Franklin Co., Pa., and Washington Co., Md., Conference.

Bro. Joseph Bechtel was re-elected as trustee to represent the Franconia Conference.

Bro. J. A. Wall was re-elected as trustee to represent the Russian Mennonite Conference.

The election of officers resulted as follows: President, C. Z. Yoder; vice president, D. D. Miller; secretary, J. S. Shoemaker; treasurer, G. L. Bender; Canadian treasurer, M. C. Cressman; western treasurer, Abner Yoder.

The brethren, D. D. Miller, G. L. Bender, and D. S. Yoder were elected members of the Executive Committee, in addition to the brethren, C. Z. Yoder and J. S. Shoemaker, who are ex-officio members.

The following brethren were elected members of the Mission Committee: J. S. Hartzler, J. A. Ressler, S. E. Allgyer, I. R. Detweiler, and Daniel Kauffman. The brethren C. Z. Yoder and J. S. Shoemaker being ex-officio members.

Bro. A. R. Zook was appointed a member of the auditing committee for the term of three years.

The following named brethren were appointed as superintendents of the various institutions which are under the Board: A. H. Leaman, Home Mission, Chicago; A. M. Eash, Gospel Mission, Chicago; J. D. Mininger, Kansas City Mission; Allan Good, Argentine Mission; B. B. King, Ft. Wayne Mission; T. K. Hershey, Youngstown Mission; B. B. Stoltzfus, Lima Mission; C. K. Brenneman, Canton Mission; Abram Metzler, Orphans' Home; J. F. Brunk, Old People's Home; J. M. Hershey, La Junta Sanitarium.

The afternoon session closed with song and prayer.

Wednesday Evening Session

An inspiring workers' meeting was conducted by Bro. J. L. Stauffer of the Altoona Mission.

The topic for the evening was, **"Church Extension Through Mission Endeavor."** Discussed by D. H. Bender. Bro. Bender handled his subject very ably. The thoughts presented were given with no uncertain sound. Following are a few which we gleaned:

We shall present our subject in three sub-divisions, as follows: (1) The Church; (2) The idea of extension; (3) The means by which this is to be accomplished.

1. **The Church.**—When we speak of the Church, we have in mind the body of which Christ is the Head. It is the avenue of Christian activity and divine service. It is the vehicle used of God to carry His messages of grace to a lost world. It is the divinely ordained means through which salvation is brought to the lost. It is the one institution which Christ has founded, of which He is the Door, the Corner-stone, and the Head.

The Church is the key to unlock all the great store-house of God. The Church has been given the authority to open and lock the gates of the kingdom of heaven with the key of God's Word.

The Church is made up of individual believers, fully converted and consecrated to the Master's service.

2. **Church Extension.**—This is accomplished in putting forth faithful efforts to bring men to Christ and His Church. It is God's plan that all men should have Gospel privileges, and accept the offers of grace and salvation. The finished product of the Church are those who have truly repented of their sins, having experienced true conversion, and are fully baptized into Jesus Christ.

There are those who claim to be Christians and ignore the Church and her ordinances. They say, "Let the old church go;" thus hindering her extension. No one has a right to claim Christianity without church membership, if it is at all possible to be received into church fellowship.

All who have the welfare of the Christian Church at heart will labor for the extension of its borders.

3. **Missionary Endeavor.**—If the conditions of the Church are ideal there will be true endeavor to extend her borders. Although this is done through missionary activities, nevertheless it is the Church extending its work, sending forth workers, establishing churches. See Acts 13 and 14. Paul and Barnabas were sent forth by the Church to preach the Gospel to the Gentiles, establish churches, and indoctrinate believers.

Those who direct the work of missionary endeavor in the Church must have a true conception of what the principles and doctrines of the Church are. They must be sound to the core.

Those who are entrusted with the work of the Church extension must have a true conception of what the Church stands for. We have taken a position, not of formalism on the one side and liberalism on the other side, but a position of Bible

conservatism, for which both workers and members of the Board need to contend loyally.

Some think it difficult to stand for the principles we have espoused, even when conditions are favorable, how much more difficult to contend for those principles and doctrines when conditions are not so favorable. The worker who cannot heartily subscribe to the doctrines and principles espoused by the Church and the Mission Board would not be in a position to teach and defend them on the field where conditions are unfavorable. It is essential that the worker have zeal, earnestness, consecration, and be Spirit-filled. He must have the kernel, but to preserve the kernel it is necessary to have the shell.

The men who have charge of the missionary endeavor work of the Church must be men of unquestionable loyalty to the Church and her doctrines. Many deceivers have gone forth as religious teachers, claiming to be embassadors for Christ, but their doctrine and life prove the opposite. They seem to be very zealous in their work. If our own people were but half as zealous as these deceivers are, we would get much more accomplished in our endeavors.

Let us not stop until we are filled to overflowing with divine love, and are firmly established in the doctrines of the Word, and His Church.

Song, "Nothing but the Blood of Jesus."

Talks by Superintendents

Elizabeth Brown of Toronto Mission: It is scarcely fair to speak only of the bright side of mission work, but of the discouraging features also. I am especially interested in the children. We have organized work among the girls. We spend one evening each week in various kinds of work which is considered helpful. One evening of each month we spend in missionary work. Sometimes we have the girls cut out pictures and paste them into books, and distribute the same among the little sick girls. One little girl made six quilts. About two-thirds of our Sunday school are girls. The work is encouraging.

J. I. Byler, Toronto, Ont., added a word of testimony. Our discouragements at Toronto have had the effect of bringing a number of preachers to the Toronto Mission. The problems in Canada are greater than in the States. We have one of the richest fields in the world. Churches are plentiful in Toronto, but after all there are great needs for mission work in the city.

J. L. Stauffer of Altoona Mission: We do not have sunshine all the time in Altoona. Much smoke and other disadvantages, also some advantages. We have a number of winds of doctrine to contend with. Many respectable sinners in the city. Great revival services were held, hundreds made confession, but most of them soon fell back. The city is a railroad center. Divorces are very prevalent. The devil has them both going and coming, bound. Preachers fail to raise their voices against the prevailing evils. We have a conglomeration of good and bad things, sunshine and darkness.

Bro. D. N. Gish gave a report of the work done at the Lancaster Mission, and Bro. J. W. Weaver gave a brief report of the Philadelphia Mission. Both reports were appreciated.

The brethren, Christian Good and P. S. Hartman, gave reports of the work done in the Virginia field. Bro. Good reported very favorably of the work done in West Virginia. Bro. Hartman gave a report of the work done in the mountainous district of west Rockingham Co. Conditions are encouraging.

Bro. Benjamin Weaver gave a report of the work done along mission and charitable lines in Lancaster Co., Pa. We conclude from the report that the missionary spirit is growng, the Church is increasing her missionary activities, and the outlook for the future is very encouraging.

Expressions of appreciation were extended to the Berlin congregation for so kindly opening the doors of their church to the Board, and for the kind hospitalities extended.

After a few appropriate remarks made by Bro. S. S. Bowman, all joined in singing, "What a Friend We have in Jesus."

After a few timely remarks made by the president, C. Z. Yoder, and prayer offered by the secretary, the meeting adjourned to meet, if the Lord will, on Tuesday preceding the fourth Thursday in May, 1915.

THIRTY-THIRD ANNUAL REPORT OF MISSION FINANCE OF THE CHURCH AND EIGHTH ANNUAL FINANCIAL REPORT OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

(Beginning May 1, 1913, and ending April 30, 1914)

Evangelizing Fund

Balance		$ 289 35	
Received		252 50	
	Total	$ 541 85	
Paid			$ 112 70
Balance		429 15	

General Fund

Balance		$ 296 22	
Received		5,512 17	
	Total	$ 5,808 39	
Paid			$ 5,807 35
Balance		1 04	

India Missions

Balance	General Fund	$ 31 87	
	Hospital	1188 49	
	Industrial Shops	430 30	
	School Building	144 50	
	Church Building	97 35	
	Leper Church Building	32 00	
	Leper Asylum	4 00	
	Medical Missions	52 10	
	Bible School	565 00	
	Native Workers' Support	135 05	
	Missionary Support	350 90	
	Esch Bungalow	1521 90	
	Children's Fund	549 06	$ 5,102 52
Received	General Fund, General Treas.	$15,288 92	
	Various Funds Supt. Hospital Gen. Treas.	2010 82	
		571 94	
	Church Building	10 00	
	Leper Asylum	13 35	
	Bible School	475 53	
	High School	10 00	
	Native Workers' Support	1,655 50	
	Missionary Support	992 63	
	Esch Bungalow	50 00	
	Friesen Bungalow	5 00	
	Children's Fund	324 37	21,408 06
	Total		$ 26,510 38
Paid for	Missions		$ 17,271 74
	Hospital		1,030 00
	Industrial Shops		430 30
	Leper Asylum		4 00
	Medical Missions		52 10
	Bible School		55 00
	High School		10 00
	School Building		144 50
	Church Building		107 35
	Native Workers' Support		1,250 00
	Missionary Support		1,150 00
	Esch Bungalow		1,500 00
	Friesen Bungalow		5 00
	Children's Fund		500 00
Balance	General Fund	$ 59 87	
	Hospital	730 43	
	Bible School	985 53	
	Leper Church Building	32 00	
	Leper Asylum	13 35	
	Native Workers' Support	540 55	
	Missionary Support	193 53	
	Esch Bungalow	71 90	
	Children's Fund	373 43	3,600 59

Children's Fund—Home

Balance		$ 135 96	
Received		138 63	
	Total	$ 274 59	
Paid			$ 148 00
Balance		126 59	

Chicago Missions

Balance	General Treasurer	$ 19 89	
	Superintendent	3 61	
Received	General Treasurer	2,305 04	
	Supts.	483 24	
Balance	26th St. Bldg. Fund., Gen. Treas.	20	
Received	26th St. Bldg. Fund., Gen. Treas.	326 80	
	Total	$ 3,138 78	

Paid for Missions			$ 2,520 41
26th St. Bldg.			327 00
Transfers		157 00	
Balance for Missions, Gen. Treas.	$	26 33	
for Missions, Supts.		108 04	

Canton Mission

Balance Gen. Treas.	$	13 70	
Supt.		18 59	
Received Gen. Treas		110 18	
Supt.		582 75	
Total	$	725 22	
Paid for Missions			$ 690 58
Balance Gen. Treas.		88	
Supt.		33 76	

Kansas City Missions

Balance Gen. Treas.	$	24.35	
Supt.		209 02	
Received Gen. Treas.		16 10	
Supt.		2,720 20	
Building Fund, Gen. Treas.		11 00	
Total	$	2,980 67	
Paid for Missions			$ 2,842 25
Building			11 00
Balance Supt.		127 42	

Ft. Wayne Mission

Balance Gen. Treas.	$	165 82	
Supt.		47 53	
Received Gen. Treas.		825 95	
Supt.		151 35	
for Bldg. Fund, Gen. Treas.		313 89	
Total	$	1,504 54	
Paid for Missions			$ 1,079 20
Balance Gen. Treas.	$	99 52	
Supt.		11 93	
Bldg. Fund, Gen. Treas.		313 89	

Youngstown Mission

Balance Gen. Treas.	$	8 56	
Supt.		71 04	
Received Gen. Treas.		407 78	
Supt.		823 24	
for Bldg., Gen. Treas.		37 29	
for Bldg., Supt.		7,458 55	
Total	$	8,806 46	
Paid for Mission			$ 1,278 88
Bldg.			7,488 89
Balance for Mission, Gen. Treas.	$	1 34	
Mission, Supt.		30 40	
Bldg., Supt.		6 95	

Toronto Mission

Balance Supt.	$	21	
Received Supt.		1,215 51	
Total	$	1,215 72	
Paid for Mission			$ 1,202 72
Balance Supt.		13 00	

Lima Mission

Balance Gen. Treas.	$	2 10	
(Deficit) Supt.			$ 46 72
Received Gen. Treas.		215 92	
Supt.		177 01	
Total	$	395 03	
Paid for Mission			$ 353 37
Balance Gen. Treas.		25 42	
Supt.		16 24	

Nampa Mission

Balance Supt. (Aug. 1, 1913)	$	17 86	
Received Gen. Treas.		99 00	
Supt.		229 02	
Total	$	345 88	
Paid			$ 346 09
Balance (Deficit) Supt			21

South America

Balance	$	401 34	
Received		145 55	
Total	$	546 89	
Paid			$ 181 00
Balance		365 89	

South America Pledges

Received from Pledges		$16,955 26	
from Loans returned		3,350 00	
Total		$20,305 26	
Paid—Loaned out			$ 20,200 00
Balance		105 26	

Mission Home

Balance	$	80	
Received		223 65	
Total	$	224 45	
Paid			$ 224 45

Old People's Home

Balance Gen. Treas.	$	286 55	
Supt.		206 13	
Received Gen. Treas.		940 77	
Supt.		1,949 49	
Total	$	3,382 94	
Paid			$ 3,297 97
Balance Gen. Treas.	$	13 05	
Supt.		71 92	

Orphans' Home

Balance Gen. Treas.	$	82 24	
Supt.		670 28	
Received Gen. Treas.		143 48	
Supt.		4,426 99	
Total	$	5,322 99	
Paid			$ 3,840 29
Balance Gen. Treas.	$	25 72	
Supt.		1,456 98	

Sanitarium

Balance on hand Gen. Treas.	$	6 79	
Supt.		153 77	
Sanitarium farmer		32 91	
Received from all sources		36,049 03	$ 36,242 50
Paid for all purposes			$ 35,183 92
Balance on hand Gen. Treas.		1 00	
Supt.		699 71	
Sanitarium farmer		177 81	
New Sanitarium farm		180 00	1,058 58

Loan Fund

Balance		$ 1,294 15	
Received Loans returned	$8,122 85		
Annuity not specified	1,173 33		
Old People's Home	573 00		
Orphans' Home	200 00	10,069 18	
Total		$11,363 33	
Paid			$ 10,965 33
Balance		398 00	

Interest Fund

Balance (Transferred from Annuity Fd.)	$	135 11	
Received		3,603 49	
Total	$	3,738 60	
Paid			$ 2,717 30
Balance		1,021 30	

Church Building Fund

Balance	$	79.98	
Received		26 00	
Total	$	97 98	
Balance		97 98	

Burkhard Children Educational Fund

Received	$	33 50	
Balance		33 50	

Bible Fund

Balance	$	159 40	
Received		187 50	
Total	$	346 90	
Paid			$ 325 00
Balance		21 90	

Tuition Fund

Received	$	326 80	
Paid			$ 326 80

Sundry Funds

Welsh Mt. Mission	$	139 85
Philadelphia Mission		120 00
Altoona Mission		22 15
China Mission		36 50

Armenia Mission	20 00	
Tract Fund	1 00	
Goshen College	205 00	
Holbrook Cong. (Col. for church bldg.)	100 00	
General Conference Fund	10 35	
Total	$ 654 85	
Paid		$ 654 85

Summary of Funds

Evangelizing	$ 541 85
General Fund	5,808 39
India Missions (Gen. Fund)	17,331 61
Hospital	1,760 43
Industrial Shops	430 30
Esch Bungalow	1,571 90
Friesen Bungalow	5 00
School Building	144 50
Medical Mission	52 10
Church Building	107 35
Leper Church Building	32 00
Leper Asylum	17 35
High School Building	10 00
Bible School	1,040 53
Native Workers Support	1,790 55
Missionary Support	1,343 53
Children's Fund	873 43
Children's Fund—Home	274 59
Chicago Missions	3,138 78
Canton Missions	725 22
Ft. Wayne Mission	1,190 65
Kansas City Missions	2,980 67
Youngstown Mission	8,843 75
Toronto Mission	1,215 72
Nampa Mission	345 88
Lima Mission	395 03
South America	546 89
South America Pledges	20,305 26
Mission Home Fund	224 45
Old People's Home	3,382 94
Orphans' Home	5,322 99
Sanitarium	36,242 50
Loan Fund	11,363 33
Interest Fund	3,738 60
Church Building Fund	97 98
Bible Fund	346 90
Not Specified	350 00
Burkhard Children Ed. Fund	33 50
Tuition Fund	326 80
Sundry Funds	654 85
Total	$134,908 10
Less last year's Gen. Treas. and Supts. Balances	10,189 59
Total for year	$124,718 51
Less transfers, loans returned and other money counted twice	19,569 72
	$105,148 79

Other Institutions not Under Board

Old People's Home, Pa.	$ 7,030 53
Children's Home, Pa.	3387 67
Welsh Mt. Mission	254 40
Philadelphia Mission	628 38
Lancaster Mission	637 01
Columbia Mission	194 77
Lancaster Co. S. S. Mission	1,007 40

Rundschau

Russia	794 50
China	612 15
India	30 00
Africa	10 00
Armenia	39 70
Bowery Mission	1 75
Altoona Mission	1,092 81
West Va. Mission	60 00
Kansas-Nebraska Mission Board	709 12
Indiana-Michigan District Conference Mission Board	440 96
Total	$ 16,931 15

Grand total handled by the Board and its institutions		$134,908 10
Grand total handled by institutions not under Board		16,931 15
Grand total handled by Church through institutions		$151,839 25
Less last year's balances	$10,189 59	
Less money handled twice	19,569 72	
Less money institutions not under Board	16,931 15	46,690 46
Grand total of actual offerings received by Board		$105,148 79
Grand total of actual offerings received by Church		$122,079 94

This is $11,608.22 more than any previous year received by the Board in its history, and $4,692.49 more than ever before in any one year by the Church so far as we could ascertain, by the Church and her institutions. This does not include the numerous gifts of charities given by the different congregations for various worthy causes outside of the church institutions, besides the evangelistic work done by individual congregations. A conservative estimate would put the amount easily at $150,000.00. Then taking the membership of the church and dividing it into the sum given you can readily see how much was given per capita, which will measure up well with other denominations.

Respectfully and prayerfully submitted,
G. L. Bender, General Treasurer,
Elkhart, Ind.

Cash Balance held by Gen. Treas. at Elkhart, Ind., May 1, 1914

Evangelizing Fund	$ 429 15
General Fund	1 04
India Gen. Fund	59 87
Hospital	730 43
Bible School	985 53
Leper Church	32 00
Leper Asylum	13 35
Native Workers' Support	540 55
Missionary Support	193 53
Esch Bungalow	71 90
Children's Fund	373 43
Children's Fund—Home	126 59
Chicago Missions	26 33
Ft. Wayne Mission	99 52
Ft. Wayne Bldg. Fund	313 89
Canton Mission	88
Lima Mission	25 42
Youngstown Mission	1 34
South America	365 89
South America Pledge Fund	105 26
Old People's Home	13 05
Orphans' Home	25 72
Burkhard Children Ed. Fund	33 50
Church Bldg. Fund	97 98
Bible Fund	21 90
Loan Fund	398 00
Interest Fund	1,021 30
Sanitarium	1 00
Total	$6,108 35

G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Obituary

Gindlesperger.—Sarah Catharine, daughter of Bro. Henry and Sister Katie Gindlesperger of Hollsopple, Pa., died May 29,; aged 5 days. Buried on the 31st at the Stahl Church. Services conducted by Bro. L. A. Blough.

Blough.—Bro. A. W. Blough of Westmont, Cambria Co., Pa., died June 21, 1914. Funeral services on the 23rd at the home by Jas. Saylor. Buried at Grantview Cemetery. Bro. Blough was a member of the Mennonite Church for about 37 years. He had been of feeble health for the last few years, but he seemed to have a strong faith and hope in God and willing to depart from this life.

Zook.—Margaret Magdalena, daughter of D. B. and Lena Zook, of Akron, Ohio, died June 14, 1914; aged 3 y. 9 m. 16 d. With her parents and older brother, little Margaret had gone to the home of her grandparents, David and Magdalena Zook of Wayne Co., Ohio, on Tuesday, June 9, apparently in good health. Next day she was indisposed, but not until Saturday was the nature of her sickness—diphtheria—known. Approved treatment was at once administered, but the next morning she quietly fell asleep. She suffered but little and was very patient through her sickness. Burial took place on the evening of the day on which she died at Mt. Zion Cemetery near Sterling, Ohio.

Smeltzer.—Christian Smeltzer was born in Elkhart Co., Ind., April 28, 1856; died at the home of Benjamin Herr near Nappanee, Ind., June 9, 1914; aged 58 y. 1 m. 11 d. He was never married. He leaves to mourn his departure 1 brother (John) of Nappanee, also some nephews and nieces. During his sickness, as he realized that his earthly career was speedily drawing to an end, he saw the need of a Savior and about 10 days before he died was baptized on confession of his faith. He regreted his great mistake in so long delaying the one thing needful. May this

(Continued on next page.)

Items and Comments

A severe wind storm passed over Minnesota and Wisconsin, June 24, causing much damage to property and the loss of seven lives is reported.

In a violent earthquake which visited southern Sumatra, June 26, many are reported killed or injured. The island has about 3,500,000 inhabitants, of whom about 5,000 are whites.

The recent Annual Meeting of the Church of the Brethren at Seattle, Wash., was well attended, and good interest prevailed from beginning to end. Hershey, Pa., was selected as the place for holding the next meeting.

"The 37,000,000 people living in Dutch East Indies are divided according to their religious beliefs as follows: Mohammedan, 35,000,000; heathen, 1,500,000, and Christian, 500,000. This field has twelve Protestant societies at work with 266 foreign missionaries."

A recent demonstration in London, England, of the telecograph, "an electrical invention which reproduces a photograph at a distance as easily as an item of news," is said to have transmitted photographs at a distance of 600 miles, and hopes were expressed that soon photographs would be transmitted in this way across the Atlantic.

According to the report of the bishops of the United Brethren in Christ more than three-fourths of the conferences of that church have declared themselves in favor of organic union with the Methodist Protestant Church of America. Arrangements are being made for a referendnm to the members of both organizations to decide on the question finally as to whether the union between the two denominations shall finally be made.

The historic city of Salem, Mass., was visited by a destructive fire June 25, and half the city laid in ashes. The financial loss is estimated at $12,000,000, and about 18,000 people were made homeless. Thus in the course of a few hours the work of men for generations has been brought to naught. Relief has been pouring in upon Salem, and preparations to rebuild the town are in progress. The response on the part of people in many sections to the needs of the stricken city have touched the tender side of humanity, and the beauty of human sympathy is once more brought to view. "Blest be the tie that binds."

An item of curious interest appears in one of our exchanges. J. D. Rockefeller is not only a close student of oil but also of the Bible. Finding in Exodus 2 a reference to "pitch," the officers of the Standard Oil Company saw enough in this to send a man to Egypt to investigate. Examining what is said to be the identical ark in which Moses was when found by Pharoah's daughter, he decided to sink a few wells. As a result, a number of paying wells are now owned by Standard Oil in Egypt. Thus has the Biblical tale not only been proved true, but Standard Oil has become further enriched because of it. Greater riches are in store for those who search the Bible, not for earthly but for heavenly treasures.

The protocol signed by the "A B C" mediators from South American countries and representatives from the United States and Mexico provides that as soon as a provisional government shall be established in Mexico all countries involved will immediately recogniize it as the defacto goverment of Mexco, and Mexicans themselves are to decide upon what the provisional government shall be. The United States binds itself not to demand any reparation from Mexico for anything that has occurred in the waters of Mexico. This leaves the situation practically as it was before the exciting days when the United States demanded an apology from Huerta. But inasmuch as the heat of war largely disappeared during the mediatorial efforts, their efforts must be accounted a success.

(Continued from preceding page.)

be a warning to others who are also not heeding God's emphatic command, "Remember now thy Creator, in the days of thy youth." He was buried at Yellow Creek. Funeral services conducted by J. W. Christophel and David Burkholder.

Segrist.—Bro. Jacob Segrist died June 14, 1914, at the home of his son John, one mile north of Chambersburg, Pa.; aged 78 y. 9 d. He is survived by one son, with whom he made his home, and also one daughter (Mrs. Stephen A. Lehman of Chambersburg.) The deceased was a consistent member of the Mennonite Church for many years, a regular attendant at church services, and a staunch witness against worldliness. He also stood firmly for the simplicity of doctrine and practice of the confession of faith as taught in the Scriptures and advocated and upheld by the forefathers. Burial at the Chambersburg Mennonite Church June 17, 1914. The services were conducted at the house by Daniel E. Kuhns and at the church by Joseph H. Martin and W. W. Hege. Texts, I Pet. 1:3, 4, and Job 16:22.

Weaver.—John S. Weaver was born Oct. 26, 1847; died June 5, 1914; aged 66 y. 7 m. 9 d. His sickness started a few days ago. He died in Mercy Hospital, Canton, Ohio, where he had an operation performed June 3. He stood the operation well, but his sickness was too far advanced and he died of urmia. He was married to Magdalena Hochstetler, May 3, 1877. They lived in matrimony 37 years. To this union were born 4 daughters. Two of them preceded him. He leaves his widow, 2 daughters, 1 grandchild, 4 brothers, 3 sisters, and a host of relatives and friends.

He was buried June 8. A large concourse of friends attended the funeral. Service by M. A. Mast at the house and at the Walnut Creek Church by S. H. Miller (text, II Tim. 1:12) and M. A. Mast (text, I Cor. 15:10).

Keener.—Fannie (Stauffer) Keener was born in Schweinforth, Bavaria, Germany, July 11, 1826; died June 18, 1914; aged 87 y. 11 m. 7 d. In 1842 her father, John Stauffer, a minister in the Mennonite Church, emigrated to America and settled in Lancaster Co., Pa., with 10 children, motherless, and his daughter Fannie (now deceased) who was only 14 years old, would not take the voyage across the great deep before she was received into the Church by water baptism. She often talked of the time and long trip while they were sailing forty days and forty nights on the deep and expressed a desire to see the old home-land, Germany, where she spent her young girlhood days. Nov. 2, 1854, she married George H. Keener, who came from Germany at the age of 18. To this union were born 4 sons, 3 daughters, and all are members of the Mennounite Church, except the youngest who has united with the Trinity Lutheran Church. In 1877 Father Keener and family moved to near Fairview, Md. The next year typhoid fever took hold of the family and the father died at the age of 48 years. Six weeks later the youngest daughter died. Sister Keener was a widow for 36 years and the oldest member in the Reiff's congregation at her death. She made her home with her daughter, Sister Martin. Nearly four years ago she had a slight stroke and fell to the ground, sprained her muscles, could not walk and was confined to her bed almost four years. Through faith in her Redeemer who died for her she was fortified to bear up patiently in her affliction and say His will be done. The writer at different times was present when her meal was brought in, and she would always bow her head and give thanks to her Maker for the blessings He bestowed upon her, and for every kind act the family or anyone else did for her she would always say, "Thank you." She would often express her weakness, and say, "The spirit indeed is willing, but the flesh is weak." She was willing to make right anything she had made wrong. She often expressed a desire to go to her rest. About 1 o'clock on the morning of June 18, she called her daughter to her bedside for a farewell kiss and calmly laid her hands on her breast and without a struggle calmly fell asleep in Jesus. As far as she has followed Christ, may her kind deeds still live on memory's pages to her mourning friends who had the care over her while in her affliction. The Lord reward them for all they have done. She was buried at Reiff's Mennonite graveyard. Surviving her are 4 sons, 2 daughters, 34 grandchildren, 23 great-grandchildren, and 1 brother, Augustus Stauffer, living in Lancaster Co., Pa. The officiating ministers were David Lesher at the house, H. Baer (from II Tim. 5:6-8), and C. R. Strite (Rev. 14:13). Peace to her ashes.

"Blessed hope that in Jesus is given,
In all our sorrows to cheer and sustain,
That in the bright mansions of heaven,
We shall meet our loved ones again."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 9, 1914 (Gospel Witness Established 1905) No. 15

EDITORIAL

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

God wants your service, your testimony, your time, your money; but first of all He wants yourself, your life.

"Greatness through Service" is our Sunday school lesson for next Sunday. The ambitious man serves that he may become great. The man of God serves because he has been "bought with a price." And in so doing he gives evidence of a kind of of greatness which can not be attained through self-exaltation.

Patriotism is a theme now prominent in the minds of many people. Writing on this theme Paul says, "Our citizenship is in heaven." It suggests to the reader the highest form of patriotism—a loyalty which seeks the glory of God and the good of fellowmen in every clime and nation. There are no national boundaries in the patriotism of the truly enlightened child of God.

"Lord, teach us to pray," is one of the requests made by the disciples of their Lord. Christ taught them both by precept and by example. In response to their request He gave them a model prayer which for directness, simplicity, and power has never been equaled. Still more effective was His teaching through His life. A study of the prayer life of Jesus reveals the highest model known to man.

Under the caption, "War is Hell," an exchange pictures this relic of barbarism in a way befitting the subject. Keeping this in mind, we can work for the cause of peace in two ways: (1) by espousing fully the teachings of Christ and the apostles on this subject; (2) by describing war as it really is, rather than to paint it with a halo of glory, as is too often done by historians and other apologists for war. War will cease when savagery is extinct.

Worldly Amusements.—In an article which we publish elsewhere in this issue Bro. S. G. Shetler brings out many pointed truths on this subject. We trust that you may not only read the article, but measure and weigh every line of it. What intoxication with strong drink does for the body, intoxication with pleasure does for the soul. Many have been robbed of the joy in the Lord in the soul by being so absorbed in the pleasures of this world that they lost sight of the joys from above. One of Satan's wily, wary, subtle tricks is to have people seek pleasure for pleasure's sake, thus closing their eyes to the fact that real, lasting, soul-satisfying pleasure comes only through following the path of duty well performed.

Brother, what did you do with your Gospel Herald that had the report of our recent Mission Board meeting at Berlin? You have probably read the report, or most of it. But if you have that paper handy, turn to that part of the report which defines the attitude which all our missionaries are expected to take with reference to those peculiar tenets of faith and practice which distinguish the Mennonite Church from most other churches. Then reflect that since every earnest Christian worker is a missionary in the truest sense of the word, and since you belong to that class of workers, it would be an excellent thing if we would all yield ready obedience to the requirements therein set forth. What is good for missionaries is good for all other Christian workers.

Unconscious Influence.—During the recent Mission Board meetings at Berlin, Ontario, the missionaries held impromptu services in the quiet shade furnished by a high board fence during the late afternoon hours. There, as the Spirit led, inspirational meetings were held which will doubtless mean much for the cause of Christ. In the little congregation there assembled sat a silent listener whose modesty constrained her to keep silent while others spoke, but she "pondered all these things in her heart." The meetings over, she meditated upon what she heard. The Spirit prompted her to put her meditations on paper, and the result is one of the most spirited and practical articles which we have received for a long time.

This is one of many illustrations showing the power of unconscious influence. Nothing was intended by those meetings but mutual edification. Yet there are perhaps dozens of ways in which the influence of the testimonies there given is already manifesting itself in different fields. What God wants of His people is faithful service, faithful testimony, holy living. We need not concern ourselves as to our influence when our whole heart and life and affections are fixed upon the glory of God for His assurance that our labor is not in vain in the Lord will insure results. The most powerful influence is that exerted by those who are conscious of nothing but the glory of God and the extension of His kingdom.

Discipline.—One of the most important rights (duties) of the Church is the discipline of its members. To some the word discipline is another name for punishment, but for those who know its meaning and value it stands for the highest interests of all concerned. It is that restraining and

commanding and uplifting influence which strengthens and ennobles all who come within its sphere.

When Peter wrote, "Feed the flock of God which is among you, taking the oversight thereof," he said, in other words, Give sound teaching and exercise wholesome discipline. Did you ever stop to think how much there is in the gospels and epistles in the way of admonition to Christian people? These things are very unwelcome to the disobedient who hate everything in the form of "rules." The faithful child of God welcomes them because they are an expression of God's wisdom and goodness to man.

Whenever a man steps aside from the path of virtue or holiness he is on the road to ruin. It is a positive injury to him and to the membership at large to allow any member to go on that way without an effort to reclaim him. Thus dishonest business methods are an indication that there is something radically wrong with his integrity; gay clothing is an evidence of pride; vulgar language is an evidence of impurity in heart; grasping after money is an evidence of covetousness; pleasure-seeking is an evidence that the love of God is growing cold in the heart; living in luxury is an evidence of selfishness and a lack of love for lost souls; evidences of malice toward others are also an evidence of murder in the heart; lack of interest in the work of the Church and a willingness to take hold and help is an evidence of a leanness of soul—and so we might go on indefinitely showing how that inconsistent living is an evidence that not all is right within.

The Church neglects a very great duty and privilege when members are allowed to drift into any or all of the channels mentioned without an effort to reclaim them. Inconsistent members should be looked after and dealt with not as a matter of punishment for their wrong doing, but because of love for their souls and for the wellbeing of the Church. How they should be looked after, and who should do it, depends upon the nature of the error, the character of the one in error, and the condition of the congregation. But no congregation can wash its hands in innocency when it allows any member to drift into worldliness without an effort to reclaim him. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one." We know that offenders, as a rule, resent the idea of the Church looking after their affairs, and wisdom as well as the letter of Scripture should be exercised in their discipline; but their unwillingness to be disciplined is one of the very best reasons why they need disciplining and ought to have it.

Discipline is almost a lost art in most churches. Let us prayerfully set about in an honest effort to find it again. Lack of discipline leads to anarchy and ruin. The Church prospers where scriptural discipline is the rule.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BEHOLD!

Behold how God, the Lord, of old brought Israel forth
From Egypt's bondage by His arm, and Pharaoh's wrath;
Led through the wilderness for years, because of sin,
While only two the promised land could enter in.

Behold, the heav'ns declare His praise, the gracious Lord,
And sinners saved by sovereign grace His love record.
Behold the day of grace is now, salvation's free
Through God's beloved Son, Who died on Calvary's tree.

Behold, in Zion, God a Precious Stone hath laid;
Now peace with God, through Jesus Christ, is fully made.
Behold what marvelous love God hath bestowed on those
Who, in His Son, long ages back, in grace He chose.

Behold the glories of "That Day," the future bliss,
For sinners saved by sovereign grace—how wondrous this.
Behold God's judgments yet to come, as real are they
As all the joys in Christ for those redeemed for aye.

Behold, the day of grace is now, for sinners lost
Who feel their need of Christ—Who paid redemption's cost;
Behold the love of God, in Christ, so full and free
For all who make His finished work their only plea.

—Selected.

THE CHURCH AT WORK

By D. N. Gish.

For the Gospel Herald.

There was a day when the Bible was more generally read than at the present time; when it was used as a text book in the secular or day schools; when text verses and special chapters were committed to memory and the singing of hymns and sacred songs in the public schools was the rule instead of being the exception.

Is it Worth While?

Christ's gifts to those whom the Father has given him: Jno. 17:2. Eternal life; v. 6, the Father's name; (Vs. 8-14 the Father's words (V. 13) His own joy; (V. 22) His own glory.

Seven times Jesus speaks of the believers as given to Him by the Father (Vs. 2 ,6, 9, 11, 12, 24.) Jesus Christ is God's love-gift to the world (Jno. 3:16) and believer's are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ—Scofield.

When to Begin?

One hundred years before the child is born. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. Mark 7:21: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, inconsistnet, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God. Having a form of godliness but denying the power thereof: from such turn away" (II Tim. 3:1-5).

The child knows nothing as he ought to know it until he is taught. Those that are in the flesh can not please God, "for the carnal mind is not subject to the law of God, neither indeed can be." Religion is the link that binds us to God. Our thought of the world determines our life; our thought of God determines the soul. "As a man thinketh in his heart so is he" (Prov. 23:7).

To teach morality without religion is to make infidels of our children. "Though we walk in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal but highty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Soil

No matter how we may try to evade the responsibility or try to delegate the work elsewhere the divine will has designed that care of the whole body, soul, and spirit be vested in the parents. Deut. 6. This spiritual life, as a garden seed is dropped into the soil of human nature and

springs up unto **everlasting life.** The sower is the **Son of Man,** the seed is the **Word** and we are responsible for the soil we furnish. Wherewithal shall a young man cleanse his way? by taking good heed thereto according to thy Word. "Thy word have I hid in my heart, that I might not sin against thee." For more memory work commit:

"Guard my child thine eyes,
Prying is not wise,
Let them look on what is right,
From all evil turn their sight,
Guard my child thine eyes.

"Guard my child thine ear,
Wicked words will sere,
That it hear no wrong
Guard while thou art young,
Guard my child thine ear.

"Guard my child thy tongue,
That it speak no wrong,
Set the watch of Truth before it,
Let no evil word pass o'er it
Guard my child thy tongue.

"Ears and eyes and tongue
Guard while thou art young,
For alas! these busy three
Can unruly mebmers be
Guard while thou art young."

Millersville, Pa.

A RIGHT VIEW OF SIN

Failure to realize God's holiness, and His awful majesty, has led oftentimes to the excusing of sin. The slightest turning aside, when viewed in the light of the Holy Scriptures, is terrible, and should cause sorrow of heart and trembling before the Lord. (Psa. 119:120). But, alas, our conscience has been lulled by the excusing of **little things,** as we have called them, though nothing that is wrong, however slight, can be looked upon as small and unimportant before God. It is a sad thing to quiet our conscience, for this will only make the next wrong action easier. When we remember that **one** act of disobedience in Eden has brought death and all the sadness into this world, how sin, in every form, should be hated in those who are saved by the finished work of Christ. How can we excuse our falling short, in view of all it cost God the Father to give His beloved Son to **live** on this earth and then to **die,** bearing the wrath which we deserved.

Oh what sorrow there ought to be daily that we fail as we do. We have become accustomed to look at sin from **our** standpoint, not from **God's.** Hence sin does not trouble us as it should, for we excuse ourselves. How solemn in view of all it meant to our beloved Lord to redeem His people from **all** iniquity (Tit. 2:14).

While we praise God that our sin was laid on Christ, and that we are freed from sin by His poured-out blood, let us not think lightly of any act of disobedience, but because of such wonderful love, so unreserved, let us seek for grace to fear the least departure from God either in thought, or word, or deed. If our hearts were in the right attitude, what trembling and heart sorrow there would be in these days when sin is allowed and we are not humbled. Do we wonder that children are not troubled and concerned about sin, when they see that we think so lightly of it?

There are many forms of evil which are tolerated in these perilous times, even amongst those who profess to bear the name of Christ. Let us grieve over these things and seek, by God's grace, to walk humbly in His fear, that we may see the exceeding sinfulness of sin, and our own weakness. Oh that we, if born from above, may lay aside every weight and the sin which doth so easily beset us, that we may, in God's mercy, **run** the race which is set before us (Heb. 12:1). If sin is excused, it must hinder growth in grace, and spiritual progress in every way. Oh that we may look at sin from God's standpoint and grieve over the slightest fall. Shall we notice what sin is said to be in God's unchanging Word? We need constantly to bear in mind what sin has brought into this world, and its terrible influence even over those who are saved by grace, if they are unwatchful. We are told in I Jno. 3:4 that **"sin is the transgression of the law."** By nature, we were all transgressors, and even now those who are saved by grace are **in a law** to Christ, and the least departure from His law is sin (I Cor. 9:21). Oh what watchfulness there needs to be, that we may be kept from sinning against God. The Holy Scriptures **in the heart** will help saved ones (Psa. 119:11), and, if there applied by the Holy Spirit, they will bring our thoughts into captivity to the obedience of Christ (II Cor. 10:4, 5). Then even our thoughts, which so often wander and grieve God, will be well pleasing unto Him (Psa. 19:14).

God, in wondrous love, has given His truth. Oh that we may store it within our hearts. Moreover, we are told that when we **know to do good and we fail to do it, this is sin** (Jas. 4:17; Jno. 7:17). How heart searching are the Scriptures. Again, we read that **"the thought of foolishness is sin"** (Prov. 24:9, cf. Eph. 5:4). May we also remember what is written as to the **foolishness** in the hearts of children, and not by any means encourage it, for it is sinful—even in the young (Prov. 22:15). Furthermore, how we should tremble as we read Rom. 14:23, **"Whatsoever is not of faith is sin;"** and I Jno. 5:17, **"All unrighteousness is sin."** Oh that we may, in God's mercy, see the sinfulness of excusing sin in ourselves and in others, and seek to be watchful and to hate sin—as those saved by grace hate it (Rom. 6:11-14).

WHAT SHALL THE END BE?

What shall the end be? Stop, I pray,
For quickly comes God's Judgment Day.
What shall the end be? After death
There is the judgment, Scripture saith.

What shall the end be? Have you thought
How all of earth will come to nought?
What shall the end be? Sin doth lead
To endless death, yet few give heed.

What shall the end be of God's foes,
Who on this earth their own way chose?
What shall the end be?—Dark despair!
Yet few are troubled anywhere.

What shall the end be? Think of this,
For anguish is as real as bliss.
What shall the end be? None can tell
The awful doom of those in hell!

What shall the end be?—loss for aye!
Yet sinners trifle in this day.
What shall the end be? Death or life—
Eternal bliss, or endless strife?

What shall the end be? God is true;
All that is written He will do.
What shall the end be? Wrath is real,
And this lost ones will surely feel.

What shall the end be? When too late
Sinners will see their lost estate!
What shall the end be—can you tell—
Of sinners lost for aye in hell?

—Sel. by J. L. S.

HOLINESS

Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me it brought an inexpressible purity, brightness, peacefulness and ravishment to the soul and that it made the soul like a field or garden of God, with all manner of pleasant flowers, that is, all pleasant, delightful and undisturbed; enjoying a sweet calm, and the gentle, vivifying beams of the sun. The soul of a true Christian appeared like such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun. —Jonathan Edwards.

I like those pictures in which the author dips his pen and draws a portrait of thought and character for the enrichment and uplift of man.—S. B. Landis.

If there is no religion in the home, the children will not be at home where God is.—D. N. Gish.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

Greeting in Jesus' Name:—This finds us in the work us usual. The weather has been unusually cool for several days. We like our new home very well and are just anxious to have the hall fixed up that we can have our services in the same building. Sister Ella Smucker came back this week from Virginia to assist in the work again.

Following is given a list of donations received during the month:

Friends, Spring City, Pa.	$ 2.50
Souderton Bible Study Meeting	10.00
Cross Roads Sunday School Meeting	13.68
No. 106	2.00
No. 107	.75
No. 108	5.00
Mattawana S. S.	9.25
No. 109	1.00
No. 110	1.00
No. 111	1.00

Yours in His service,
J. L. Stauffer.

Kansas City, Kans.

(200 S. 7th St.)

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed—Delight thyself also in the Lord and he shall give thee the desires of thine heart."

On June 23, Bro. Mininger returned from his trip to the East.

Bro. M. C. Lehman and family and Bro. Allen Erb and wife, spent Sunday June 28, at the Mission. The brethren filled the appointments at the two stations. Bro. Erb's returned to their home the same night, and took with them to the country the two little Mahoney girls. On June 30th a mother brought her two children, a boy and girl, here through a rain storm she being a widow. Her husband committed suicide four years ago, on account of financial embarrassment. They are now awaiting a home in the country for the summer. Yesterday afternoon sorrow and death entered the home where two of our little Sunday school girls live with their aunt. Her husband came home intoxicated, and began quarreling with his wife. When she called for help he shot and fatally wounded her, then killed himself. The little girls, aged seven and nine, being in the house, witnessed the tragedy. The same afternoon we attended a funeral a few blocks from the Mission, where the mother was called away without any evidence of being saved, four more children being left without a mother's care. This proves surely in the midst of life we are in death.

We are glad to say that two of our number who had gone back into the world have again started in the Christian life. Pray for them that they may remain faithful. We are having refreshing showers every few days. All nature seems to be rejoicing.

In the Master's Service,
Lena Horst.

July 2, 1914.

Orphans' Home Letter

By A. Metzler.

Last week three children were admitted into the Home from Altoona, Pa. The family of five (Campbell children) who were admitted into the Home from Jet, Okla., two years ago were this week returned to their father. They will start up housekeeping with their father, their mother being dead. Three of them were received by baptism into the Church while here.

Bro. John Blosser of Rawson, O., was with us over last Sunday. Saturday evening he held memorial services at the Home for the two little ones that recently died while we were under quarentine. Sunday forenoon he officiated at the baptismal services at Bethel Church, when seven of the Orphans' Home inmates were received into the Church by baptism. In the afternoon he conducted communion services at the Home, where twenty-four members of the Home family, including inmates, partook of the sacred emblems and also observed the ordinance of feet washing, besides a number of the brethren and sisters from the community who had gathered in to worship with us. We enjoyed a glorious season of refreshing together.

These services were held here at this time because the Home was held under quarentine on account of a case of membranous croup at the time the baptismal and communion services were held at Bethel, on May 31. At that time 17 converts were received into the church by baptism, making 24 altogether, while three of the nimates who were placed into private homes before baptism was administered were recently received into the Church at Woolftrap, Va. All of these are young people. In the last 14 years more than one hundred of the Orphans' Home inmates were received as members into the Mennonite Church and less than half a dozen of these were of Mennonite parentage.

On July 2, the Logan County Sewing Circle met at the Home for an all-day sewing for the Home. There were 38 members present. We are grateful for these consecrated services. West Liberty, O.

THE SUMMONS

By G. J. Lapp.

For the Gospel Herald.

Again another calamity is recorded in the annals of maritime history. The sinking of the S. S. "Empress of Ireland" with the terrible loss of human life has cast a gloom over the whole world. Last Saturday evening, as a number of missionaries and friends were gathered in a missionary meeting several Salvation Army workers came holding in their hands the telegraphic news of the disaster They had received the news direct from Canada because so many of their number had found their watery grave at this time. 109 Salvation Army officers and workers had gone down with the ship. They were on their way to attend an international convention of the Salvation Army but never reached their destination. We received the news in less than three hours after the event occurred, showing us how small the earth is after all, and how near we may be to each other if only we are willing to keep in sympathetic touch with each other through prayer.

Upon receiving the news of the disaster to the "Empress of Ireland" nearly every one exclaimed, "Oh, the brevity of life!" It brought to mind at once the Savior's words, "Be ye therefore ready, for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44). On Monday morning when we went to the market to buy some things, we stopped at the Salvation Army office (This is the headquarters for all India) to inquire regarding any more news from the ill-fated ship and they showed us the telegrams which only verified the previous ones. During the conversation the one officer said with tears in his eyes that he thanked God that the workers of the army knew how to die. We were glad indeed for his confidence in his fellow workers and the thought at once came to us, "I wonder if all on board the ship were as ready for the summons." But following that thought came a still more searching one: "I wonder if God's children are all doing their duty in bringing the Gospel message to the lost that they too may be ready for the summons." Many a

passenger on that ship, if they were lost, went down unsaved because of the lack of personal interest in them by some one who might have won them for Christ. The grave responsibility **does** rest upon those who hear the message and will not receive it but what of us who miss so many golden opportunities of speaking to souls concerning their eternal interests?

The summons then, coming to all as it does, naturally places the responsibility upon those who are ready and have the opportunity to help others to be ready, upon those who hear and either neglect to heed, or who heed and come to Jesus; and upon those who may directly or indirectly make known the message to those who do not know the real meaning of the summons.

As was voiced by one, such calamities as come over the human race on water and on land ought to be a 'clarion call' to the Church to put forth more faithful efforts to save the lost. "For in such an hour as ye think not," whether on the sea in a ship, wrecked by another or on the rock or icebergs, or in the railway train smashed into by a freight or passenger or fast express coming from the opposite direction, reaping a harvest of mangled bodies, broken bones, separated families, parentless children, untold suffering in this world and in the world to come. Heaven may be richer, but what of those who have no hope? Shall these go into everlasting torment and at the last day point the finger at you or me and say that they are there because you or I cared nought for their souls? Culture, intelligence, our pride of learning, previous training, care in approaching people, and our timidity will never excuse us if we have rested on any of these to the neglect of some soul whom we might have led to Christ.

"The Son of man cometh." He does not announce the hour but how terrible the responsibility as we see "the time approaching." None of us can believe that the end is far off. The signs of the times are too evident to remain unconcerned regarding these eternal verities that are staring us in the face. Will we then go on in the same old way and be concerned for ourselves and our families only and not seek to bring our friends, neighbors, school-mates, fellow workmen in shop, store, or factory, those for whose training in various ways we are responsible, those who are degraded and sinful, those who care not for themselves, those who are skeptic or infidel, those who may have a name to live and are dead, in fact all those who are not ready for the summons when it does come? **The Lord is coming soon.** Any reader of Holy Writ who reads with the eye of faith and a full trust in God and whose understanding is illuminated by the Holy Spirit does not doubt this fact. He knows it as much as he knows that he is saved.

Now brother, sister, just help others to know it too, in some way or another. The one to whom you may talk may resent what you say. It is much better to have him resent than to have him sit by quietly and perhaps agree with you, yet not accept. An indifferent individual is an awfully hard person to reach. We who are saved look forward to our summons with joy because eternal life is our possession.

Our best message to the world is to (like the crystal stone) shed the radiant beams of hope and sunshine into darkened lives. We can do that by the joyous lives we live in Christ Jesus and by the personal interest we take in the welfare of those with whom we come in contact. Seeing this living testimony radiating from us they will not be hard to approach. We must be lacking something if everyone we speak to treats us as if we were an iceberg that has no warmth. Perhaps you need a closer touch with the loving Savior and imbibe from Him that warmth of soul which He manifested toward even the worst of sinners.

May the Spirit of God deeply impress us all with the need of more diligent soul winning.

Simla, India, June 3, 1914.

MANAGING THE WORK OF THE MISSION BOARD

In the Stations, and in the Church at Large

By J. S. Hartzler.

For the Gospel Herald.

(Discussed by Bro. Hartzler at the Annual Meeting of the Mennonite Board of Missions and Charities recently held at Berlin.)

This is a very technical subject and I need not say that it is a vital one. The attitude manifest in the Church and in the mission stations shows that. The lack of workers in our missions and charitable institutions is another proof that something is wrong. Locating the trouble and providing the remedy is not so easy. Because of this, and because of some of the things which I want to say very frankly and with the spirit of fervent love and helpfulness are the reasons for writing and reading this paper instead of speaking extemporaneously.

May it be thoroughly understood that I am not casting any reflections either on the members of the Board or on the workers in the mission stations. Both are manifesting a most noble spirit of sacrifice. As for the men at the head of the Board, they are among the best in the United States and Canada. You can not get better ones.

That there is something of a breach which has worked itself into the triangle composed of the Church on one corner, the workers in the stations on another corner and the Board on a third, must be accepted by every one who has looked closely into this matter. The removal of this breach would solve many problems for the Board and would make a part of the program for this meeting quite unnecessary. But the fault is not wholly in the Board nor in the mission stations. The Church has her part of the blame to bear. The many answers which I received to letters sent out to people of widely different occupations and thought were great eye-openers to me. A call for suggestions as to how to better conditions brought almost a unanimous answer—get a more complete unity between the stations and the Board. This does not mean that there is enmity between them but that other interests are keeping them from studying out the leading problems in mission work together, the members of the Board being in such vital touch with the work in the stations and their visits being so frequent that the workers get inspired with the work of the Board while the Board member goes out loaded with knowledge for the Church which he gives out freely thus drawing the Church and the mission closer together. But this condition can never be so long as the Board members are so utterly over-crowded with work. And in many cases the Church is working in such a way as to increase that burden. My brethren, Yoder, Miller, and Shoemaker—President, Vice-president, and Secretary of this Board—have you not by mouth and letter received reflections like this? "We want you to hold Bible conference (or revival meetings) for us. We asked you last year and year before, but you are slighting us and going to other places. I do not know what is the matter, whether it is that we are so bad or what." Thus they are driven to other work while their work should be mainly in the interest of the Board as it pertains to missions. At least one of these men or some one else should give his whole time and attention to this work and hold no more Bible conferences or revival meetings than are needed to help him in the one object in view—the furtherance of the mission cause.

(Continued to page 245)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE MOTHER AT HOME

By George S. Keener.

For the Gospel Herald.

We often hear people pronounce the word "mother." We want to say something about what a true mother is to her children. When I was a boy at the age of about thirteen, in our neighbor's field in a family graveyard on a rough polished stone were these words cut on the head stone:

"Here lies our dear mother, under ground,
The best friend on earth we ever found."

No one but a true mother can feel the power of love for her children. When in our helpless condition in our mother's care, lying in the rocking cradle, notice the languid eye and the smiling look of a dear mother when she looks upon her child. She wonders what will become of her child. In this way the mother has often watched till her eyes were dim with tears streaming down over her cheeks. No burden is too much for a good mother to help get her child ready for the bed at bed time; no trouble for a kind mother to get out of bed in the midnight hour and throw a mantle around her shoulders and see about her little jewels, to see whether they are well covered over; no task in the morning when the mother hears their cry in the back room and bring them out to the warm stove, help them put on their little stockings and shoes and get them ready for their morning meal; and how ready and willing she is to search for the lost toy that is lost in the back yard while playing there the evening before.

How ready the good mother was when we could not find our little coat or sometimes our hat; how willingly she would leave her work and help us to look for them. Many a dear mother grows old, faded and feeble long before her time, because of her continual care of her children and her household. It may be her boys and girls were not thoughtfully considerate and helpful when they became old enough to be of service in a household. Dear reader, when you read this if you have ever had a good mother or have one living, don't forget her as a mother. We can never repay Christ as a Savior for what He has done for us; neither can we repay our dear parents for what they have done for us. Well can I remember when a little school boy I would often ask my dear, dear mother to help look for my mislaid or lost writing pencil and with a kiss and a smile she would help to find what was lost.

The writer's dear mother is living yet.* If she is spared to live until July 11, 1914, she will be 88 years old. I pay her a visit once a week and quite frequently we are together with four generations and talk about the past, when fond recollections come to our memory. Well can I remember one bright sunny Monday morning at the wash tub my moither said to us children, "today I am forty years old." I looked up into my mother's face and I thought how my mother reminded us of the common saying, "Twice a child and once a man." Boys and girls, when you read this never forget your dear parents who so livingly and tenderly cared for you, shared all the sorrows and turmoils of life with you when you were young, and when they get old don't forget to give them. Go visit them often. Cheer them up in their old age. Rememer you may get old too some day. If you do this the heavenly blessing will be upon you again. Remember Paul says, "Whatsoever a man soweth, that shall he also reap." "Honor thy father and thy mother, which is the first commandment with promise."

Whose love can ever equal that
A mother has for one—
Who rocks the baby to its sleep
A daughter or a son.

With careful eyes she's watching
And for its life she prays
In later years she's pleading
So that her child ne'er strays.

Now that your childhood days are past
Will you not make haste and say
"I'll not forget my mother dear—
Not to my dying day.

I'll wash the dishes—scrub the floor
Prepare whate'er I can
Until at last she goes away
Into that happy land?"

Hagerstown, Md.

*Since the above was written our brother's mother has gone to her long home. He will no more have the privilege of visiting her here, but the cheerful thought remains that there is awaiting on the other shore a bright reunion where the family of God may be together forever.—Ed.

FAMILY WORSHIP

By Oscar Burkholder.

For the Gospel Herald.

If there is anything that is needed in the Christian home today, more than anything else, I believe it is family worship. Ministers, as a rule, do not find out in which homes the family gathers around the altar daily, because when they visit in the homes of the members they are invariably requested to conduct the devotions morning or evening, as the case may be. Before I was ordained to the ministry, I went into homes where no family worship was conducted, but since my ordination I have entered the same homes and was asked to lead in family devotion.

Such a condition of affairs immediately called for further investigation, and so far I have found that comparatively few of our people really do have family worship daily. Some have it only when the minister comes. Some have it every Sabbath morning, and some have it daily. This condition should not exist, for I feel that the influence of the home in our younger years will make or mar our future career.

It is true that we are sometimes tested when the hour comes for our daily devotions to God. Sometimes we have ungodly people in our homes and we are tempted to omit the devotional exercises for once. Whatever it costs us, let us not submit to the evil whisperings of the tempter but conduct our prayers as usual. We never know how much can be accomplished in the lives of those who are ungodly by just letting our lights shine in this particular manner. Anyway, we will be respected a great deal more by those same ungodly persons, if we prove ourselves loyal to our profession, than we would be if we had faltered in their presence.

I do not say whether we shall have family prayer in the morning or in the evening, but I do advocate family worship in our homes at least once a day. The quietness of that hour, the pleadings of the father for the children, the tender words of the mother for all to live a life pleasing to their Creator, will never be in vain, but will only bind more closely together the parents and children and will impress indelibly upon the lives of all present the sacredness and power of a real Christian home.

Breslau, Ont.

WHAT IS IT TO YOU?

Two hundred and ten millions are bound by Hindu caste.

One hundred and forty-eight millions by Buddhism.

Two hundred and fifty-seven millions chained by Confusianism to a dead past.

One hundred and eighty-five millions are under the spell of Mohammedan fatalism.

Two hundred millions are in Pagan darkness.—The Vanguard.

Sunday School

For the Gospel Herald.

Lesson for July 19, 1914.—Mark 10: 46-52

BLIND BARTIMAEUS

Golden Text.—Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and tongue of the dumb sing.—Isa. 35:5, 6.

Introductory. — The sympathetic character of Jesus is brought to light in the lesson before us. Though His mission on earth was the salvation of souls rather than the healing of the body, the unfortunate never came to Him in sincerity but that they were amply rewarded for doing so. His ears then (as the ear of God has always been) were ever open to the cry of the needy. In the great heart of Jesus there is room for us all. The prophecy contained in our golden text was literally fulfilled in Bartimaeus and others. But the healing of bodily infirmities was but a mere incident in the great work of Jesus. The gratitude manifested toward Him on the part of the multitudes whom He healed is but typical of the gratitude and glory found among the millions on the other shore whose experience in this life was and is that the miracle of saving grace was performed in their souls.

The Cry for Help.—"Jesus thou son of David, have mercy on me." "Hush, hush!" said many that were near the beggar, "He is on His way to Jerusalem; he has so many things to see after that He hasn't time to listen to a poor beggar. Keep still." But this did not subdue the faith or the anxiety of the poor beggar, and he cried out all the more, **"Thou son of David, have mercy on me."**

It was the voice of Bartimaeus, a blind beggar on the street. Jesus and His company were just leaving Jericho. His mission was not to care for beggars, but to see after the weighty affairs of the Kingdom. Yet He had only to hear the cry of the needy, and even a poor beggar had His attention. There is no one so lowly but that the cry of faith will reach the ears of Jesus.

This was the cry of faith. Bartimaeus had not the knowledge that some others have. He could not have given an instructive discourse on the Plan of Salvation or other great question in theology, but he knew enough that he had hopes of relief if he could only get the ear of that wonderful miracle-worker from Galilee. His was the simple, trusting faith that believed, and that is the kind of faith that it takes to save, no matter whether the supplicant is blind or blessed with sight, rich or poor, intelligent or ignorant, weak or strong. This is the point of contact between God and man.

The Response.—Notice the sympathizing Jesus. He was very busy. He had much pressing work ahead of Him. Under such circumstances the cry of a beggar would hardly arrest the onward march of the average man. But with Christ it was different. He was zealous enough to be about His Father's business, tenderhearted enough that no one escaped His notice. He stopped. It was good news for Bartimaeus. Notice the change of attitude on the part of others toward him. There was no longer the harsh criticism because of his cries, but a tender message, "Be of good comfort, arise." The influence of Jesus brought about this change. They who work in harmony with Him are sure to become sympathetic and loving and helpful, just like Himself. No sooner had Bartimaeus heard that Jesus was waiting for him than he threw aside all hindrances and rushed to the side of his compassionate Friend. "What wilt thou that I should do unto thee," was the loving request. "Lord, that I might receive my sight," was the blind man's response. It was the simple request of the believing heart. It reminds us of the assurance that "if we pray according to his will he heareth us."

The Blessing. — Jesus manifested not only His sympathy, but also His power. Having heard the request, He said to the blind man, "Go thy way; thy faith hath made thee whole." The faith of the blind man was rewarded. It was another instance showing that there is a blessing to follow every act of faith. Bartimaeus proved his faith by following Jesus in the way.

And herein is the practical lesson for us. Jesus is the author of many unmerited blessings; He has them in store in abundance, and all we need to do is to live the life of faith and we shall have them. But let us prove our worthiness and gratitude by following Jesus as did the beggar restored to sight. Henceforth he was no longer the beggar, but the devoted follower of Christ, worshiping Him, and no doubt, as opportunity afforded, ministering to Him. They who come to Christ in faith are not only blessed of Him, but in turn they become a blessing to others.—K.

Along with our activity in the work of the Lord, we must not forget to keep solid in the doctrine.—J. W. Weaver.

Employ the present wisely, since the future is uncertain.—Sel.

Our Young People

OUR MISSIONS IN INDIA

Topic for July 26

Scripture lesson—Isa. 55:1-5.

This is one of a series of topics on missions. Special effort is being made this year to provide plenty of helpful material on these topics, of which the present is a good example. Here then is a fine opportunity for an effective meeting. The cause represented by this topic is a most worthy one and should not be treated in a half-hearted manner. Begin early and prepare well. First get a good grasp of the material and then build a well-planned program. A well-built program is not one that has been piled full, but one that has been well arranged and the talks thoroughly prepared. Let every superintendent, or leader, not guess at it, but see to it that every one who is assigned some part on the program is doing his best. Let no speaker cripple the meeting by being absent. Each speaker should be well filled with the material our missionaries have so amply provided, and from this fulness work out their talks in an original form suited to the local conditions and requirements. Much has been provided and no reason can be found why anyone should have a poor meeting. Make the program your very best and then have the moral courage to work up a good attendance. If you are conscious of having made careful preparation you need not fear to make the fact known that you are going to have a good meeting. Now while there is plenty of room at the top, remember that the elevator is not running, but that you can still attain the heights of success by diligent climbing. Do not overlook the fact that hard work is a legitimate source of inspiration and enthusiasm. Be filled with your subject, be enthused over it, and it will no longer be a question what to do with your hands when addressing an audience. Get alive on your topic and you shall not lack a message for your hearers.—R. S.

There has probably never been a time when there has been so much attempt made to preach salvation by character as there is at present.—D. N. Gish.

The things which God has entrusted into your care are evidence of His confidence in you.—S. B. L.

Brethren, my convictions are that the Mennonite Church will reap the greatest results in the country districts.—J. K. Bixler.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 9, 1914

Field Notes

Bish. Andrew S. Mack, of Barto, Pa., filled a special appointment at Souderton, Pa., the evening of June 29.

A program has been arranged for an all-day Sunday school meeting to be held at Perkasie, Pa., July 11. C.

The annual Sunday school meeting held at Springs, Pa., July 4., was attended by quite a number of our workers at the Publishing House. We trust that the meeting may have had a lasting impression to the glory of God and the strengthening of His people.

An interesting children's meeting was held at Bethel Church, West Liberty, Ohio, Sunday evening June 28. The children conducted the services, which were interesting, and the house was crowded. Bro. Jno. Blosser opened the services with scripture reading and prayer. M.

Bishop Called Home. — Word reaches us that Bro. Jacob Yoder of Stuttgart, Ark., a minister since 1873 and bishop since 1886, passed to his eternal reward June 28. Bro. Yoder was a good man, loved by all who knew him. May God comfort the bereaved. Obituary notice next week.

The brethren, Jno. W. McCulloh and Joseph Gsell of Morrison, Ill., were pleasant callers at this office one day last week. They were on their way to Franklin Co., and expect to spend a month or more visiting among the congregations in eastern Pennsylvania. The Lord bless them along the way.

The quarterly mission meeting of the brotherhood in Oregon was announced to be held at the Hopewell Mennonite Church near Hubbard, Oreg., July 4. "Come with a good mission spirit," was the invitation sent out. We trust that the invitation was responded to in letter and in spirit, and that a good, spiritual meeting was held.

On June 30th, ordination services were held at Blooming Glen, Montgomery County, Pa., Bro. Wilson Moyer was ordained deacon to fill the vacancy caused by the death of Tobias Gehman. Impressive services were held. The lot was cast between eight brethren and it fell on Bro. Moyer. May he prove a faithful servant to the flock and for the master. C.

Interesting meetings are in store for the brotherhood in North Dakota. The annual Sunday school conference for the state is announced for July 20 and 21, to be held at Fairview Church near Surrey. This is to be followed by a three-days' Bible conference at the same place. Bro. S. G. Shetler of Hubbard, Oreg., is to be instructor at the last named meeting. Interesting programs have been arranged for both meetings.

Paper Enlarged.—The "Herold der Wahrheit," an excellent German paper published in the interests of the conservative branches among the Amish Mennonites, has recently been enlarged from a sixteen page to a twenty page paper, there having been added two pages of German reading matter and two pages to the English appendix. Those interested in a good, clean, orthodox German paper would do well to send for it. Sample copies may be had by sending to either the Mennonite Publishing House or to the editor, J. F. Swartzendruber, Kalona, Iowa.

Correspondence

Albany, Oreg.

"Rejoice in the Lord alway; and again I say, Rejoice." This was the prevailing sentiment among the inmates of the Linn County Poor-house on Sunday, June 21, as Bro. J. P. Bontrager and twenty-four other workers spent a portion of the afternoon with them. Bro. Bontrager preached, using Psa. 23 as a basis. We expect to continue the meetings with them as the Lord opens the way. I believe that other congregations should see to supplying like institutions in other communities. At present one of our brethren has charge of the County Farm, and seems to have the good will of the aged people.

Bro. Samuel Gerber was with us on Sunday evening, June 14. From here he and Bro. Shetler of Hubbard went to Canada, where Bro. Shetler is to remain awhile in the evangelistic work. Bro. Gerber is on his way home, to Tremont, Ill.

On Sunday, June 21, we reorganized our Sunday school. Bro. C. R. Widmer was re-elected superintendent, with Bro. Aldine Metzler assistant. May the Lord bless them in their calling.

Since our last letter Sister Nancy Hartzler of West Liberty, Ohio, Bro. and Sister S. Huber of Elida, Ohio, Brethren G. D. Shenk and O. S. Kilmer and famlies of Dinuba, Calif., have come into our midst. These all came with a view of locating, excepting Bro. an Sister Huber, who expect to return home after an extended visit here with Sister Huber's brother, Bro. J. P. Bontrager. We cordially invite all traveling brethren and sisters to stop with us. We will be glad to correspond with any one desiring to change locations. May

the Lord add His blessings to our feeble efforts, is my prayer.

Yours in love,
G. R. Bebb.

June 22, 1914.

Brandon, Colo.

On the 13th inst. Bro. J. M. Nunemaker of La Junta, Colo., came into our midst and on Sunday the 14th he preached three very interesting and helpful sermons. In the forenoon he used part of the 4th chapter of St. John; afternoon, John 14:6; evening, Rom. 1:16. All three sermons were deliverd in sincerity, and were edifying to the saint, and a warning to the sinner. We are very grateful for these visits from the brethren from La Junta. May God ever bless them. We still have no resident minister here. Pray for the brotherhood at this place.

J. C. Hershberger.

June 27, 1914.

Amelia, Va.

To the Readers of the Herald, Greeting in our loving Master's Name:—Not having seen any word in these columns from Amelia for a long time, we deem it not more than right and not less than duty, to write some. We have experienced an unusually long and severe dry spell this summer which kept many farmers from getting their main crops planted on regular time because the ground was too dry and hard to plow. But last week the drought was broken and already much plowing and planting has been done, and if the weather continues favorable still greater activity will attend farm operations this week than last week.

Oh! if only all belated spiritual work were taken up as energetically as soon as the "showers of blessing" begin to fall, as was the natural work here last week, there would be such a revival as has seldom been seen. But men everywhere seem to act as if this life meant everything and eternity nothing.

We have, as yet, a very small congregation here, numbering four families, with sixteen or seventeen communicant members.

Bro. E. K. Kauffman is our deacon. We have no resident minister here, although we are praying the Lord and hoping He will soon send us one, for the very occasional visits of our ministering brethren seem to be appreciated alike by our members and almost all the people of the immediate neighborhood, as good-sized, attentive, and very well-behaved audiences almost invariably attend. We usually hear kind words of appreciation spoken by outsiders after such meetings are all over, and we feel to urge very strongly the necessity for "more good news" for them and "more spiritual food" for ourselves. upon **Mennonite** ministers passing through this part of the "Old Dominion."

Yes, we need a ministering brother here. The people of the vicinity need him here, and we feel as if we knew that about every minister who has stopped here (since we came here) has gone away with the conviction that something ought to be done, and one or two, at least, have thought that it ought to be done by **themselves.** May the good Lord impress this more deeply upon their souls. We believe He will do so.

The climate is good, the water is splendid, the general health is very good. Of course, the three centuries of continuous farming have left the soil somewhat more depleted of plant-producing elements than have the quarter or half century's cultivation of soils elsewhere of much greater reputation; yet with the red clay subsoil in this part of the state, we are sure that things can be done to this land in a few years that would seem almost miraculous in most parts of the country. From past experience in my home state (in the north) I feel sure that with such farming as has for many a year been done here (I am speaking of by far the greater portion of it—there are **a few** model farmers in these parts, as everywhere) folks there would have long since had to quit farming for their fields would have produced no crops.

We would say to all who contemplate moving southward ,(if poor in this world's goods, as we also happen to be) that land is still cheaper here than North or West—quality considered. There is still cheap land (practically unimproved) close by us, but mostly in large tracts that could be subdivided into a number of tracts (but which would no doubt) have to be bought as a whole). I understand one consists of 700 acres and another one of 500 acres—the first has a house and a considerable clear acreage—the latter no buildings and no clear land but some very easy to clear; and further back from the railroad (we are about 3½ miles from railroad station and 36 miles from the city of Richmond) there is much that could be had reasonably. There are many more things that could be said but we forbear on account of the editor's feelings and the patience of those readers who do not wish to make a change or who do not find it a necessity.

Our apology for writing this long letter is that it is partly in answer to some inquiries we have received from brethren in other parts of the country, and partly to show ministering brethren that the necessary "natural conditions are here as well as, quoting a past visiting brother—"it looks as if the spiritual needs around here call loudly for someone to come."

We have Sunday school and young people's meeting from 10 A. M. to 12 each Sunday at the public school house—Sunday school throughout the entire year. These meetings are generally pretty well attended by the young folks from neighboring outside families and in a few cases of older members of those families, for which we feel very grateful.

Bro. David Garber was here several months ago and preached a number of very plain and inspiring sermons to a crowded house; and on June 10th Bro. Daniel Shenk came into our midst and preached that night and each succeeding night until Sunday night, holding communion services Sunday morning, during which all members here partook of the sacred emblems, and afterwards participated in the blessed privilege of feet washing.

The brethren, John Shenk's and George R. Brunk's earlier visits have been reported, and all these visits have been appreciated as giving fresh courage to saints and clear warning to sinners and we hope we may have these pleasant seasons more frequently and that God, in His infinite wisdom and goodness will sift, seek, and **send** one who will stay and become instrumental in building up among these dear people here a stronghold of Zion.

Any special inquiry as to this locality—its soil, its people, the needs of the field, or any other question not answered herein will be answered cheerfully and to the best of our knowledge and ability.

Pray for us all and for the work at this place.

Yours in Christian love,
S. A. Weaver.

June 28, 1914.

Vestaburg, Mich.

Greeting in the Master's Name:—A few lines from this place may be of interest to some. May 16 Bro. J. K. Bixler was here and preached a few live sermons, which we all enjoyed.

We have been without a minister until June 23 when Bro. John M. Yoder and family located here; so we have this need supplied for which we are truly glad.

From now on we will have Sunday school, preaching, and Bible meeting regularly. Our membership is not large, but our attendance is good and good interest is manifested.

(Continued on page 244)

Miscellaneous

A HEAVENLY VISION

My heart was sad and discouraged,
And lonely, and sick, and sore,
As I thought of the sorrows of millions,
And pondered them o'er and o'er;
Of the sigh of tired women;
Of the groan of discouraged men;
Of the cry of the broken-hearted,
That sounded again and again;
Of the wail of weeping children,
The strife that would never cease;
And I longed for Christ's coming kingdom,
For the reign of the Prince of Peace.
Then a voice came through the twilight
Like the voice of a silver bell,
And it spoke to my heart of sadness,
And this message to me did tell:

Fear not and be not discouraged;
To labor and win is thy part:
Fear not and be not discouraged,
And I will strengthen thine heart.

Then a light broke on my vision;
The mists fell from my eyes,
And I saw a heavenly being
In splendor before me rise.
And he bade me to lift the fallen;
To cheer and strengthen the weak;
To comfort the broken-hearted,
And help from above to seek.
He showed me a narrow pathway
That was bordered with love untold,
And he pointed a heavenly city
With mansions built of gold,
And his voice rang in the twilight—
A voice that was firm and clear—
And it healed my drooping spirits
With this message of love and cheer:

Fear not and be not discouraged;
To labor and win is thy part:
Fear not and be not discouraged,
And I will strengthen thine heart.

—Selected by Alice M. Sensenig.

WORLDLY AMUSEMENTS

By S. G. Shetler.

For the Gospel Herald.

Upon entering a discussion of this problem, we are reminded of the fact that even Christian professors differ as to what constitutes worldly amusements, and their effect upon those who are participants.

It shall not be our aim to enumerate many or all of them as we have found them in the field, but to speak along general lines.

We read in the Word of "inventors of evil things," and it is remarkable how busy Satan and his agents are in bringing before the people a newly coined amusement in order to break the monotony and arouse their curiosity. There are, at least, seven evils directly at the root of them, and these should help us to determine whether we should participate or discard. May we name and illustrate each of these evils:

1. **"Fleshly lusts** which war against the soul." In one of our American cities there are a few theaters right at the head of a street in the "red-light" district. Why this close proximity of theater and "resort?" About ten o'clock at night there may be seen coming from these theaters a throng of people, especially many men. Being inflamed with the vile effects of the theater, whose object is to arouse the fleshly lust, many of these men step directly into still deeper sin in these dens of infamy.

2. **The love of money,** which is "the root of many evils." A minister of the Gospel (?) acknowledged that shadow socials, kissing matches, etc., etc., were not in strict harmony with the Bible. When asked why they were tolerated and even encouraged the reply came, "They are good traps to catch money."

3. **"Honor** to the satisfying of the flesh." I once met a young man, who worked hard on the ball ground, but accomplished little when in the fields of his father's farm. I asked him why he would exert himself in the game until the sweat would roll from his face, but took such good care of himself on the farm. The looked-for reply was this: "It means something to be a champion."

4. **Fleshly pleasure.** "She that liveth in pleasure is dead while she liveth." A young lady, whose mother did the washing, cooking, baking, and dozens of other things for a large family, remarked, "I do not get time to learn sewing and housekeeping." Upon a little investigation, we found her a regular attendant of all the worldly gatherings in the community. We also found her remark very true, and that she had lost all desire for spiritual things.

5. **Drink.** "They also have erred through wine, and through strong drink are out of the way." Why are nearly all dances accompanied by strong drink? A young dancer once said, "Your joints are not loose enough to dance well, until you and your partner have had a few drinks." The real truth is, your finer and keener senses have not been dulled enough before that. After the drinks, the blush of shame is unknown.

6. **Eating.** "The people sat down to eat and drink and rose up to play." At a box supper, under the auspices of a certain church, an aged married man bought the box in which was the slip bearing the name of a girl of "sweet sixteen." These two ate together. Had this man known that he would have to take the box home and eat its contents by the side of his grey-haired wife, he would not have bought it. "The love of money" on the part of the church, and "having eyes full of adultery" on the part of the old man, brought about this eating.

7. **Satanic music.** Joshua and Moses found the noise of singing, the golden calf, and nude dances in the same camp. Why must picnics have bands, dances have violinists, theaters have degrading songs? Watch the music of gatherings, and you can soon determine its purpose.

With such evils as the foundation work of the many worldly amusements now carried on and some of them under the garb of religion, we have seen the following effects:

1. **Moral degeneracy.** Young men and women, who feed their imaginations with impure thoughts, degenerate morally. This will sooner or later manifest itself in impure thoughts, immoral actions, physical weakness, and lack of all spirituality.

2. **Lack of discernment between good and evil.** Persons who first engage in worldly amusements with a pricked conscience soon get to a place where they see no difference. That which once caused them to shudder now becomes pleasing to the flesh. Did you ever meet any one who called evil good?

3. **Loss of spirituality and church activity.** It has been my privilege to become acquainted with a noted football player who was once a good worker in the church and Sunday school. The higher he climbed the rounds of fame by kicking the ball, the less he did for his soul or the Church, until finally he was swallowed up by the world.

4. **Lack of appreciation of the good and true.** Observe the great anxiety of the spiritually-minded man to associate with good men, and also to learn more of that which is good and true. A good name to him means more than great riches.

Then observe one whose whole attention seems to be absorbed in the vain amusements of the world. His society soon becomes the giddy, the light, the low, or even the degrading kind. To assemble where holy men are has no charms for him. To hear the real truth seems to him "dry bones." The ennobling and elevating seems to him but the opinion of a narrow-minded man.

With such a problem before us, the most important of all is some suggestions that may help us to determine what to do. We wish to offer a few that are not a fine-spun theory, but that we have seen tried out by some of the noble young men and young women in our Church.

1. Be careful of the line of discrimination. A young sister attended "an old-fashioned play party" where they would march, jump, run, and play in pairs for hours, but refused to attend a dance. An unconverted friend failed to see any difference between the two. In fact, it would take some close examination

to state definitely and clearly the difference. Instead of trying to make a line of discrimination, in such amusements, discard both of them. A pastor encouraged a young sister to attend the theater to see a certain play, because he thought it would be educative. The same pastor denounced the five cent theater, which is found in every town under various names. How will such a pastor state definitely enough the difference so that his members can always discriminate?

2. Examine the real purpose of the amusement. Let the seven evils referred to be a basis for examination. Any others that suggest themselves to you should be used. Is the purpose of the promoters to strengthen you spiritually, to advance the cause of Christ, and to glorify God?

3. "Abstain from all appearance of evil." This scripture has been heard so often that to some it is but a common saying. With Paul, it was a weighty matter, when we consider the other scriptures with which it is associated. The direct command is not for things that are evil, but that which has the appearance of evil. Be sure to apply this rule to those amusements in which the evils are not so clearly seen.

4. Make it a matter of prayer. I have heard it said, "Go to no place, unless it can be opened and closed with prayer." That is not a safe rule to go by. We just lately labored in a town in which one of the churches has a dance in the basement of the church. The pastor opens and closes it with prayer. Their young people tell others about the pleasures of the dance. Their view of it is only the blinding effect of a degraded pastor. We say, therefore, make this a matter of prayer for yourself with an open heart before God.

5. Follow the example of consecrated Christian workers. Watch carefully the very best workers in Sunday school, in the young people's meeting, in church, in missions, and other lines of Christian work, and you will notice that they do not have pleasure in idling away their time. Their pleasure is in spiritual development and constant activity in the Lord's cause.

6. Remember that the proper course is crucifying to the flesh. "The world is crucified unto me, and I unto the world." This is the way Paul puts it. If you have not fully surrendered on this point, it will mean the pains of crucifixion until you stand in the liberty of Christ.

7. Give God the benefit of the doubt. In court, we often hear, "Give the prisoner the benefit of the doubt." In this case, give God instead of the devil the benefit of the doubt. In other words, any gathering about which there may be a doubt, be sure to stay away.

Dear reader, we hope and trust that your joys and pleasures are found in the experience of being a child of God, willing to do His will, and not in the vanity of Satan.

Hubbard, Oreg.

THE AMUSEMENT CRAZE

"Is amusements the real function of the church?" This is the question asked by "The Biblical World" in its May number. Continuing along that line of reasoning the editor says: "If such were the case, the church is already outgrown. It can not compete with commercialized amusements or municipal playgrounds." As we read the words quoted above, we were made to ponder the trend of the times, as seen all about us. Is it to be wondered at that humanity has largely lost a sense of reverence? No longer is "the fear of the Lord the beginning of wisdom," for the sacred awe of former years, for spiritual things, has given place to incessant clamor for entertainment. We need to learn anew the lesson of intense devotion which, having taken possession of us wholly, will drive out all thoughts of worldly amusements.—Gospel Messenger.

WAITING ON GOD

By Mabel Groh.

For the Gospel Herald.

When God was about to lead the children of Israel out of Egypt He needed a man who would be in every way qualified to carry out His orders. As a babe Moses was under the especial care and blessing of God. The circumstances of his early life are evidence of God's control and direction. He received the best schooling and training that was to be had in the land, and before he was forty years old he was called to deliver the children of Israel from Egyptian bondage. He accepted the call and willingly sacrificed the glory, position, and honor of life in the courts of Egypt, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25—also Acts 7:20-28).

And now we see Moses in the strength of manhood, filled with a sympathy for his suffering brethren, and a zeal to carry out his life-work, go out and smite an oppressor of his people—with the result that he had to escape for his life. Did we not know the rest of Moses' history we would say; unfortunate circumstance, that a life so well qualified to do great things should for forty years be hidden away in obscurity, living the simple, uneventful life of a shepherd. But can we see that these years were not an unprofitable waste?

When we again see Moses he has changed from a self confident, self-authorized judge and avenger to a meek and altogether self-abused man. When God again calls him to the task of leading the children of Israel he says, "Who am I, that I should go unto Pharaoh." For forty years it seemed that all his training was to no purpose and that the call to deliver the children of Israel was an idle fancy. Indeed, so narrow was his sphere of opportunity that he lost all confidence in himself, even to a fault, for God had to rebuke him severely before he would undertake to do His bidding. But when once he goes forth God has a man on whom He can depend to carry out His orders, and a greater work (Christ's excepted) was never accomplished by man than the work which Moses, the meekest of all men, accomplished.

Brother, sister, have we heard the call to go to the hard and dark places in Christ's vineyard and lead men and women out of the degradation and bondage of sin, and like Moses are we willing and anxious to press into the work? If God is leading and opening the way, then may we press forward and not hinder His purpose by question or delay; but if the path is closed against us let us be careful that we do not run before Him, for it may be that we are not yet fully qualified for the work which He has for us. Perhaps like Moses we need to learn that it is not what we, in our own strength and wisdom, undertake to do for God that counts, but what God can do through us. Perhaps our past life has not been such as to inspire the confidence of the Church in us, and we may be required to prove our sincerity and consecration by earnest active efforts at home. Or we may be inclined to look away to the big things which we hope to accomplish, and neglect the little opportunities which come in the home, church, or community. If we belong to this class we have much to learn before we can be of real service to the Church or humanity, for every great achievement is but the sum total of many little things faithfully attended to.

Do we think we can speak or work for Christ in some mission if we can not do it at home? Verily, nay; for, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 15:10).

And again, there may be some who hold a wrong attitude regarding manual work. May we all learn that all

work—even choring and scrubbing floors—is worthy of our most prayerful and consecrated effort. Col. 3:22, 23. Or there may be those in our home or community that we alone can influence and win for Christ or build up in Christ. Will our sheaves be more precious in God's sight if gathered away from home? Our home or neighboring congregation, Sunday school or young people's Bible meeting may be particularly in need of an active, Spirit-filled, consecrated person to awaken and stir up more interest and zeal in the activities of the Church. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

There may be many other reasons why the way has not yet opened for us to enter the thick of the fight, but let us be assured of this one thing; we can only cause confusion and disaster by running ahead of God. "They that wait upon the Lord shall renew their strength" (Isa. 40:21).

Moses spent eighty years in preparation for forty years service. Jesus lived thirty-three years and only spent a little over three years in active ministry. So why should we become discouraged and faithless when our way seems hindered. "We know that all things work together for good to them that love God" (Rom. 8:28). As faithful stewards let us do the things which we have opportunity to do, that when the proper time comes to take up the work which God has laid on our heart we may be fully equipped and strengthened for the task.

Preston, Ont.

PRESSING ON

By Elizabeth M. Yoder.

For the Gospel Herald.

Through meditation and prayer there seems to be no other subject for me to write on than the important duty of pressing onward. As a young soldier of the cross, I find myself in the third year of our Master's service. I find various ways in which we can be a blessing and encouragement one to another, although I feel rather feeble in making an attempt to write a few words of encouragement, yet I believe the Lord is pleased with the efforts we put forth. So may He guide my thoughts and grant me words of love that I may in some way keep before the eyes of my dear brethren and sisters this great subject of pressing on.

It makes me feel sad, as I think of of some precious souls who, it seems, were gloriously saved, but instead of making progress in the divine life they are gradually slipping back. These are some of the things which I often look upon with sadness. What is the trouble? Some little spirit of rebellion somewhere is the cause of it. Usually souls run up against something they are not quite willing to obey God in, making an effort to be led by some impression or pet notion of their own. The result is simply this; they lose the victory and when they kneel down before God, He seems far from them. There is no spirit of prayer and all is darkness and if they are not careful to discover their course they will soon get out of the way. We find that when we receive light we come to the point of obedience. If we walk in the light there flows into our hearts a joy that will not cease to tell it out what the Lord has done for us. Others will be living on the fruit of such a one and we have sweet fellowship with our Savior and the consciousness of His presence even in the hour of darkness.

Again, there are so many things that will hinder our progress if we are not careful, watchful, and prayerful. Let us emphasize the word **prayer.** The Word tells us, "Pray without ceasing." Again, read Isa. 40:31.

Jesus found it necessary to pray. How much more must we? As we think of our Savior in those hours of agony and awful trial. He prayed the Father, "If it be possible, let this cup pass from me." Again we see His yielding Spirit as He further says, "Nevertheless, not as I will, but as thou wilt." The third time He prayed that prayer, yielding to the will of the Father, and became victorious over death, hell, and the grave. So let us watch and pray lest we enter into temptation.

Courage is half the battle also, but Jesus hung on the cross for us. Why can't we stand up and take the way which is so easy when our wills are consecrated to His? Let us strive with a determination like Paul in Phil. 3:14 and press onward and upward. Are you not glad, dear ones, that we need not fight as one beating the air?" "If God be for us, who can be against us?" So He wills that we have the victory and not suffer defeat. Let us strive to enter in at the strait gate, so that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ." I trust our dear Lord will bless and encourage all the blood-washed saints.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen. Faithful is he that calleth you, who also will do it." Also read Phil. 1:6.

Souderton, Pa.

CORRESPONDENCE

(Continued from page 241)

Brethren thinking of changing location are invited to visit this place before doing so. We ask an interest in the prayers of all.

In His name,
R. J. Schloneger.

June 29, 1914.

Low Point, Ill.

Greetings from the Roanoke, Metamora, and Harmony churches to all Herald Readers:—It has been quite a long time since the last correspondence from this place has appeared in these columns, and we as a Church have experienced seasons of rejoicing, as well as sorrows and disappointments.

June 2 to 4 we had the privilege of attending the Illinois Sunday school conference, held in our community, at the Metamora Church, a report of which has already appeared in the Gospel Herald. Bro. J. N. Kaufman and family, of India, remained a few days after conference, and he filled several appointments. Bro. William Gingerich of Wellman, Iowa, who attended conference, also spent a few days visiting the congregations here and in nearby localities. Last Sunday evening (June 28) Bro. J. E. Hartzler, of Goshen, Ind., found it convenient to spend the night here, and preached to an appreciative audience at the Metamora Church. Next Sunday afternoon (July 5) we expect to hold our quarterly Sunday school meeting, at the Metamora Church.

We were again reminded of the uncertainty of life, when one of our young men, Elmer Bachman, was called from time to eternity on the evening of June 24. His sudden and accidental death has cast a gloom over the community, especially in his home. No doubt many who attended the funeral services have meditated upon the words of the well chosen text, "What is your life?" May God comfort all sorrowing hearts, here and elsewhere. So teach us to numbers our days that we may apply our hearts unto wisdom."

In His service,
Lydia Oyer.

June 30, 1914.

Springs, Pa.

Dear Herald Readers:—On Sunday, June 28, we met and reorganized our Sunday school for the coming year. The following officers were elected: Supts., N. S. Maust, S. J. Maust; Secy., Twila Gelnett; Treas., Myron Miller; Librs., Verna King, Earl Beachy; Chors., Elva Gelnett, W. E. Livengood. May the

Lord bless the work of the Sunday school.

Secretary.

June 30, 1914.

Greenwood, Del.

Dear Herald Readers:—I will send a few items from this place. We were very glad to have Bro. Noah Brenneman and Bro. Christ Bender and wife stop with us on their way home from the Church Conference in New York. Bro. Brenneman preached three very interesting and helpful sermons while here. On the 25th Bro. E. J. Bontrager stopped with ns, and preached a very interesting sermon in the evening. We certainly are glad to have any one stop with us, especially ministers, as we are only few in number. We are having fine, growing weather. Had a heavy rain and some storm on last Sunday evening.

Pray for the little church at this place.

Mollie Miller.

June 30, 1914.

Hesston, Kans.

Dear Herald Readers, Greeting:—

Since the close of school it has been just a little lonesome about the place, but we are still pressing on in the good work and realize that the Lord is good. Our mid-week prayer and devotional meeting is fairly well attended and the interest is good.

Bro. J. D. Charles and family arrived at Hesston on June 25, after an absence of a little more than a year. We are glad to have them with us again. Bro. Charles preached the following Sunday, on which occasion one young soul sealed her covenant with God by water baptism and united with the church.

Our evening service last Sunday was recalled and the Hesston congregation attended a very interesting quarterly Sunday school meeting at the Pennsylvania Church. Next Sunday evening is the time for the regular quarterly Sunday school meeting at Hesston.

This is an exceedingly busy season in Kansas, as the "harvest (natural) is great" and the farmers are working hard, early and late, to gather in the golden yield. The manner in which men apply themselves in gathering in the natural harvest should serve as an incentive for the laborers in the Lord's harvest to be diligent and zealous in the work.

Bro. J. B. Brunk has moved to Hesston and takes his part in the work of the Sunday school and church service. He has preached a few interesting and profitable sermons.

We often think of our brethren and sisters who were with us and labored in the work during the school term and wait with prayerful expectation when many will return at the end of the vacation period.

Cor.

June 30, 1914.

MISSIONS

(Continued from page 237)

This worker, whether one of the present officers or the incumbent of another which might be created, should be in personal touch with every worker in the various stations, not only to the extent of an occasional letter, but to the extent that the workers realize that in him they have one in whom they can truly confide, and who will do all in his power to make their work both pleasant and profitable. That worker should be a student of missions, home and foreign, city and rural—not only of Mennonite missions but also those of other denominations. Our missionaries learn how to do mission work from each other and the Board from the missionaries, but suppose that the first missionaries in our stations did their work wrong or to a financial disadvantage, then all missions under the Board would go on making these same mistakes and the Board would be encouraging them to do so. He should study other mission Boards as well as other missions. All Boards and all missions have some points in which they excel. We want all these excelling points. We will never get them if some one does not make a careful study of them. This study will help him very much in finding workers, for that would be another phase of his work. He should have a keen eye, an open countenance and a heart full of the Holy Ghost. This would draw people to him and greatly aid him in making proper selections for the various positions and different kinds of work in the stations. He should look for volunteers, but he can not wait for that. He must oft times make the approach himself and thus draw out the confession that the Lord has called some to His work in some one of the various stations. Many who are qualified for work believe that "the job should hunt for the worker rather than the worker hunt for the job." He will be successful in finding workers (other things being equal) in proportion as he is in touch with some influential leader in each congregation who is interested in missions. This need not always be a minister. In fact a successful Sunday school superintendent will often do better than the preacher. With such help in every congregation, workers can be found. That man should have been in Kansas City last July and August, when for twenty days there was a religious campaign in which seventeen of our young men and women in addition to the regular workers at the mission coming from Kansas, Nebraska, Missouri, and Iowa worked hard for the ingathering of the lost. There were between twenty-five and fifty confessions in Leavenworth prison alone as a result of that campaign. Many other institutions were visited and many people confessed Christ. This involved a great expenditure of money, but after all expenses were paid the mission had money left without drawing from the regular fund. Another visible result was the procuring of four workers and the renewing of the work at Argentine (Kansas City, Kans.) which has since been doing so well, and mission work is held in much higher regard by those who were present during those twenty days. That man should be in Chicago between Christmas and New Year, when the short Bible term students will aid in work similar to that done in Kansas City. They will study missions, not from books but from courts, jails, tenement sections, meetings, etc., etc. Here he could watch the workers and possibly get a number of recruits.

Goshen, Ind.

(To be continued)

SERVICE PROMPTED BY LOVE

By Maud Kreider.

For the Gospel Herald.

Service prompted by natural love is very commendable and one cannot be an effective Christian worker without such love. II Tim. 3:1-5. But we desire to consider especially the service which comes from Christian love. This love is peculiar to those who have been born of the Spirit. Writing to the Galatians Paul said, "Brethren, ye have been called into liberty, only use not your liberty as an occasion to the flesh, but by love serve one another."

There are two classes of church members: one to serve and the other to be served, and they want all the service. But God's people are one, and they take pleasure in serving each other. There is no command of man or of God which could compel us to love one aother; but we do it, not because it is commanded but because He first loved

us. Paul loved all, hence he was willing to be the servant of all. I Cor. 9:19. Christ in him was the prompting cause. In describing a soul in sin under the law of Moses, Paul said, "It is no more I that do it, but sin that dwelleth in me" (Rom. 7:17). But under grace he said, "I live: yet not I, but Christ liveth in me" (Gal. 2:20). "The love of Christ constraineth me," said the great apostle. All the service we render to God or man, if prompted by love will be done in the fear of the Lord. Paul said to the Ephesians, "Submitting yourselves one to another in the fear of God" (Eph. 5:21). All the members of the Church should have the same care one for another. Let love have the right of way and let us keep the fear of God before us. I do not mean the kind of a fear that a criminal has as he cowers beneath the rod and goes cringing to his cell, but that fear which is well seasoned with love and in which there is no dread. To such people service is delightful. Where love is prompting the service, nothing will be done through strife or vainglory; but in lowliness of mind each will esteem others better than himself. Phil. 2:3. This service will keep us down at the feet of our brother. It will keep us from getting puffed up or exalted one against another.

Some act as though we should look up to the pastor and look down on the janitor. This is wrong. Love does not prompt such service. God has set the members every one in the body as it has pleased Him (I Cor. 12:18), and He will say to all, "Well done," if they are faithful. Service prompted by love can be measured by nothing else. An individual who has the ability of five talents must not be considered worthy of more honor than he who has only two or even one. The only test of honor should be, Does he give the service of love? God is pleased and honors us when with a hearty good-will we do what we are able. It is not quantity that counts with the Lord. Love will unite God's people together in the bonds of holy fellowship and will keep them from being divided. When we see some one acting as if he belonged to a different class or grade, acting so stiffly that he can hardly speak and be friendly with a common person, it is plain that, if his service was ever prompted by love, he has lost that love now. The service that is prompted by love doesn't act that way. "We are members one of another." Therefore we should not think more highly of ourselves than of others. Love will do this, but nothing else will.

Love will carry the message of mercy to the poor and needy. Our Lord said, "The poor have the Gospel preached to them." It is true that some do this merely as a matter of form, others for what they may get out of it, and others simply because they profess to be preachers. But such service is without love, without pleasure, and without God's approval. All our service must come from true Christian love. Fine natural abilities and commanding personality are good as far as they go, but they do not go far enough.

The love that works day and night is inwrought, not veneered. To illustrate: A minister once said, "I wish that the thirteenth chapter of I Corinthians were written in letters of gold, that every child of God wore it on his breast." But God has provided a better thing for us. We do not have to wear it on the outside. It is written in the heart and the effect shows in every-day life. Love in the heart will produce the right fruit. Let us beware of anything that puts self on exhibition, exalts one against another, or draws away disciples after self. God wants all of us, each of us, and wants us all together in His service. But above all, He wants our service to be the service of love.

Sterling, Ill.

SOURCE OF MATERIAL FOR MENNONITE HISTORY IN EASTERN LIBRARIES

By John Horsch.

For the Gospel Herald.

A short time ago the committee appointed by the General Conference to collect material for an authentic history of the Mennonites inquired through the Gospel Herald and other periodicals for the original edition of Menno Simons' principal work, "The Fundamentboek." The inquiry failed to bring any results, and it is quite certain that this book does not exist in America. The Royal Library of the Netherlands in The Hague has a copy of this work. Upon inquiry the librarian informed us that he would send it if the state librarian of Pennsylvania made application. Consequently we wrote to the state librarian, Thomas L. Montgomery, Harrisburg, Pa., and through his kindness the book has been made accessible to us. Since the volume was not to be taken out of the state library building, it became necessary for some one to go to Harrisburg and copy the parts which are of value to the committee. This task fell to the writer's lot. We shall have more to say concerning this precious volume in another place.

From Harrisburg I went to a number of points in eastern Pennsylvania, New Jersey, and New York in search for material on Mennonite history. I shall not weary the reader with an account of my trip, but shall give a brief resume of what some of the principal eastern collections contain along the line of Mennonite history.

The library of the Historical Society of Pennsylvania in Philadelphia has valuable material on the history of the Mennonites in America.

In the library of Crozer Theological Seminary at Chester, Pa., I found very early copies of a few of Menno Simons' books, also a rare Dutch work, printed in 1604, on the Friesian and Flemish Mennonites, and other valuable Dutch Mennonite books, besides many other works of interest to the student of Mennonite history.

The collection made by Bro. Jacob B. Mensch of Skippack, Pa., and now in possession of his son, Bro. Abr. B. Mensch, is doubtless the largest collection of books of this kind, made by any member of our Church in eastern Pennsylvania. It contains some rare books, e. g., a copy of the first edition of Menno's Fundamentbock in the German language, volume I of Schweneckfeld's Episotar, also a number of other Mennonite books and editions which were new to me.

The library of S. W. Pennypacker, former governor of Pennsylvania, at Schwenksville, is rich in material for Mennonite history. I was preeminently interested in the account of the discussions between Menno Simons and Martin Micron, published by the latter. This is probably the only copy of this work in America. Besides, this library contains the unaltered reprint of the original edition of the Fundamentboek (1616); the first edition of the confession of Dort in the English language, printed in Amsterdam in 1712; the translation of the prophets made by Ludwig Haetzer and Hans Denck in 1527 (i. e., before the Zwinglian and Lutheran translations appeared); early Dutch editions of Dirck Philips' Hand-Book, a complete set of the American editions of the Ausbund and many other works of great importance. A noteworthy part of this library is a collection of pamphlets on the division of 1664. This division was preceded by a great controversy between an orthodox majority led by Thieleman J. van Braght (the compiler of the Martyrs' Mirror), Tobias Govertsz (an original signer of the Dort confession in 1632, and one of the ancestors of Mr. Pennypacker) and others, and a "liberal" minority led principally by Abraham Galenus of

Amsterdam. The orthodox party withdrew from the liberals in 1664. The collection of books on this division owned by former Governor Pennypacker is more complete than the one found in the great Mennonite library in Amsterdam.

In the library of Princeton Theological Seminary I found a German edition of the confession of Dort, printed at Amsterdam in 1664, containing in an appendix the German translation of certain Dutch Mennonite hymns which have continued to be favorites among the Old Amish Brethren ("Mit einem zugeneigten Gemut," "O Gott Vater, wir loben dich," and others); also an English edition of Menno's "Departure from Popery," of 1825 and the Latin works of Bullinger and Gast on the Aanabaptists.

The library of Union Theological Seminary of New York City has some rare works on Anabaptist and Mennonite history, e. g., Hans Denck's "Vom Gesetz Gottes;" three original edicts against the Anabaptists in Strasburg (1535, 1538, and 1540); the protocol of the discussions held at Emden between Mennonites and Zwinglians; Rhegius, "Wider den neuen Tanforden;" a pamphlet published in 1523 declaring that Luther was the Elijah who was to come (a distinction afterwards ascribed to Melchior Hofmann), a large manuscript containing corrections and additions to Krohn's work on the Anabaptists, written by the author himself, and other important works.

The "Baptist Collection," kept in the library of Colgate University, Hamilton, N. Y., has a copy of the Dutch Fundamentboek printed in 1579) a copy of the larger (or Friesian) confession consisting of thirty-three articles, printed in 1620, Fischer's "Von der Wiedertaufer verfluchtem Ursprung," 1603; the account of the discussions of Zofingen 1532, Will on the Anabaptists, etc.

A surprisingly large number of Mennonite books is found in the great Free Library of New York City.

We are glad to say that in nearly every instance the librarians in charge of this material have consented to send the books in question for the use of members of our committee.

Comparing the Scottdale collection with the Mennonite and Anabaptist literature in the above namel libraries, we believe that all investigators will admit that as a working library for the study of Mennonite history from the original sources, our collection in Scottdale is by far the most complete.

Scottdale, Pa.

REPORT

Of the Sunday School Meeting Held at Millersville Church, Lancaster Co., Pa., June 16, 1914

For the Gospel Herald.

Devotional exercises by William Sieber. Mod., N. H. Mack; Chors., D. W. Wenger, E. H. Risser.

Address of Welcome, D. N. Gish.

Sermon. Bish. Benj. Weaver. Text, Mark 13:37.

Faithfulness in little things is what counts. "Before honor is humility."

Effective Primary Teaching. Levi Sauder.

Teachers must be proper examples and teach the Word of God in harmony with child's understanding.

Christ's Great Desire. John K. Charles. "The Son of man came to seek and to save that which was lost"—to the extent that He gave His own life. Christ's great desire is in Matt. 11:28, "Come," and Mark 16:15, "Go," and to find peace in the hearts of men.

Morning session closed with prayer by Sanford Landis.

Afternoon Session

Devotional, J. C. Habecker.

Irreverence in the Home and Church. Simon Garber.

Reverence to God begins in the cradle.

Practical Results of the Sunday School. Abram Martin.

We go to Sunday school to learn of God and so doing we help others and save our own souls.

The Value of Parental Teaching on Giving. John W. Weaver.

The Christ life is a life of service. God does not measure by what we give, but what we have left.

Afternoon session closed with prayer by Bro. Oberholtzer.

Evening Session

Workers' Meeting. Subject, "Let your light shine.' John Mosemann.

Let us all be watching that our lamps are trimmed and burning and that nothing hinders them from shining in storm and in sunshine. It takes more power to shine than to rattle.

Sermon by J. D. Charles. Texts, selection of connected passages found in II Cor. 11:14, 15; Jude 11; Rom. 10:3, 4; Jer. 23:6.

Doctrinal sermons of our forefathers are replaced by talks on cleanliness, purity, mercy, justice, and virtue, the Fatherhood of God and the brotherhood of man; with the popular motto, "Be good and do good." No work can stand the test of God without being founded on the blood of Jesus Christ.

It was a day of feasting on the Word of God to many hungry souls who felt refreshed and encouraged to press onward with renewed effort.

Walter S. Lehman, Secy.

Married

Gardner—Stutzman.—On Thursday evening, June 25, 1914, Bro. Chris Gardner of Beaver Crossing, Nebr., and Sister Nora Stutzman of Milford, Nebr., were united in marriage, Bro. Peter Kennel of Strang, Nebr., officiating. May God richly bless the union.

Obituary

Bachman.—Elmer, son of Peter and Lizzie Bachman, was born near Cazenovia, Ill., April 15, 1896; died June 24, 1914; aged 18 y. 2 m. 9 d. Death was due to injuries received that evening in an automobile accident, as he, in company with two of his brothers, was returning from a nearby town during a storm. He confessed Christ as his Savior a little over two years ago, uniting with the A. M. Church at Metamora, Ill., March 17, 1912.

His death was the first to break the family circle, leaving his parents, 3 brothers and 3 sisters to mourn his early departure. Funeral services were held June 27 at the Harmony Church, conducted by Peter Sommers and A. L. Buzzard. Texts used were Matt. 24:44, and Jas. 4:14. Interment in the Harmony Cemetery.

Rich.—Joseph Rich was born June 23, 1838; died June 25, 1914; aged 76 y. 2 d. He was married with Anna Moser, Dec. 22, 1859. They were faithful members of the Mennonite Church at the time of their marriage, which faithfulness they maintained until death. Sister Rich died Oct. 27, 1907. This union was blessed with 7 sons and 3 daughters. Bro. Rich leaves to mourn his departure, 1 brother, 9 children, 35 grandchildren, and 7 great-grandchildren, 1 son having preceded him in death.

Bro. Rich was born near Basel, Switzerland, and came to America when 4 years old, landing in Canada. He and his sister walked from New London, Ont., to Allen Co., Ind. A little later Bro. Rich came to Adams county and settled on a homestead 6 miles northwest from where Berne now stands, most of that region being dense forest at that time. He succeeded in building up a comfortable home and a beautiful farm, but his earthly possessions did not prevent him from keeping in view the need of preparing for the more glorious home beyond. Funeral services at the home and at the Defenseless Mennonite Church by Eli Lantz and J. S. Hartzler, where about 1000 people were gathered. Burial at the Mennonite graveyard about 2 miles distant.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Kansas—Nebraska

The Kansas-Nebraska Conference will meet in its annual session Sept. 30 to Oct. 4, 1914, in the La Junta, Colo., district.

It will be observed that the date is two weeks earlier than usual. The change was made this year to accommodate the brethren in Colorado.

A cordial invitation is extended to brethren from other conference districts to meet with us. We will appreciate your presence.

Fuller announcements later.

L. O. King, Secy.

BIBLE DOCTRINE

A Treatise on

THE GREAT DOCTRINES OF THE BIBLE

Pertaining to

God, Angels, Satan, the Church, and the Salvation, Duties, and Destiny of Man

This title represents the results of over two years of faithful labor on the part of ten brethren who were appointed by the Mennonite General Conference held near Johnstown, Pa., Oct. 25 and 26, 1911, to prepare a book on Bible Doctrines suitable for use in every Christian home. This book is now nearing completion, and will soon be ready for delivery.

THE NATURE OF THE WORK

is such that it should appeal to every believer, being of vital importance to the Christian's growth and faith because it points out clearly and definitely the great truths of the Bible which should have a place in every Christian life, throwing Gospel light on many questions concerning which the faithful seeker after truth appreciates help, and young and old will be greatly benefited by having such a book in their possession. In reviewing the work of our Bible conference teachers during the past years, we are confident that there is not a faithful member who has had the privilege of attending such meetings who is not ready to testify as to the blessings that have come from such work. In this book we have a similar work, and its value is equally great. Instead of having access to the work once a year, you now have the privilege of becoming the owner of a VOLUME that will be accessible every day of the year. The work covers a wide scope of Bible teaching, as is shown by the following

TABLE OF CONTENTS

PART I:—God, The Creation, Angels, The Bible, The Lord's Day.

PART II:—Satan, Temptation, Sin.

PART III:—Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.

PART IV:—The Church, The Ministry, The Congregation.

PART V:—Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.

PART VI:—Obedience, Self Denial, Worship, Personal Work, Nonconformity to the World, Nonresistance, Swearing of Oaths, Secret Societies, Life Insurance.

PART VII:—Love, Humility, Purity, Hope.

PART VIII:—From Death to Judgment, Hell, Heaven.

LIST OF CONTRIBUTORS

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WHY WE BELIEVE

That the Book should go into Every Home

1. The subject matter is of vital importance to every believer.
2. The subject matter is wholesome, helpful, and doctrinally sound.
3. The unity of the Church depends largely upon the instructions received by every member.
4. To be able to withstand the many false teachings of the present, it is necessary to have a thorough knowledge of the Bible in its application to daily life.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

ANNOUNCEMENT

The semi-annual meeting of the Sewing Circles of Lancaster county will be held at the Vine St. Mission, Lancaster, Pa., on Monday, July 27, at 1 o'clock P. M. Every one interested is invited to be present. Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 16, 1914 (Gospel Witness Established 1905) No. 16

EDITORIAL

"Behold the Lamb of God, which taketh away the sin of the world."

There is no natural harvest so great but that the harvest of souls is greater.

If you would enjoy life to the greatest possible extext go about life's duties seriously.

The average church member is influenced more by the lives of professed Christians around him than he is by the Bible alone.

It is only when the Word of God has a place in the heart that it exerts an influence in shaping the lives of individuals. Therefore, says the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee."

Compelling Power. — A brother sends in this clipping:

"Preachers can be divided into two classes—the man who preaches because he has got to say something, and the man who preaches because he has got something so say."

It is all right for a man to preach because he has to, provided the coupelling power comes from God. Paul's testimony was, "Woe is me if I preach not the Gospel." When the compelling power comes from God and the preacher opens his mouth and preaches because "the love of Christ constrains" him to do so, he usually has something to say.

Assurance.—On another page Bro. J. M. Shenk has something to say on this subject that ought to be of interest to every one. The question that he asks goes right to the heart of Christian experience. We understand, of course, that there is a way of answering that question which amounts to boasting. Then there is another way of answering it by which means we may be of service in enlightening and strengthening one another. When Christ testified, "I and the Father are one," "I am the Son of God," "Before Abraham was I am," He did not boast but simply testified to the truth. When the child of God today testifies to the fact that he is a Christian and gives reason for so believing, and the same is given in the meekness of the spirit of Christ who "made himself of no reputation," others may thereby be strengthened and helped on their way heavenward. The practical value in answering the question propounded by our brother lies in getting at the foundation of the Christian's hope; and whether you answer for publication or simply answer to God, we trust that none may fail to answer the question. We hope to hear from many, according to our brother's request.

Three Steps to Infidelity.—1. A man recognizes that there is a possibility of the Bible being wrong in some places. He does not question the integrity of the men who wrote it, and he regards with reverence all the men of God prominently mentioned in Scripture. But he recognizes that the writers of the Bible were but human, and how does he know but that many great errors have crept into the hallowed Book through the instrumentality of translators? Hence he considers it not only his right but his duty to question such parts of the Bible as seem to be contradictory to facts as they appear in the light of revelations of science.

2. He comes face to face with many seeming contradictions between the Bible and science. The Genesis account of the creation does not seem to harmonize with the record of the rocks or the reading of the starry heavens. Much of the Bible seems discredited and unreliable when compared with the landmarks of evolution. But recognizing that the writers and translators of the Bible were but human, he overlooks what errors there may be in the Bible, and still recognizing many wonderful truths in this blessed Book, he sets himself to work heroically in an effort to harmonize the Bible with science. Though he must greatly modify his former views and woefully twist many of the apparent teachings of the Bible, he succeeds fairly well in his work of "harmonizing," and for the time being his conclusions are quite satisfactory.

3. Having taken such liberties with this sacred message from heaven, it is not surprising to see the habit grow upon him. Sooner or later he awakens to the folly of some of his harmonizings, and he boldly proclaims his convictions that the inspiration of the men who wrote the Bible was of the same kind that men of God enjoy at the present time, and that there is no more harm in disapproving of the writings and conclusions of Paul, Peter, John, and other writers of Scripture than there is in disapproving of some of the thoughts handed out by consecrated preachers of the present. To him the Bible is now a book that is scarcely the equal of some of the wonderful productions of the mighty men of God at the present time, but for the sake of not offending his more pious brethren he dare not say this very loud. In his mind there is at least a veil of doubt over all doctrines of the Bible suggesting the supernatural.

You find the secret of that man's downfall in his first concession to the enemies of the Bible. His ideas of inspiration were faulty, and the rest is no surprise.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A TRUE CHRISTIAN'S PRAYER

My God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with Thy Spirit fill.
I want to live on earth a life of faith;
I want to credit all the Bible saith;
I want to imitate my Savior's life,
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to Thy throne;
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for death's important hour;
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name;
I want a living sacrfice to be,
To Him who died a sacrifice for me;
I want to do whatever God requires;
I want a heart to burn with pure desires.
I want to be what Christ my Lord commands,
And leave myself, my all, in His dear hands.
O Lord! Pour out Thy Spirit on my soul!
My will, my temper, and my tongne control;
Lead me through life to glorify Thy grace,
And after death to see Thee face to face.

—Selected by Alice M. Sensenig.

ASSURANCE

By J. M. Shenk.

For the Gospel Herald.

Dear Brethren and Sisters:—I would like to have a goodly number of you write out and send to the Gospel Herald an answer to the following question:

How do you know that you are a child of God, and that God is at this present time pleased with you?

Please write out your answer in a brief, honest, natural way. I would be glad to have all sign their names to their answers, but if you prefer to give your initials only, that will do, so we have something by which each one can understand who answers the question. I believe we can help one another very much in this way. Surely we ought to know, each one for his or her satisfaction and assurance, what our real standing with God is. No doubt there are many who are resting in a false hope, and if they do not get help they will at last hear those terrible words, "Depart from me. . . . . I never knew you."

I would like to have answers from old and young, from brethren and sisters, from ministry and laity.

Elida, Ohio.

THE CHURCH VERSUS THE LODGE

(Report on Secret Societies, by the Reformed Presbyterian Church.)

Definition

The Church is that visible body of the professors of Christ united together for Christian growth and for the service of mankind. It consists of the various bodies of Christians holding to the faith of the Gospel.

The lodge is that organized system of oath-bound secrecy composed of men united together for personal profit and for the purpose of serving its members. It consists of the numerous orders, which taken together, form the empire of secrecy.

Origin

The Church was ordained by Jesus Christ, who acts as its head, who desires to be its life, who calls its faithful members out of sin and redeems them unto God. Paul says that God "gave him to be head over all things to the church." Eph. 1:22.

The lodge was formed by men who act as its head, who constitute its life and establish its laws. Mackey says: "The power of a caster in the lodge is absolute. * * * For no misdemeanor can he be tried by his lodge * * * and his commands must be implicitly obeyed." Mackey's Lexicon, Article on "Master of a Lodge."

Textbook

The Church has as its textbook the Bible, which is a divine revelation of God's will to man. It reveals the plan of man's salvation and contains the rules for his daily conduct. "All scripture is given by inspiration of God . . . that the man of God may be perfect, throughly furnished unto all good works" (I Tim. 3:16, 17).

The lodge has for its textbook certain writings of men; such as Mackey's Lexicon of Free Masonry, Chase's Digest of Masonic Law, Webb's Free Mason's Monitor, Gross's Manual of Odd Fellowship and such other writings as recognized leaders have produced, including the "Book of Constitutions" which, says Mackey, "is a summary of all the fundamental principles of Masonry."—Mackey's Lexicon, p. 63.

Religion

The Church is a religious institution. It worships and serves the Three-One God. Its religion is the Christian religion. Christ is its center and its life. It is the religion that saves men from sin and eternal death and brings them into possession of eternal life. It rescues from the midnight depths of misery to the noonday heights of glory. It is offered not to the few but to the many.

The conditions of salvation are faith in Christ, repentance for sin, and obedience to the Gospel. There is no other way. "For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

This is the true religion.

The lodge is also a religious institution. This it claims for itself. Mackey in his article on religion says: "The religion of Masonry is pure theism." The lodge has an altar a creed, a ritual, and a burial ceremony. These are used in worship.

It is a Christless religion. Christ's name is expunged from its scripture and excluded from its worship. It professes to save men, but without faith, without repentance, without Christ. Mackey's Ritualist, page 23 says, "Initiation is, as it were, a death to the world, and a resurrection to a new life." Again on page 39, "The speculative Mason is engaged in the construction of a spiritual temple fit for the dwelling of him who is the author of purity.

This is a false religion.

Influence

The influence of the Church is compared to the light. Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid." Christianity is the great world system of light. It has nothing to conceal from the whole wide world. Its business is to diffuse the light. Jesus says, "In secret have I said nothing," "Neither do men light a candle and put it under a bushel but on a candle stick, and it giveth light unto all that are in the house" (Matt 5:14).

The lodge opposes the light. Its business is transacted behind closed doors. No person can enter who has not taken an oath to "forever conceal and never reveal" the secrets of the lodge. This is an institution of darkness. Christ says that men "loved darkness rather than light, because their deeds are evil." God says, "Have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11,

Liberty

The object of the Church is to lead men out of the bondage of sin and bring them into the "glorious liberty of the sons of God." Philips Brooks says that "Liberty is the fullest opportunity for man to be and do the very best that is possible for him." Christianity gives to men the liberty to speak against sin and to refuse to do wrong. The greatest liberty in the world is found in the Bible. It is the ladder by which we can climb to our highest possibility. The Psalmist said, "I will walk at liberty, for I seek thy precepts" (Psa. 119:45)

The lodge would curtail the liberty of its members. Two things the candidate must swear: one is to conceal, the other is to obey. Should he learn that sin is there, he has foresworn himself never to reveal it. He is deprived of his liberty to speak against that sin. Should he be asked to do something wrong, he has already bound himself to obey. Mackey in his article on obedience says, "The spirit of obedience runs through the whole system and constitutes one of the greatest safeguards of our institution."

Charity

The Church is founded on charity. Jesus went about continually doing good. He ministered to all classes of need. He rejected no one because of age, rank or condition. The greater their need the greater was His readiness to help. He gave them His best without money or without price.

The Church throws open her portals. The poor, the aged, the blind and the halt are graciously invited. "Whosoever will may come." "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world" (Jas. 1:27).

The lodge also claims to be a charitable institution. Mackey says "Charity is the chief corner stone of our temple." Yet those who are likely to need any help cannot come in. The aged, the infirm, the cripple need not apply. The greater their need the less are their chances for aid. Help is promised only to members and none will be taken as members except those who seem able to take care of themselves. When a member becomes sick or dies, help may be given to him or his widow provided only his standing is good and his dues are paid in full. Insurance societies do the same, but they call it business.

Fruits

The fruits of the Church are seen in the lives of its members. Here we find a mighty army of consecrated upright souls who are marching triumphantly to glory—young men and women who go to the ends of the earth to carry the Gospel tidings to the perishing. Middle aged men and women who would lay down their lives in defense of the Gospel. Old men and women, ripened saints of God who live in joyful anticipations of that eternal fellowship with the blessed Christ. Upon the life of every consecrated member of Christ's Church will be found the fruits of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." "By their fruits ye shall know them."

The fruits of the lodge are also seen in the lives of its members. It too, has its army of men marching onward—but whither? That it has its moral men we will not deny. But here is a rival religion! Its members who are faithful to its teachings see little need for the church. If a man can be saved in the lodge, why surrender to Christ? The sad fruitage of the system is seen in that thousands of men are satisfied in the lodge. They have no interest in Christ and no care for the Church. These will be among the disappointed hosts who expect to enter into life, having never known Him whom to know is life. "He that hath not the Son of God hath not life" (I Jno. 5:12).

Conclusion

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).—The Christian Nation.

STEMMING THE TIDE

By Jacob Woolner, Sr.

For the Gospel Herald.

For some time this question has been resting on my mind: What can be done to check the current of worldliness that is continually flowing into the Church? This worldliness is apparent in various ways; such as pride, taking part in shows, picnics, social gatherings for worldly amusement, etc. It seems to me that all our preaching, teaching, admonitions, and writing are not sufficient to stem it. But should we as "watchmen on the walls of Zion" stop our exhortations on that account, or should we continue to "cry aloud, and spare not?" "Lift up thy voice like a trumpet, and show my people their transgressions" (Isa. 59:1. Read also Ezek. 59:1-9). These words have often been a comfort to me and encouraged me to press on in the way. Surely the time will come when "we shall reap, if we faint not." O brethren and sisters, pray for me that I may continue "steadfast, unmovable, always abounding in the work of the Lord."

Could not something be done by visiting from house to house, talking face to face about these great problems, that ministers, deacons, fathers, mothers, and all other workers may be co-laborers together, and all teach and practice the same things in all our homes concerning the great question of nonconformity to the world? We all know that it matters much how our children are brought up, and it is the duty of parents to "bring them up in the nurture and admonition of the Lord." Solomon says "Train up a child in the way he should go; and when he is old, he will not depart from it."

Now if all would work together on these lines, would it not be a help to stem the tide that is flowing in on the Church?

I have been a member of the Mennonite Church over sixty-eight years, and in the ministry over forty-seven years. I have seen many changes—some that caused rejoicing, and some that brought sadness and sorrow. I am now an old man, and can not do much any more; but I still desire to cast my mite, as did the poor widow, into the treasury of the Lord. I can not thank the Lord enough for the blessings He has showered upon me thus far. Praise His holy name. Pray for me.

Berlin, Ont.

We thank God for the testimony of these aged pillars of faith. Let us profit by their experience and give heed to their counsels.—Editor.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(Home Mission)

Greetings in Jesus' Name:—A number of us were permitted to attend the International Sunday School Convention held in this city during the past week. The meetings were profitable, and well attended.

As many of the members at this place could not attend because of their work it was thought practicable to bring some of the good things home to the congregation. With this in mind a Sunday school meeting was held here Sunday evening. The subjects discussed were: Primary Work, The Workers' Challenge, Elementary Work, Adult Bible Class at Work, Missions, Dangers of the Convention, The Sunday School Teachers' Success or Failure.

The discussions were practical and the meeting was well attended.

The Sunday school was well attended in the afternoon. Greater opportunity would be given to enlarge the work if there would be more room for the children during the Sunday school hour. The primary and beginners' rooms are entirely too small to do the best work. We ask an interest in your prayers.

Sincerely,
John Roth.

July 1, 1914.

Millersville, Pa.

(Children's Home.)

We admitted one family of five and another of six children recently all under eleven years of age, the youngest a week old baby. Sickness and death visited these homes and those interested in them were concerned about their future welfare and placed them into the care of the Home. Thus we are reminded of the necessity of having sheep-folds where the precious little lambs may be cared for and protected from the dangers without. Several children have been placed into homes on trial and four support children have been returned to their parents so that our family only numbers twenty-six. Among these are a number of small boys under two years of age that would bring sunshine into any home. We will make special mention of Robert and Ephraim, aged sixteen and four months. Robert Turner fourteen months old and Chester the infant mentioned above. May the Lord direct the placing of these little ones is our earnest desire.

Yours for the needy,
Levi Sauder.

July 2, 1914.

Dhamtari, India

Dear Herald Readers:—Praise the Lord for His goodness to the children of men. Babies and I have just returned from a six weeks stay at Igatpuri. We had very pleasant weather all the time we were there, much better than it often is. We have all been much benefited by the privilege of being there, and especially the children. It is impossible to keep the little ones well and strong if they are on the plains in the awful heat, so the Mission has seen the wisdom of making it possible for all the children to be away during the hot season. This should be the beginning of the rains, but we have had only one real shower and it is very sultry and hot, but the clouds are hanging around almost every day, so we hope they will soon shower upon us the blessing of a good rain.

This week Bro. Lapp's and Sister Stalter, who have been to Simla, will return to their work.

The new Sunderganj Church adds much to our community and we feel assured it will also add much to the spiritual life of our congregation. The buildings at the medical station are progressing nicely and we hope to move to that place about Aug. 1, or perhaps before.

Our annual Bible normal begins here at Sunderganj, July 6. That always means a busy time for us missionaries, for there is so much teaching to be done and we all try to do our part. I think, however, the number in attendance will not be so high as some years, for a large number of our workers are being put into the Bible school since the six months course has been arranged.

At present, while Bro. Lapp's and Sister Burkhard are away from their work, we have all the workers from this station come to our bungalow for morning prayers before going forth to their work, and we enjoy these times with them so much. We realize that many of them are very weak, but with the promise that "My word shall not return unto me void," we can send them forth with joy.

During my stay at Igatpuri, where I was away from the work and the people and had much time to spend in reading God's Word and in meditation and prayer, one thing was laid on me as never before, and that was our attitude towards these people, what should it be? How can we get in closer touch with them? Do we love them as we really should? I feel assured that no one can be a real successful missionary who does not love the people among whom he works. Just this morning I called at a home where there is a sick daughter. I sat and talked for some time with the aged parents and as I rose to go they wanted me to stay longer. I told them I could do nothing for them but the mother said, "Yes, you show us that you love us." This touched me very much; and I could only breathe a prayer to my Father that I may ever show to them how much I love them. I crave an interest in your prayers, dear brother, sister, I feel it is so easy for us to get so interested in our own home affairs and tempted to spend our time with our own children when perhaps just at that time God may have some work for us out among our Indian brethren or sisters or their little ones.

There have been a number of deaths among the Christian children this hot season. Since home, I have visited in a number of homes that are childless; but Oh, what a joy to hear them able to say, "The Lord gave and the Lord took, how can we complain?"

Pray for your Indian brethren and sisters that they may be submissive to God in all things. Pray for us as missionaries that we may be able at all times to have the right attitude toward these people, both the saved and the unsaved. We have come here to win them to Jesus Christ, and if we can not do that I firmly believe we had much better be in America.

Yours for the lost in India,
Mina B. Esch.

Dhamtari, C. P., India.

ONE WAY OF CO-OPERATING IN CITY MISSION WORK

By J. D. Mininger.

For the Gospel Herald.

A certain brother with his wife stopped at the mission and learned to know Mildred and Margaret, two sweet little sisters about 8 and 10 years old for whose care the mission was responsible. The girls' father is dead and the mother is sick in one of the hospitals here, not expected to live.

The aforesaid brother and sister took these little waifs with them to their home in the country. The letter appended herewith is addressed to the girls' mother in the hospital.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

At this writing we have under our care a baby about 6 months old and a girl about 8 years old, for whom

we need temporary homes. Who will follow the example set by the above brother and sister?

"Dear Mrs. Tevis:

"No doubt you are wondering how the little girls are getting along.

"Mildred has written to you for herself, and is now writing for Margaret.

"We are well pleased with them. They seem to enjoy themselves so much.

"I will give you a full account of today as it is the first whole day for them here. They were tired from the trip, coming out here, so I left them sleep as long as they could. They came down stairs at twenty minutes after eight. Then they ate their breakfast and wanted to help me dress a chicken, but I suggested that they peel potatoes instead. They were willing so while I washed they helped by preparing the potatoes for dinner. They did it so nicely too. Then they came out and helped me hang up the clothes and played in the yard and garden and even went down where they were stacking wheat.

"After dinner we washed the dishes, and while I patched they made doll dresses. Then it rained and the men folks had to come in so they romped with them until we began writing letters. So while Mildred wrote Margaret helped me prepare supper.

"They like the milk so much. They drink it at every meal and then sometimes between. They had their first automobile ride as we came home yesterday. They do not seem to care to go to K. C., only Margaret told me once that she wants me to take her back to see you sometime. They speak of you often but are very well satisfied.

"They remember the little prayer you taught them and are praying it. We are remembering you to our Father in heaven. We hope you will find Him a very precious Friend during your sickness, and sometime we hope to all meet in our heavenly home.

Yours sincerely,

———.

Kansas City, Kans.

"AFTER MANY DAYS"

By Esther E. Lapp.

For the Gospel Herald.

Recently we heard this story from the lips of a medical man working among the people of North India, on the "frontier," as it is called:

In Peshawar there is a large mission hospital where many are daily ministered to, not only physically but spiritually also. Many of the patients come or are carried upon beds from places for many miles within the interior where no missionary dare go.

A little boy was stolen by a party from a valley in the interior and brought across the border line and was finally placed in a mission school, and trained in medical work and became a valuable assistant in the above named hospital. He enjoyed his work, but his heart yearned for his own kith and kin—but having become a Christian he knew he could not safely return to his own people. But daily he prayed for them.

One day, much to his joy, he learned a patient came to the hospital from his own valley from his very own village. The man upon recovery returned to his village again and carried the message back that the lost boy was found and would gladly return if permitted. In two months his people returned to the hospital and urged the lad to return with them. The young man came to the doctor and said, "Now I must go. The call has come and I must obey, even if it costs my life."

He went, and many prayers followed him, as they knew that many dangers and perils awaited him among the fierce people of his own tribe. In eight months he returned and with his face beaming he told of his experiences; of the many opportunities to give the message to the people who never heard. He had been beaten several times and every inducement offered to deny the religion that was so dear to him. But he remained firm and was allowed to return in safety. He says he will go again and thus we can see that this simple lad is being used in a place where no one else may go and paving the way for the day when there will be an open door to that closed country.

Simla, India, June 4, 1914.

MANAGING THE WORK OF THE MISSION BOARD

In the Stations, and in the Church at Large

By J. S. Hartzler.

For the Gospel Herald.

(Discussed by Bro. Hartzler at the Annual Meeting of the Mennonite Board of Missions and Charities recently held at Berlin.)

This man must be a good organizer. He must plan his work ahead. He can not wait until others plan it for him or until the work crowds itself upon him. The work at the Board meeting should be largely in the nature of an information bureau at which methods and plans which have proven successful at other places are discussed and furthered. The opening of new fields with their advantages and disadvantages should should be discussed. This field man should make special preparations for that meeting. He it is who should have all this information ready. This means organizing ability. "Organizer" should be his name. It is important that he be able to plan his work, but it is even more important that he have the disposition, the power and the backing needed to work his plan. Being a leader and interested in his work, he should help the missionary to plan the work at the station, and he should follow up the work thus planned and see whether it is being done. He could do this without being at the station all the time. If he is sucessful in this it will mean a weeding out of poor workers and superintendents, but it will mean a greater respect for mission work and a better grade of volunteers—young men and women of better preparation. There would be more inducement to volunteer.

He should be a money-getter. The work already suggested will require him to travel a great deal. It will bring him in touch with most of the churches in the United States and Canada. He is already in close touch with one of the best workers in each congregation and from them he can find out much that will help him in getting money as well as workers. To get large amounts of money and have the people feeling good when he goes away is not an easy task, but there are some men who can do even that. He had better get only half as much money and have the good will of the people than to have the coffers full and have a grudging feeling left all along his trail. That always leaves a bare harvest to be gathered by the next man. Suffice it to say the proper man will have the money ready for the work as fast as it develops and in this way prevent begging through the papers and otherwise (which under present conditions seems almost necessary at times) and would allow the mission worker to remain with the work in the station instead of going out to beg money for a new building or some other needed improvement. All his soliciting should be done in the name of the Board. True, it may be for a special station or purpose, but in the name of the Board. Then, too, the Board needs to have a closer supervision over the erection of buildings, buying equipment, etc. Of the nineteen bungalows in India owned by the Christian Alliance, twelve of them were built by one man. Experience helps in other things, and it would in this. Under the present plans we would most likely have as many different man to superintend the erection of buildings at the stations as there were buildings erected. Throwing the responsibilities on local boards with instructions not to go in debt and later find a great debt which the General Board is almost bound to assume finally, at least in part, means in course of time to make the General Board little more than a joke. "One thing is needful," that is methed.

But all this means car fare and living expenses. His family must be provided for and this means more expense than if the father were at home. Then how shall he live? There is but one answer. He is preaching

(Continued on page 259)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE ORPHAN CHILDREN

God pity the sorrowing children,
Who shrink in the darkness and miss,
'Neath the silent stars, the soft murmur of prayers
And the joy of agood-night kiss;
Who nestle like birds with no hovering wing
From the gloom of the night and its fears,
Oh the smothered sob and the hearts that throb,
Oh the faces bedewed with tears!

God pity the helpless children,
Who never dare lift their eyes
Or voice to plead, though their hearts may bleed,
Except to the pitying skies;
Sorrow is bitter enough for the old;
Oh pity young hearts when they ache,
For love is the sun that should circle each one
When life's dawn is beginning to break.

God pity the homeless children
Who perish with hunger and thirst,
With no strong arm to shield them from harm
While their drear hearts are ready to burst.
They long for a mother's caress,
Who over her darling once smiled:
And they weep all alone, and all hearts seem stone
To the sorrowing, motherless child.

Oh give to the suffering children,
Who wandering and famishing go;
And how many die for the food we deny,
In eternity we soon shall know.
These little ones are of His kingdom;
His love like the sunlight is sown,
And each mother's heart could spare them a part,
With plenty still left for her own.

—Selected.

CHILDHOOD—ITS POSSIBILITIES

By Lena Albrecht.

For the Gospel Herald.

One of the greatest, if not the greatest, combination of possibilities that God has ever placed into this world is a little child with its threefold nature: physical, mental, spiritual. The making of these possibilities into realities, especially in Childhood, is left to a great extent to the care of human agents, particularly to parents and teachers. We often fail to take advantage of the opportunities these possibilities afford or perhaps often do not realize that they really exist. For this reason we wish to turn our thoughts together for a short time to this subject, that we perhaps may become more awake to and interested in the things we may be able to accomplish but neglect so frequently.

Physically the child as it is placed into this world is only a small bundle of fragile, helpless, dependent humanity which if left to itself would soon perish. But within this body is a law of growth and progress, which if carefully obeyed will slowly and surely cause it to develop into a strong healthy creature.

The mental powers are less readily detected. They seem to have a smaller beginning than the physical, but a higher goal to attain. At first it appears as though the child does not possess great mental capabilities. It has no connected train of thought, does not seem aware of the objects about it and scarcely seems conscious of its own existence. Nevertheless, if the child is normal, there will soon be a wonderful unfolding and development.

Last of all to assert itself, yet of greatest importance, is the moral and spiritual nature. Though it does not stand forth prominently for a long time, later on it becomes the great ruling factor of the physical and mental activities.

The child, though helpless, irresponsible, and in need of nurture and direction, does not continue in the same state any length of time. It is full of life, growth, and action, a plastic impressionable being ready to be molded and shaped into a character of usefulness and holness or of disgrace and wickedness. Within the infant lies the nucleus of all the characteristics, faculties, and powers of the fully developed man or woman. To each child is given a variously proportioned combination of native instincts and impulses which must be developed and trained or held in check as the case may require. All of these native impulses can be made to serve either for the preservation and advancement of the individual or for his degeneration and destruction.

What the child will become as a man or woman depends largely upon the training and the influences which surround him in early youth. It is impossible to take two children with natures very much alike and place them under entirely different environments and training, and by the time they have grown to manhood it may be very hard to recognize any similarity whatever. Both may have been studious and intellectually bright, with strong personalities and possessing a good supply of determination. The one may become a great and honored leader of men, daring to stand up boldly and alone if need be, to lift up the standard of truth and right as God gives him to see it. The other, left to grow up unguided under evil influences, may yield his gifts to that which will drag him down and make of him a notorious character.

It is not for us to create new instincts which do not already exist in human nature, but to discover and draw out what is already there and combine it in the ways which will bring the best results both for the individual, and mankind in general, and the greatest glory to God. The young mind is most plastic, receptive, and retentive. It can be so filled with things that are trashy and useless that those which are really worth while do not appeal and find no room. The things learned in childhood make the deepest and most lasting impressions, and can be most readily recalled. Therefore we should make the mind a store-house of valuable treasures. Bible stories can be made as wonderful and interesting as fairy tales and have the added charm of being really true. Arouse an interest in them and the child will absorb them eagerly and have a possession which will influence the life in years to come.

(To be continued)

A THOUGHT

By Ada S. Lehman.

For the Gospel Herald.

I am glad for this family church paper and enjoy it very much. It has helped me along a great deal, and has given me very many good thoughts to think about. But just now I am wondering how many of God's people, like so many dicerent kinds of flowers or plants, must have the heavenly moisture so as to thrive and grow and live? Aren't we, I wonder, sometimes as frail and soon wither, if we forget to see to our souls that are like the flowers? If we neglect to give plants water or neglect to cultivate the corn in the fields they wither and die. So then, if we neglect our souls and forget to go to the fountain of life, we wither as much as do the flowers without water. But I am glad for that one great fountain, where we may go to in time of need. I am glad that each day brings me nearer the port. Pray for me.

Middlebury, Ind.

There is no better place to teach the children the doctrines of Jesus than in the Sunday school.—S. R. Good.

Sunday School

For the Gospel Herald.

Lesson for July 26, 1914.—Luke 19: 11-27

THE PARABLE OF THE POUNDS

Golden Text.—Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matt. 25:21.

Introductory.—This lesson appears in our Sunday school quarterlies as "The Pounds and the Talents." We have chosen to give it another name, for the reason that the parable of the talents is not considered in the lesson, and the way that Sunday school commentators stated it gives people the false impression that the two parables are the same. While the two parables have a number of things in common: as the absence and return of the lord, the reward of the faithful, the punishment of the unfaithful, etc.; yet the conclusions arrived at are different in a number of respects. For instance, the parable of the talents represents the servants as having received various amounts of talents, while the parable of the pounds represents all as receiving alike. In the former parable all the faithful received the same reward: in the latter, the one who gained five pounds became ruler over five cities while the one who gained ten pounds was made ruler over ten cities, besides receiving the pound which had been given to the unfaithful servant. The "citizens" mentioned in the parable of the pounds are not mentioned in the parable of the talents. We understand both parables to be teaching on the general theme of faithfulness and rewards, and therefore have many things in common; but because they illustrate different phases of this important subject, they also have a number of points in which they are radically different. In considering one of the parables we are not considering the other one, save in the points which the two have in common.

Why the Parable was Given.—The disciples and others had witnessed the remarkable work and teachings of the Savior. "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." To give them a correct idea of what was coming He spoke this parable. There is here portrayed the whole realm of the kingdom of God, from the time these words were spoken until the glorious time when Christ will come the second time to reward His servants and usher in the universal reign. "The kingdom cometh not by observation," He tells the people at another time. He came not to establish a temporal kingdom in the sense that that is commonly understood. The glory of the kingdom of God is nothing like that of earthly kingdoms. There is as much difference between the two kinds of kingdoms as there is between the human body of saints on earth and the glorified bodies of saints after the resurrection. The people were expecting Christ to set up a kingdom here that would excel in glory and in power anything that the world had ever seen. They were disappointed in this that His kingdom was and is and will be a distinctly spiritual kingdom, and that the manifestation of His power and glory which will overawe the world is to come at the close, not the beginning, of this present age.

Reward of the Faithful.—Mention is made of ten servants. That is sufficient for illustration. All received alike. What this "pound" represents has been variously interpreted. But whether you call it "salvation," "opportunity," "stewardship," or something else, the practical lesson to be drawn from its use is the same. They who made good use of it were rewarded for faithfulness, all to their full capacity, but the capacity being different. There is in this a double encouragement for faithfulness. Understand, this is not a reward according to **ability,** but according to **faithfulness.**

Punishment of the Unfaithful.—There are two kinds in this class. In the first place we have the "servant" (church member) who accepted his pound, but who instead of making good use of it tied it in a napkin and "took it easy." That, according to his estimation, was better than to go out, be exposed to all kinds of weather and trials, and then probably make a failure of it any way. When he came to present his case before his lord he manifested great ability but his lord quickly pointed out his hypocrisy and his doom. The second class are the "citizens," "mine enemies," the ones who do not profess to be church members, who are no Christians, and do not profess to be; who are the open, avowed enemies of Christianity, their enmity expressed or acted out by their disobedience or opposition, or both. "Slay them before me," was their doom. How like the Savior's declaration, "Depart from me, ye cursed, into everlasting fire." It will be observed that the indifferent, lazy, deceitful church member suffered a similar fate. The hypocrite and the avowed sinner fared alike in the end. —K.

Our Young People

COME TO JESUS—"WHY NOT TONIGHT?"—Matt. 11:28-30; II Cor. 6:2

Topic for August 2

MOTTO

"Today if ye hear his voice, harden not your heart."

THE STUDY HOUR

I. **The Purpose of this Topic.**—This is plainly understood by its wording. While all our meetings ought to be of a nature that express a warm love for the lost, it is good sometimes to set aside a special season to show them that we especially care to have them come to Jesus. There are two divisions of the topic:
   1. "Come to Jesus." is an invitation calling the sinner to accept salvation.
   2. "Why not tonight?" is a question that is intended to develop the reason for promptness in giving attention to the invitation.

II. **The Texts.—Matt. 11:28-30.**—This passage gives the words of Jesus Himself, as in His great sympathizing heart He realizes the need of human souls. Weary and burdened, (He knows all about their condition) they may come and find rest in Him. He is able to bear the load that is too heavy and to supply the satisfying portion that brings rest. While He expects each one who comes to take up His yoke, and be trained under it, He nevertheless declares the truth concerning this yoke, that it is "easy" and the burden "light." Ponder the sayings well dear Christians. Do you find these sayings your experiences? Are you prepared to bear testimony to its truth today?

II Cor. 6:2.—This scripture reveals the fact that there is a time that God has chosen to hear the call of the sinner and grant mercy. That time is **now.** While it might still continue a few days, and our life be graciously extended, nevertheless as far as we know we have only today. When tomorrow comes if it is a day of salvation it has thereby become a **now** to us. Many, who have been lost, rejected such opportunities that many are **now** rejecting.

III. **Outline Study.**
   1. **Who may Come?**
      (Here fill in the outline by naming a number of classes and search for scripture proof.)
   2. **Why should We Come to Jesus?**
      (Name a number of reasons and find references to back them.)
   3. **Why should We not Delay?**
      (Fill out as above.)
   4. **Reasons Why People Delay.**
      (Get all the excuses you can think of and try to answer them in the light of the Word.)

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Come.**
2. How to Come to Jesus as Little Children.

For Young People.—
By referring to the "Outline study" above there will be sufficient material for assignments.

For Older People.—
1. What Jesus Has Done for Me!

Gospel Herald

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THURSDAY, JULY 16, 1914

Field Notes

Bro. Aaron Loucks of Scottdale, Pa., ministered to the congregation at Schellburg, Pa., last Sunday.

We are in receipt of an interesting report of the quarterly Sunday school meeting held at Metamora, Ill., July 5. Report to be published next week.

Some of the reports intended for publication in this issue were crowded out for want of room. They will appear in print next week, the Lord willing.

Interesting meetings are reported from Science Ridge Church near Sterling, Ill., and the church near Aurora, Ohio, on July 4. Reports will be published next week, the Lord willing.

Bro. J. A. Ressler and family left here last Thursday for Wayne Co., Ohio, where Bro. R. expected to remain over Sunday while the rest of the family is to remain for a longer time.

As an indication of a growing interest and attendance in our Sunday schools we may cite the fact that though we have been increasing our stock of Sunday school quarterlies every year, especially this year, our supply for the quarter is about exhausted. May God be praised. May we press on with renewed zeal and the good work go on.

The brotherhood of Cumberland Co., Pa., have decided to hold their annual Bible Reading at Slate Hill Church this year Dec. 8-10. These meetings have proved very inspiring in the past, and we trust that the coming meeting may prove equally helpful.

Bro. H. F. Reist and wife of our office force returned last Friday after a few weeks' visit in Ohio and Indiana. While away Bro. Reist attended the Ohio, Sunday School Conference, the Eastern A. M. Conference, and the meeting of the committee to arrange topics for 1915 young people's meetings.

An interesting program of an all day Sunday school meeting to be held at Mountville, Pa., on Thursday, Aug. 6, is before us. After the opening services by Bro. Abram B. Herr the program proper begins with a harvest sermon by Bro. N. H. Mack and ends with another sermon in the evening by Bro. John W. Weaver.

Bishop Ordained.—As noted in the correspondence from Tiskilwa, Ill., Bro. C. A. Hartzler, formerly of Garden City, Mo., was recently ordained a bishop in the congregation near Tiskilwa where Bro. Hartzler has been laboring for several years. May God give our brother special grace and wisdom, that his bishoprick may result in the strengthening of the cause and the salvation of souls.

Correspondence

Sunnyside, Mich.

Dear Herald Readers, Greeting:—We have again re-organized Sunday school at this place with officers as follows: Supts., Joseph Esch, L. G. Messenger; Chors., Ruth Esch, Dora Myers; Sec.-Treas., Alpha McIntire. I can see that life and interest is increasing in our little Sunday school, only averaging about 25 in number, for which we give God the praise.

We are expecting Bro. J. K. Bixler of Indiana with us by the 15th of this month to investigate about getting a minister to locate with us, for which we have been praying.

Cor.

Mayton, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We have been greatly blessed in the recent past. In March Bro. N. B. Stauffer and Bro. N. E. Roth of Round Hill were with us and 8 precious souls were added to our number—5 by baptism and 3 by confession.

On May 24 we had our communion, Bro. N. B. Stauffer officiated. Bro. Moses Smith of Carstairs was also present. Bro. and Sister Jonas Brubacher of Suffield, Alta, have spent some time with us, the brother's health is slowly regaining.

On June 17 Bro. S. G. Shetler came into our midst and stayed until June 22. The interest was good. June 21st two were added to the Church by confession.

Sisters Elizabeth and Orvilla Blosser stopped off here on their way from Los Angeles to Indiana. May God bless them in their trip.

Health is good. Nice weather. Crops look promising. Pray for us that we may be faithful.

Cor.

July 1, 1914.

Elizabethtown, Pa.
(Bossler's congregation)

Dear Herald Readers, Greeting in Jesus' worthy Name:—God has not forgotten His people in this part of His vineyard but is continually blessing us, for which we feel grateful.

Last evening, July 4, Bro. John B. Senger and wife from Kinzers came into our midst just in time for our young people's meeting. Bro. Senger gave us an interesting talk on "Ways in which we may be indifferent." We were very much encouraged to be more zealous in the work. The young people's meeting at this place has only been organized two months ago. We are glad to report that the attendance is good and the interest is growing.

Bro. Senger was with us again this morning in the Sunday school and also in our regular church service, at which time he preached a powerful sermon on the second coming of Christ. Acts 1:11. "God shall glorify us in heaven, but we must first glorify Him on earth. The Christian's outward and inward life will correspond with the teachings of Christ. As death meets me so I must meet God. No man knoweth Christ's coming, but when He cometh, He shall come as the lightning cometh out of the east, and shineth even unto the west! Matt. 24:27. Are we ready?"

In His service,
Suie E. Garber.

July 5, 1914.

Minot, N. Dak.

Greeting to all Herald Readers:—It is some time since our last correspondence from here. With pleasure we will jot a few thoughts that may be of interest to some at least.

The Lord is wonderfully blessing

us. His name be praised. Council and communion passed over harmoniously some time ago. Services at our regular hours (three times on each Lord's day) have been interesting and helpful—especially the last quarter's Sunday school review, for which we had a special meeting, and the way our young people responded was of some encouragement.

Our Sunday school was reorganized on July 4 for another year, with but few changes—the brethren L. S. Glick and D. F. Miller were elected supts., Jason Miller Sec.-Treas., Alfa Yoder and Christ Miller Chors. As we had met to transact business of the Church on the day named; such things as were seen expedient for the welfare of the congregation and its opportunities were discussed and acted upon. We believe those present felt better satisfied (inwardly) than others that were to questionable places. We are looking forward a little yet to the series of meetings to be held from July 15 to 24th to be conducted by S. G. Shetler. During the same period of time our annual Sunday school conference and a three days' Bible conference will be held, the Lord willing. Will those who know the worth of prayer remember these meetings at the throne of grace that God may be glorified?

Temporally, God is remembering His creatures with rain and favorable weather so that prospects for a natural harvest are great—the winter rye is nearly ready to cut, while the spring sown grain is just beginning to head out. Health mostly good with but few exceptions.

L. S. G.

July 5, 1914.

Tiskilwa, Ill.

Greeting to all the Readers of the Gospel Herald:—We have recently been favored by visits from a number of brethren, for which we are always glad. Bro. W. S. Guengerich of Wellman, Iowa, was here on June 16 and preached for us. On June 19 Bro. and Sister M. C. Lehman were here and told us of the work in far off India. On June 20 Bro. J. E. Hartzler of Goshen, Ind., was here in the interests of the agricultural school to be established at Goshen. He remained several days and preached a number of instructive sermons. Indications are for a bountiful harvest of grain this year.

On Sunday, July 5, Bro. C. A. Hartzler was ordained to the office of bishop at the Willow Springs congregation near Tiskilwa, Ill. Bishops Andrew Schrock of Metamora, Ill., and George Summer of Gridley, Ill. were present and assisted at the ordination services, Bro. D. W. Slagel of Graymont, Ill., also being present. Bro. Joseph Buercky, who has been at the head of this congregation for 45 years, is now in his 79th year, and it was deemed best that a younger man should also be ordained to the office of bishop, although Bro. Buercky is always willing and ready to do what he can. The assisting brethren gave some very appropriate remarks for the occasion. May the Lord abundantly bless Bro. Hartzler and the congregation which he has in charge is our earnest wish and prayer.

In His name,

F. I. Smucker.

July 6, 1914.

Fairview, Mich.

Dear Editor and all Gospel Herald Readers:—I left home June 1, and went to Goshen, Ind., to attend our district conference. From there I went to Ohio and attended the conference. At both places we had real good conferences. I stopped with the brotherhood in Portage Co., O., and then went to the eastern shores of Maryland. There I met Bro. D. P. Yoder and family and Bro. Chr. Schrock and family located in a real nice country, enjoying themselves in a good, clean neighborhood. I also met Bro. Menno Schrock and J. C. Beachy and Dr. Abblett and his daughter Mary, all of Fairview, Mich. While there I held five meetings which were well attended. While we were there Bro. Schrock, Miss Ablett and myself bought farms and expect to locate there in the near future. Bro. Beachy was also very much impressed with the country and climate and expects to move there as soon as the rest of us will go. Our people have no Sunday school or church there yet, but they attend the Brethren Church and Sunday school. But as soon as we move there we expect to organize Sunday school and church. So, brother and sister, if you are thinking of changing locations, I would advise you to see that place because of land and climate and market. If you have any questions that you would like to ask me personally, you are very welcome. Pray for me and may God bless you all.

E. A. Bontrager.

July 6, 1914.

Tofield, Alta.

Dear Herald Readers, Greeting in His Name:—We at this place again feel to thank Him who has done so much for us and whose great love endureth forever. We were favored with a visit from Bro. Samuel Gerber and wife of Tremont, Ill., and Bro. S. G. Shetler of Hubbard, Oreg., Bro. Gerber arriving on June 18, Bro. Shetler on June 23. While with us the brethren discussed a number of topics, also preached a sermon every evening. The following topics were discussed: Evils of the Tongue, Eternal Punishment, Angels, Practical Christianity in the Church, Self-denial, Six Steps. We can truly say that the saints were encouraged and the sinners warned. As a visible result 7 souls stepped out on the Lord's side. We believe that there were more under conviction, but not willing to make the full surrender. Our prayer is that they see their condition before it may be forever too late. The brethren brought to us many plain Gospel truths. May we by God's help be able to carry them out in our lives, and be the means of helping others.

Our Sunday school was re-organized July 5 for the remainder of the year. Bro. Milo Stutzman Supt., and Bro. Jacob Brenneman Assist. Supt. May they prove faithful in their calling. Our Sunday school is always well attended. We have been having quite a bit of rain the last few weeks. Crops look promising. Health is fair. Pray for us at this place that we faint not but be strengthened to press toward the mark of the high calling.

In His name,

Lucinda Yoder.

July 6, 1914.

Flanagan, Ill.

Dear Herald Readers, Greeting in His Name:—Bro. W. S. Guengerich of Wellman, Iowa, and Bro. J. E. Hartzler of Goshen, Ind., visited with us, sowing the Gospel seed.

The church building at this place is being raised and a basement will be placed under it, which will make it more convenient. Pray for the work at this place that all things may be done to the honor and glory of God and the advancement of His kingdom.

In His name,

Lydia H. Smith.

July 7, 1914.

Lancaster, Pa.

(Mellinger's congregation)

Greeting to all:—On Sunday, July 5, we had our regular services. Bro. Sanford Landis read 107 Psalm for the opening and Bro. John Landis had as his text Psa. 107:7. We will not have services now for a while, as plans have been made to build a new church on account of this one being too small. Now may we as brethren and sisters of this district do as our brethren told us on Sunday: that we be led forth in the right way and not become careless and unconcerned in the work while we have no services in our home district for we know not who will be spared to see the new

(Continued on page 260)

Miscellaneous

PRAYER

O God, for men to lead, not for mere selfish gain,
But swift in generous, kindly deed,
To help a brother in his need,
Or break a bondsman's chain!

O God, for men to write more than high sounding phrase,
Brave words that borrow heaven's light
To pierce the cloud of selfish night,
And lead to brighter days!

O God, for men to sing, not simply pleasing rhymes,
But earnest songs whose notes shall ring
In trumpet call, and swiftly bring
Thy power to mold the times!

O God, for men to preach, not empty creed and form,
But Christly words, whose help shall reach
Poor souls in need, and prove for each
The anchor in the storm!

—Selected.

THE SUNDAY SCHOOL AS A FACTOR IN NATIONAL LIFE

By A. C. Kolb.

For the Gospel Herald.

One of the most direct teachings we have dealing with national life is the bit of Scripture found in Prov. 14:34, where we are told that "Righteousness exalteth a nation; but sin is a reproach to any people."

Turn our eyes where we may, and we can always see two opposing forces at work. One force is for good, and the other for evil. That which is considered good or evil, is however determined largely by the opinions of individuals, and these opinions are shaped by what is termed religion. What is religion? We need not consult a dictionary for a definition; we need only to look at the human family. As far back as time can be traced, to the very earliest period of knowledge we have of the human race, in all lands to which we may turn, to whatever age our thoughts may take us, we invariably find something characteristic of the human family, which is found nowhere else in all of God's creation upon earth, and that is, the instinctive inclination to worship. No creature under heaven, aside from man, whom God created in His own image, shows or has ever shown, any evidence of worshiping or having worshiped, anything. No creature assumes any attitude at any time, which may be taken as a distinctive attitude or form of worship. Man alone has some inherent sense of some supreme power or being or spirit, and involuntarily renders worship. What or who that supreme power, or spirit, or "something" is, and man's conception of the same, determines what religion is; for religion is but an outward form of expressing belief in the existence of such a supreme Spirit or Being. The Indian has his conception of the Great Spirit, and when an Indian dies his consummate bliss is to be enjoyed in the happy hunting ground where the Great Spirit is the great chief in whose dominions he may find unceasing pleasure in the chase. The worshiper at the shrine of Confucius, or he whose highest expression of religion is found in the teachings of Buddha, or the fire-worshiping pagan, or the Mohammedan devotee, all have certain ideas of right and wrong, and these ideas may differ in many respects, and yet they form the basis of righteousness or unrighteousness. All religions, no matter how crude, aim to find some means of escape from the curse of sin which has thrown a shadow across the mind and heart and conscience. And we need but cast a glancing look to find how far short of accomplishing the purpose they set out to do, these various religions seem to have fallen. When we compare them with our own—the Christian religion—it can be instantly seen that we are most highly favored, because our religion can and does accomplish that which the others utterly fail to accomplish.

The reason for this is patent. The fact that the Christian religion brings us directly into connection with the Creator—God—brings us into direct contact with the source of all life, and all goodness, at once seals its superiority, and stamps it as the ONE religion which is worth while. It is the Christian religion alone which distinguishes without favor or prejudice, between right and wrong, between good and evil. It is the standard of righteousness, and all good law is cradled in its teachings. The life, right, and property of mankind is safeguarded by the Christian religion, and everything that can contribute to human happiness, finds its origin and vindication therein.

Thus we come a step nearer to the problem before us, and that is, How shall the principles of righteousness be implanted in the hearts and lives of men? Where shall the line of demarkation between righteousness and unrighteousness be drawn? By what method shall the forces which make for human uplift be brought into play? We answer, by teaching. Teaching what? The Christian religion, of course. How is that done? Some one answers, By preaching. But does that accomplish the work? Is it not a fact that the boys and girls of today are the men and women of tomorrow? Truly. What kind of men and women, then, shall we have tomorrow if the taching of the Christian religion to the boys and girls of today is to be left to the preachers alone? The answer is that the standard of righteousness will be lower in the next generation than it should be or may be, for the simple reason that the men and women will not have had implanted into their lives the cardinal principles of righteousness as they should have had. Why? Because in the very limited time allotted to the minister of the Gospel to expound the principles of religion it is utterly impossible for him to address his expositions to suit the mental capabilities of all ages of individuals. The adults are spoken to because upon their shoulders rest the responsibilities of life, and the child minds are unable to grasp the meaning and purpose of the sermon.

Well, some one asks, can't the home solve the problem? But here a new issue arises, for what can be done in the home, and what is actually being done, are often two very different propositions. The influence of a pious father or mother upon the child cannot be estimated; but they have their daily duties to perform, which makes it impossible to devote the time necessary, oftimes, to engage in actual discussion of Bible teachings in a methodical way, while in a great many cases such teaching is entirely neglected. The home should be, and the Christian home is, the greatest factor in religious training; but facts prove conclusively that only a very small proportion of the rising generation are reached in this way, despite the fact that we call ourselves a Christian nation.

Since the home, therefore, does not seem to solve the problem to our satisfaction, we next turn to the public school, for there definite work is laid out and applied to the pupils. But here we are again face to face with a difficulty. Let religious teaching be done in the public school, and it will not be long until some one who pays taxes will complain; for not all the people who send children to school agree on the idea of what constitutes proper religious teaching. There may be a Jewish child in school, or a Catholic, or some other, and because of compulsory school laws these children must attend; but the parents will never consent to having teachings on religion other than what **they** believe to be right, taught their children. It is true that in many places the use of the Bible is permitted in the public schools, but in many it is barred out. Why? Some set up the claim that to teach from the Bible would be interfering with the rights of others, for, as there are some who may claim not to believe the Bible, they offer objections on the ground that that time should be devoted to purposes which would serve all, without discrimina-

tion. To be sure this is a very flimsy excuse, yet it is offered. It would seem more reasonable to conclude that the real objection lies in the fact that the Bible teachings uncover the unrighteousness in many people's lives, and there are without doubt such who assume that if they do not know what is wrong, they are excused in the event they commit a wrong. Their standard of liberty of thought lies apparently in the time-worn phrase "Ignorance is bliss." If that should be taken as a standard, what a sorry world this would be! One fact, however, stands out prominently, and it cannot be truthfully gainsaid, and that is that familiarity with Bible teaching invariably brings enlightenment. The proof of this lies in the wonderful changes which have been wrought in countries which have been in utter ignorance concerning Jehovah, God, to which the Bible has been brought, and the closer the teachings are followed, the more rapid the progress in enlightenment. Where subterfuges have been introduced, there has been retrogression. If then, the influence of the teachings of the Bible always makes for progress, and lifts humanity to a higher plane of living, what reasonable excuse can be offered for denying these teachings? The answer must be "None." What men may profess to be in their inmost selves, and what their conduct and outward life shows them to be, proves conclusively that there are either a lot of moral cowards in the world, or a great many more unregenerate lives than people think. Perhaps there are many of these unregenerates who would feel insulted if the public mind could and would measure them up and value them at what they themselves know themselves to be in reality. Isn't that rankest hypocrisy? Shall such people determine what shall constitute righteousness? Is it safe to leave the shaping of character to the will of such men? They may have the outward appearance of culture and refinement, but do they possess these qualities? No man can be more than he is. The "whited sepulchres" to which Paul refers have not all disappeared yet.

(To be continued.)

Herbert, Sask.

PEACE

By Sarah Kennel.

For the Gospel Herald.

"The Lord will bless his people with peace, he will give strength unto them." "Depart from evil and do good, seek peace and pursue it." You should hear what God the Lord will speak, for He will speak peace unto His people and to his saints. In Eccl. 3:8 we read that there is a time for war and a time for peace. God made the light and darkness and made peace and created evil, and the work of righteousness, quietness and assurance forever. "Behold, how good and pleasant it is for brethren to dwell together in unity," and peace. In II Cor. 13:11 we read, "Be perfect, be of good comfort, be of one mind live in peace." The God of love and peace shall be with you. Have peace with all men, for the Lord saith, There is no peace to the wicked. Pray for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is acceptable to Christ our Savior. For the kingdom of God is righteousness and peace.

Albany, Oreg.

OBEDIENCE IN LITTLE THINGS

By A. G. Landis.

For the Gospel Herald.

We should be obedient in all things. As the angels commanded Lot to leave Sodom with his wife and two daughters they commanded them saying "Look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed" (Gen. 19:17). Here we find that disobedience is sin. Gen. 19:26. It says, "But his wife looked back from behind him, and she became a pillar of salt." Now this seems but a little sin, but one sin is as great as another to our merciful Lord. Let us take the wearing of gold for example. It may seem but a little thing, but that is as great a sin as was the sin that Lot's wife had committed. She just looked back, and she became a pillar of salt.

Costly array is also forbidden in I Tim. 2:9).

I wish also that all the brethren would be obedient to the Church and wear the uniform. "Obey them that have the rule over you" (Heb. 13:17).

And have we little things in our homes that are not in accordance with the Word of God? It may be a certain book or a picture or something else, and we also find games and musical instruments in some homes. Dear brethren, ask yourselves this question: Is this pleasing in the sight of our Savior, who died and suffered on that painful cross for you and me? Remember Lot's wife.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

Tayloria, Pa.

"What shall we say, then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

MISSIONS

(Continued from page 253)

the Gospel just as surely as the man who at this moment is standing behind the pulpit teaching the things pertaining to eternal life, and "so hath the Lord ordained that they which preach the Gospel should live of the Gospel," but we have ordained that he shall preach it free and go out into the world and make his own living in competition with those who do not have the responsibility of the ministry. Which should be followed, our ordainings or the Lord's, seeing that they are opposite? (The text quoted, however, is woefully wrested when the attempt is made to make it bolster up the idea of a hireling ministry —Ed.)

The present financial plans in the stations are not satisfactory, and are responsible in a large measure for the shifting of workers and the difficulty of interesting those who have a good preparation. Young men and women who have spent much time and money in preparation and have many good positions open to them, positions which will give them some money which they can spend without feeling that they are constantly watched for fear that the expenses of the mission are running too high, do not find much inducement to place themselves into a position which, stated in the language of another, is "much like the little one under the care of a mother, being fed with a spoon." Community life was not a success in apostolic times, we would not want it in our country churches because we would be doubtful whethre we could expect success by that method, but we ask that it be the method used in our city missions. Remembering that these young people are human and that most of them want to "lay up something for a rainy day" and that they have as good a right to do so as the ministers and bishops, it is not surprisng that most of those who could do the best work will not accept a position in our stations. Honor bright, when you were a young man would you have done so? Let us not be unfair in our criticisms. We should not ask others to do what we would be unwilling to do ourselves. This is another problem for the field man to work out and one which can be solved on a basis which is both safe and scriptural.

The question calls for a discussion of the management of the work of the Board in the Church as well as in the station. Points relative to this part of the subject have been touched upon, but there are a few more things which need to be said. The Church needs to be more awake to her duty. In many cases that will never be done by the present ministry, so this

will be another avenue of work for the field man. The field is so great and the resources at his command so unlimited that only a few things can receive a passing notice here. A church whch is asleep on this subject will furnish little help to missions either in money or workers and still less on that all-important question of prayer. Few people know how the worker craves this from his home church. A young man left a large congregation to do Christian work in an out-of-the-way place. He passed through hardships but the saddest words which passed his lips were, "We never hear that any one from the home congregation is praying for us." This is often the worker's door to the heart of the indifferent member. He may be induced to pray when he could not be induced to give time nor money; but when he gets really inspired with the spirit of prayer, neither his sons or daughters nor his money will be too precious to give to this cause. He will give, but he must be interested first.

The field man should have tracts on the subject of missions and distribute them freely. Much can be done in this way as the tract will often remain in the home and be read by other members of the family long after the worker has gone to other fields. In many cases the tender spot in the parent's heart can best be touched by taking the little boy or girl on the lap and telling them something about the sad things which some of the poor children near the mission are suffering and how the mission is helping them to make life happier. Not strategy, but tact. This will be greatly needed in every phase of his work. To say the right thing at the right time and in the right way will do wonders in the station, the Board, and in the Church at large.

As a rule the Church is ignorant of the inside workings at the station and the things aimed at in mission work. True, she knows that the aim is to save the lost, but that is so general that it counts for very little in awakening mission interest. We need more than that. Just what is to be gained for the mission by having Sunday school class organization, a nursery, an industrial shop, a sewing school and a score of other things which might be mentioned? How are these things conducive to the growth of the mission? How can the objections to some of the activities in the stations be best overcome in the Church, or how can they best be removed from the stations without having the workers feel that they have been robbed of some of their most effective means of reaching the people? Some such things cleared up in missionary talks without putting the points objected to on the defensive can not be done to the best advantage by the missionary, but by some one who is a Church man—this field worker. His work generally should be aggressive, then he need not be so much on the defensive. This is important. He needs to be full of his subject when out in the churches but he should be wise enough not to let his information get stale nor should he make a hobby of his subject. In either case the people will not care to hear him. Both should be avoided in order to accomplish the most.

(To be continued.)

Goshen, Ind.

CORRESPONDENCE

(Continued from page 257)

house. Our house seems good to be taken down, but at the same time we have room to rejoice to see the people gathering in. Therefore we need more room to accommodate them. We expect to have Sunday school on Sunday, July 12, for the last time. May God direct our brethren who are appointed as the building committee and lead them in a way that is pleasing to God and not the committee only, for all of us have our part to do. The Lord help us.

Yours in His service,
H. B.

July 8, 1914.

Springs, Pa.

Greeting in Jesus' Name:—On the fourth of July we held our local Sunday school conference at he Casselman Church. We had a very edifying all day meeting. We had a number of visitors with us which we appreciated very much. Several of the visiting brethren took part in the program, and also assisted in the Sunday school at Springs on Sunday.

Bro. Eli M. Miller of Fentress, Va., father of Bro. N. E. Miller of Springs, Pa., is visiting here, his former home. If health permits he expects to spend several months here with his friends. The congregation at Springs has decided to discontinue the Bible meeting for a quarter and have singing instead. We expect to get a new song book for the Sunday school, and that will be used in the singing. Bro. Ed Miller is appointed leader. May the Lord bless you all.

Cor.

July 8, 1914.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—On July 4 an all day meeting was held at the church. In the forenoon we had our business meeting and in the afternoon we had a program which was enjoyed by all present.

We also re-organized our Sunday school in the forenoon, the following officers being elected: Supts., Alpha Kauffman, Levi A. Kauffman; Chor., Nettie Kauffman; Sec.-Treas., William Kauffman.

I will close, wishing you all God's richest blessings,

Pearl Kauffman.

July 10, 1914.

REPORT

Of the Mennonite Old People's Home, Lancaster, Pa., May and June, 1914

For the Gospel Herald.

Donations:—The following sisters helped to clean house one day: Magdalena Hershey, Lizzie M. Weaver, Rebecca Martin, Fanny B. Martin, Dora M. Martin, Barbara Martin, Emma G. Martin, Annie B. Fanninger, Anna B. Musselman, Laura B. Fasnacht, Susan Graybill. Groceries, etc., by the following: Willis Kilheffer, A. L. Lehman, Daniel Gish, Lizzie B. Oberholtzer, Sister Isaac Miller, Landis Hershey, Henry K. Landis, Harry F. Eshbach.

Cash.—Martha Frederick, $1.00; A. L. Eshleman, 1.00; Christian Metzler, 1.00; Christian W. Hauck, 1.00; Mrs. Aaron Brenneman, 1.00; Mahlon Buckwalter, 1.00; John H. Kaylor, .50; John W. Kaylor, .25; A. H. Hershey, 1.00; Peter Hess, 1.00; Samuel N. Stauffer, 1.25; Michael M. Sauder, 1.00; Morgan Stubbelbine, 1.00; Friends of Parksburg, .50; Clara Gehman, .50; Abraham Witmer, 1.00; Frank Witmer, 1.00; B. F. Heistand sons, 10.00; Widow Lehman, 2.00; Wm. H. Good, 1.00; Lydia Newswanger, .50; Jos. L. Horst, 1.00; Mrs. H. Herr, 1.00; Barbara H. Lindeman, 1.00.

Servces.—May 3.—Regular services were conducted today by Bros. Aaron B. Harnish, Frank N. Kreider, and Amos G. Kauffman. Bro. Kreider opened the services by prayer and Bro. Harnish took for a text Mark 13:32-37.

May 6.—Today we held the funeral services over the remains of Sister Mary Shimp who departed this life on the 4th, by Bro. D. H. Mosemann, who took for his text, I Cor. 15:57. She was sick about 2 weeks. She was aged 84 y. 6 m. 20 d.

May 17.—Today we held our communion services by Bros. Abr. B. Herr and A. B. Eshleman. Bro. Eshleman read Luke 22:1-23, and Bro. Herr commented therefrom. Nearly all the brothers and sisters partook of the emblems.

May 24.—Today we held the funeral services over the remains of Christena Bucher, who died on the 22nd, by Daniel Lehman who took for his text I Pet. 1: 24, 25. She had practically lost her mind and was sick about 2 weeks. She was aged 86 y. 2 m. 9 d.

June 14.—Regular services were conducted today by Bros. Thos. B. Forry and Amos G. Kauffman. Bro. Kauffman read Phil. 2:1-25, and Bro. Forry took for his text, Col. 3:12-17.

The health at the home is very good. We have one woman very sick with indigestion and some of our aged pilgrims are on the weak side, but we can say as did the psalmist: "I have been young and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread." We beg an interest in your prayers for this place.

Gratefully acknowledged,
T. E. Moyer, Supt.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

May, 1914

General Fund

Blanchard River Cong., Ohio	$ 26.09
A Bro. & Sister, Wolford, N. D.	7.00
East Union Cong., Ia.	18.36
West Union Cong., Ia.	32.50
Salem S. S., Bardo, Alta.	21.20
Sugar Creek Cong., Ia.	24.47
Salem S. S., Nebr.	16.00
Barbara McAllister	20.00
Freeport Cong., Ill.	40.53
A. M. Fairview S. S., Oreg.	10.00
Union S. S., Ill.	11.00
A. M. Cong., Fulton Co., Ohio	108.00
Total	$335.15

Note:—In March report the A. M. Fairview S. S. of Nebr. was credited with $6.90 which should have been credited to the A. M. Fairview S. S., Oreg.

India Mission

Willow Springs Cong., Ill.	$ 25.04
Mt. Joy Y. P. B. M.	5.00
Long Green Cong., Md.	15.00
Lizzie B. & E. E. Hartzler	15.99
C. B. Hartzler	15.00
Roanoke Cong., Ill.	15.50
Waldo Cong., Ill.	40.25
E. C. Bowman	25.00
Per Edith Schertz, Manson, Ia.	11.61
Friends per Mrs. A. D. Yoder	20.00
E. C. Bowman	10.00
Zion Cong., Oreg.	12.00
Sonnenberg S. S., O.	12.80
Good's Cong., Pa.	29.00
Mr. & Mrs. D. Kornhaus	6.79
Lena Slabaugh	5.00
Salem S. S., Wooster, O.	2.95
Souderton, Pa.	14.57
Bruderthal Cong.	100.00
Cullom Cong., Ill.	15.00
(For microscope)	
Union S. S., Ill.	5.00
A. R. King & Wife	1.00
Sadie Swartzendruber	.50
Total	$402.01

India Hospital

Lena Stalter	$ 2.00
Union S. S., Ill.	8.10
Zion Cong., Oreg.	25.00
Total	$ 35.10

Native Workers' Support

A Sister, Nebr.	$ 25.00
Minnie Campbell	2.00
Salem S. S., Wooster, O.	2.00
Total	$ 29.00

Missionary Support

Geo. I. Sommer	$100.00

Chicago Missions

Roanoke Cong., Ill.	$ 15.50
Tillie Yoder	.50
A Bro., North Lima, O.	10.00
J. R. Rohrer	5.00
Total	$ 31.00

Canton Mission

Orrville Mennonite Cong., Ohio	$ 4.64

Youngstown Mission

Orrville Mennonite Cong., Ohio	$ 4.64

South America

Interest	$ 1.50
Salem S. S., Bardo, Alta.	27.75
Y. P. B. M., Manson, Ia.	6.50
Total	$ 35.75

South America Pledges

S. P. Good	$ 50.00
Christ Good	50.00
Abram Good	50.00
C. D. Brenneman	25.00
Wm. Diller	25.00
—— & Bertha Stalter	20.00
J. T. Hartzler	50.00
S. E. Warye	50.00
D. K. Hartzler	60.00
Total	$380.00

Orphans' Home

Blanche & Florence Byler	$ 18.60

Annuity

Bro. Showalter	$500.00

Orphans' Home in West

S. S. Children, Bardo, Alta.	$ 17.25

CANADIAN TREASURER

India

Wideman's S. S.	$ 22.80
Daniel & Mrs. Schlabach	10.00
Waterloo Cong.	88.57
Mrs. Isaac Nahrgang Estate	200.00
A Bro., St. Jacobs	5.00
Annual Meeting of M. B. of M. & C.	115.00
Total	$441.37

Native Workers' Support

Hagey-Wanner Y. P. B. M.	$ 8.00
Annual Meeting, of M. B. of M. & C.	24.00
Total	$ 32.00

Tract Society

Annual Meeting, of M. B. of M. & C.	$ 25.00

Bible Fund

Annual Meeting, of M. B. of M. & C.	$ 6.00

Children's Playground

Annual Meeting, of M. B. of M. & C.	$ .20

General Fund

Annual Meeting, of M. B. of M. & C.	$291.42

Toronto Mission

Sugar Creek Cong., Wayland, Ia.	$ 7.00
Berlin Cong.	47.39
Shantz Cong.	19.00
Mrs. Isaac Nahrgang Estate	200.00
Total	$273.39
Total for month	$1069.38

EASTERN MENNONITE BOARD OF MISSIONS & CHARITIES

India Mission

A Bro.	$ 10.00
Lititz & Hammer Creek Cong.	54.55
Total	$ 64.55

General Fund

Help the Good Cause	$ 2.00
Clear Spring Cong., Md.	5.56
Rebecca Burkhard	5.00
John Gerhard	5.00
Amos B. Miller	1.00
Brethren in Md.	8.75
Total	$ 27.31
Total for month	$ 91.86

KANS.-NEBR. MISSION BOARD

Missionary Support, India Mission

Missionary Support Band West Liberty S. S.	$ 13.00

Native Workers' Support, India Mission

Catlin S. S.	$ 15.00

India Mission

Hesston Cong.	$ 31.94
La Junta S. S.	13.39
Pleasant Valley S. S.	7.06
Total	$ 52.39

General Mission Fund

Catlin Cong.	$ 1.00
Spring Valley S. S.	43.50
Total	$ 44.50

Kansas City, Argentine Mission

Pleasant Valley Cong.	$ 2.00
Total for month	$126.89

IND.-MICH. MENNONITE MISSION BOARD

India Mission

S. S. Mission Meeting Howard & Miama Cong.	$ 13.14
William F. Holdeman	3.00
Nappanee (A. M.) S. S.	5.00
Mrs. Wm. Pletcher	5.00
D. D. Schrock	1.00
Mary E. Pletcher	1.00
Total	$ 28.14

India Special Support

A Family, Holdeman Cong.	$ 30.00
C. A. Schantz and wife	10.00
Sisters Class, Elkhart, S. S.	3.00
A Sister	5.00
Fort Wayne Cong.	4.25
Clinton (A. M.) S. S.	2.00
Total	$ 54.25

India Hospital

Jesse Christophel	$ 5.00

Chicago Missions

Nappanee (A. M.) S. S. (Day Nursery)	$ 10.00
A. R. Miller	2.00
Mary E. Pletcher	1.00
Total	$ 13.00

Fort Wayne Mission

Nappanee (Men.) S. S.	$ 14.68
Middlebury Cong.	18.20
Nappanee (A. M.) S. S.	20.00
A. R. Miller	2.00
Yellow Creek, Salem, Nappanee S. S. Meeting	15.21
Mary E. Pletcher	1.00
Total	$ 71.09

Ft. Wayne Building Fund

A Brother	$ 5.00
Maggie Pletcher	100.00
Mrs. H. P. Pletcher	10.00
Mary A. Pletcher	10.00
S. J. Speicher	5.00
Total	$130.00

General Fund

Forks Cong.	$ 22.20

Rural Mission Fund

Bowne Cong.	$ 8.16
Total for month	$331.84

LOCAL INSTITUTIONS

Nampa Mission

F. H. Hostetler	$ 20.00
Rent	6.00
Total	$ 26.00

Canton Mission
C. K. Brenneman, Supt.

A Sister	$ 4.00
Joseph D. Miller	1.00
Beech S. S.	10.00
David Horst	1.00
Martin's Y. P. B. M.	5.00
Walnut Creek Y. P. B. M.	6.00
Martha Buckwalter	1.00
Dan Brenneman	1.00
Emma Horst	1.00
Tri-County S. S. Conf.	35.26
Henry Horst	.75
Total	$ 66.01

Ft. Wayne Mission
B. B. King, Supt.

Bro. Brunk	$ 10.00
Bro. Smucker	3.00
Bro. Zook	1.00
Total	$ 14.00

Kansas City Missions
J. D. Mininger, Supt.
Allan Good, Asst. Supt.

Harper, Kans., Cong.	$ 10.00
Sugar Creek Cong, Ia.	13.45
Sycamore Grove Cong., Mo.	19.85
M. M. Buch	2.00
Bro. Plank	1.00
East Fairview S. S., Nebr.	14.81
East Union Cong., Ia.	20.00
S. S., Wood River, Nebr.	9.55
J. P. Cook	10.00
Katie Kulp	5.00
Daniel Harding	2.00
Mildred Koppenhaver	1.00
Wm. Brenneman	1.00
J. M. Kreider	2.00
Total	$111.66

Toronto Mission

Markham Friend	$ .50
Mrs. Menno Snider	1.00
Visitors	3.50
Total	$ 5.00

Home Mission, Chicago
A. H. Leaman, Supt.

Metamora Cong.	$ 59.80
Sterling Cong.	14.78
An Illinois Cong.	19.90
Total	$ 94.48

Old People's Home
J. F. Brunk, Supt.

Special Support	$ 70.00
Margaret Weaver	1.00
Minnie Brubaker	1.00
J. G. Wenger	1.00
Total	$ 73.00

Orphans' Home
A. Metzler, Supt.

Geo. A. Getz	$ 5.00
Sister, Harrisonburg, Va.	2.00
C. Short	5.00
A. L. Brenner	1.00
Special Support	261.75
Total	$274.75

Lima Mission
B. B. Stoltzfus, Supt.

J. Y. Smucker	$ 3.00
Frank Reams	.25
Lydia Snyder	1.00
J. W. Royer	.25
E. F. Hartzler	.50
S. L. Christophel	1.00
Peter Moyer	15.00
Moses Erb	15.00
S. S. Collections	6.82
Total	$ 43.82

Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$221.57
T. T. Woodruff	57.13
Total	$278.70

Youngstown Mission
T. K. Hershey, Supt.

L. A. Kletzley	$ 25.00
J. S. Lehman	2.50
Leetonia S. S.	12.62
Amos Miller	1.00
Maggie Nice	5.00
A Brother	5.00
Visitors	1.00
Total	$ 52.12

Total receipts for May $4552.65

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Obituary

Kaufman.—Jacob I. Kaufman, of near Davidsville, Pa., was born Nov. 14, 1835; died June 17, 1914; aged 78 y. 7 m. 3 d. He is surivved by 5 sons and some grandchildren, and great-grandchildren. Funeral services conducted by E. J. Blough and Jas. Saylor. Buried in the Kaufman Cemetery. He was a life-long member of the A. M. Church.

Shank.—Meck Shank (nee Newkirk) was born Jan. 17, 1866; died at Versailles, Mo., June 19, 1914; aged 48 y. 5 m. 2 d. She was married to John R. Shank Nov. 15, 1885. To this union were born 1 daughter and 2 sons, all of whom, with the husband, survive her. She was a kind and devoted mother, and a loving wife. After lingering for about 5 months with consumption she quietly passed away, bearing her affliction without a murmur. She was a member of the Methodist Church. The funeral services were held at Mt. Zion Church June 21 in the presence of many sympathizing and sorrowing relatives and friends, Bro. Clark of the M. E. Church officiating. Text, Jno. 14:1-3.

Kauffman.—David Mark, son of David H. and Leah Kauffman, was born Mar. 4, 1913; died at his home near Woodburn, Oreg., June 21, 1914; aged 1 y. 3 m. 7 d. He leaves to mourn his early departure father, mother, 3 brothers, 2 sisters. Funeral services at the Zion Church June 23. Edward Z. Yoder preached, assisted by A. P. Troyer. Text, Jas. 4:14, "What is your life?" The remains were laid to rest within the cemetery nearby.

Heidelbaugh.—Bro. Henry Heidelbaugh, of East Drumore Twp., Lancaster Co., Pa., died, aged 70 y. 4 m. 12 d. Thirteen years ago he was very badly hurt by a vicious bull and from this he never fully recovered, being compelled to use his crutches all the time. He was a consistent member of the New Providence Mennonite Church, being present with his kindly smile whenever he was able to be about. He is survived by his wife and 2 children: Milton, in the old homestead, with whom he lived, and Annie, wife of Frank Edwards of Quarryville, Pa.

Driver.—Ada S. Driver of Versailles, Mo., oldest daughter of Bro. John R. and Sister Alice Driver, was born Dec. 14, 1901; died June 13, 1914; aged one day less than 12 y. 6 m. Her death was very unexpected, the family not realizing that her condition was so serious until the last. On June 12 she underwent an operation for appendicitis, only living twelve hours after the operation. It is hard to give her up; but God knows best. Into His hands we feel to commit our all. The funeral service was largely attended at Mt. Zion Church on June 14, Bro. Amos Gingerich using for a text Psa. 90:12.

Young.—George Daniel Young was born near Boalsburg, Pa., June 4, 1881; died near Hopedale, Ill., June 26, 1914; aged 33 y. 22 d. He leaves to mourn his departure 3 half-sisters and 1 half-brother, besides many other relatives and friends. On June 17 he and his half-sister came to Hopedale, Ill., to visit their aunt, Hannah Martin. On June 26 he met his death by drowning while in swimming with several other companions who were unable to save his life before sufficient help arrived. This was a great shock to the whole community. We are again reminded of the uncertainty of life. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

George united with the Reformed Church in his youth and remained a faithful member until death.

Short services were held at the home of Hannah Martin by J. C. Birky and Simon Litwiller on June 27, after which the remains were taken to Oak Hall, Pa., for burial. May God comfort the bereaved.

Powden.—Anna, widow of Samuel Powden, who lived three miles south of Elkhart, Ind., near the Pleasant Plain schoolhouse, died early Friday morning, July 3, at the home of her friend, Sister Melinda Mumaw, 1300 Prairie St., in Elkhart, Ind.

She was brought to the Mumaw home several weeks ago, following her sudden illness at the home in the country where she lived alone. She had suffered for some time from a complication of diseases.

The deceased had lived in Elkhart county for about 55 years. She was born in Pennsylvania in 1838. In 1853 she moved to Stark Co., Ohio, with her parents, and lived there until 1859, when she came to Elkhart county. Early in life she joined the Mennonite Church, and remained a devout member all her life.

Her husband died in 1909. She leaves a brother, B. F. Sternberg, three miles west of Goshen, 3 nieces, and 1 nephew.

Funeral in charge of J. E. Hartzler was held at 2 o'clock Sunday afternoon at the Prairie St. Mennonite Church, Elkhart, Ind. Text, II Tim. 4:6-8. Interment at Grace Lawn Cemetery.

Lambert.—Amanda Lambert, nee Shaum, was born in Elkhart Co., Ind., July 22, 1862; died June 28, 1914; aged 51 y. 11 m. 6 d.

She was united in marriage on Dec. 22, 1888, to A. H. Long, with whom she lived for 11 years, when her husband was taken away. On March 15, 1905, she was again united in marriage with S. Lambert. This union was blessed with 1 daughter, Ruby Elnore, who preceded her to the spirit world about 18 months. From this severe loss and shock Sister Lambert never recovered.

About twenty years ago she united with the Mennonite Church, and continued a faithful member of that body until about nine years ago she united with the Mennonite Brethren in Christ Church, of which she was a member until her death.

Sister Lambert was of a sunny and cheerful disposition, an affectionate companion and a devoted mother. When coming into the home it was her lot to take the place of a mother, and this place she filled remarkably well. She leaves to mourn her departure a husband, 6 step-daughters, 1 step-son, 1 sister, 2 brothers and a large circle of friends.

Funeral at the Mennonite Church in Greenville, by C. I. Huffman and C. T. Moore.

Kreider.—Anna (Overholt) Kreider was born Sept. 25, 1824, in Northampton Co., Pa. At the age of 3 years she moved with her parents to Medina Co., Ohio. She was called to rest June 10, 1914; aged 89 y. 8 m. 15 d.

On Dec. 2, 1841, she was married to Jacob Kreider. They united with the Mennonite Church in early life and were zealous workers at all times, enduring all the trials through which the Church passed in their time.

They moved to the farm (now the old homestead) three miles southeast of Wadsworth, Ohio, in 1850, where the remaining years of their respective lives were spent, covering a period of fifty-five years, until the death of her husband, which occurred March 12, 1896.

To this union were born 7 sons and 4 daughters, 2 sons having preceded them in death. She lived with her youngest daughter, from whom she received every loving care possible for her happiness and comfort and between whom existed the fondest devotion. Although Sister Kreider reached a ripe old age, her seat at church services was seldom vacant until the infirmities of old age frequently caused her absence during the last years of her life.

Funeral services were conducted at the Bethel Church June 12 by N. A. Lind and J. F. Brunk. Text, II Pet. 1:14.

Yoder.—Jacob Yoder was born Dec. 4, 1838, near Basil, Switzerland; died in Oklahoma, June 28, 1914; aged 75 y. 6 m. 24 d. He was baptized in 1852, emigrated to America in 1858; married in 1860 to Susan Nofziger. To this union one daughter was born who died in youth. He was ordained to the ministry in 1873 and to bishop in 1886. He emigrated from Ohio to Missouri in 1869, to Arkansas in 1893, and to Oklahoma in 1912.

He leaves to mourn 4 adopted children (Ruby Sutter and Katie Rich of Pryor, Okla., and John Rich and Mrs. J. B. Springer of Stuttgart, Ark.), also 1 brother in Kansas, 1 sister in Ohio, and many relatives and friends. The cause of his death was cancer of the stomach, of which he suffered for several months, but he bore all his sufferings with Christian fortitude and was fully resigned to the will of God. He was taken to Stuttgart and was laid to rest in the Yoder Cemetery at which place services were held by Samuel Sommers of Stuttgart and B. F. Hartzler of Pryor, Okla.

King.—Joseph Henry King was born in Livingston Co., Ill., Dec. 18, 1867; died at the hospital at Larned, Kans., June 28, 1914; aged 46 y. 6 m. 10 d. At the age of 18 he came with his parents to Pawnee Co., Kans., making this his home ever since. At an early age he was converted and joined the Mennonite Church and has always been active in the Sunday school and Church work. While a farmer all his life, he also taught school a number of years, as well as conducted singing classes for a long time.

Bro. King had been failing in health for a few years, and a little over a year ago he went south thinking a warmer climate might benefit him. But it seemed not to be God's will that he should get well again. Immediate cause of death, general weakened condition, and inflammation of the bowels. He leaves to mourn their loss a wife, 4 children, 5 brothers, 1 sister, an aged father and many relatives and friends. Funeral services at the Brethren Church by John M. Brunk, assited by M. Keller from the words, "If a man die, shall he live again." Interment in the Pratt Cemetery nearby.

Raum.—Sister Emma Kennel Raum was born Oct. 16, 1855, in Baltimore Co., Md. She united with the A. M. Church in her youth. Was united in marriage to Bro. George Raum, having resided for a number of years in Lancaster Co., Pa. She died at her late home in Chester Co., Pa., April 6, 1914; aged 58 y. 5 m. 23 d. Her place in the church was seldom vacant when health permitted her to attend. She was always an adherent to simplicity in attire. She was of very industrious habits, ever ready to lend a helping hand to those in need. She will be greatly missed in the home, in the church, and in the community. She had been ailing for some time (although the end came rather suddenly and unexpected), and she calmly fell asleep by the side of her husband, we trust to awake in the glory world to spend eternity with her three little ones that have gone before. She leaves her husband, a son, a daughter, several grandchildren, a brother, 3 sisters, and 1 little girl that had been taken into the home, to mourn her departure. Funeral in the Millwood Church. Services by Amos Stoltzfus and John S. Mast.

Wenger.—Elizabeth Ann Wenger, nee Landes, was born in Holmes Co., Ohio, July 10, 1853; died at Hesston, Kans., June 21, 1914; aged 60 y. 11 m. 11 d. She came to McPherson Co., Kans., in 1881, and was married to Samuel Wenger Dec. 20, 1881. To this union were born 2 sons and 8 daughters, all of whom survive and were present at the funeral. She is also survived by an enfeebled husband, 6 brothers, 2 sisters and 5 grandchildren. The family lived near Canton, Kans., until a few years ago when they moved to Hesston. Sister Wenger united with the Mennonite Church in early maidenhood and remained a faithful

(Continued on next page)

BIBLE DOCTRINE

A Treatise on

THE GREAT DOCTRINES OF THE BIBLE

Pertaining to

God, Angels, Satan, the Church, and the Salvation, Duties, and Destiny of Man

This title represents the results of over two years of faithful labor on the part of ten brethren who were appointed by the Mennonite General Conference held near Johnstown, Pa., Oct. 25 and 26, 1911, to prepare a book on Bible Doctrines suitable for use in every Christian home. This book is now nearing completion, and will soon be ready for delivery.

THE NATURE OF THE WORK

is such that it should appeal to every believer, being of vital importance to the Christian's growth and faith because it points out clearly and definitely the great truths of the Bible which should have a place in every Christian life, throwing Gospel light on many questions concerning which the faithful seeker after truth appreciates help, and young and old will be greatly benefited by having such a book in their possession. In reviewing the work of our Bible conference teachers during the past years, we are confident that there is not a faithful member who has had the privilege of attending such meetings who is not ready to testify as to the blessings that have come from such work. In this book we have a similar work, and its value is equally great. Instead of having access to the work once a year, you now have the privilege of becoming the owner of a VOLUME that will be accessible every day of the year. The work covers a wide scope of Bible teaching, as is shown by the following

TABLE OF CONTENTS

PART I:—God, The Creation, Man, Angels, The Bible, The Lord's Day.

PART II:—Satan, Temptation, Sin.

PART III:—Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.

PART IV:—The Church, The Ministry, The Congregation.

PART V:—Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.

PART VI:—Obedience, Self Denial, Worship, Personal Work, Nonconformity to the World, Nonresistance, Swearing of Oaths, Secret Societies, Life Insurance.

PART VII:—Love, Humility, Purity, Hope.

PART VIII:—From Death to Judgment, Hell, Heaven.

LIST OF CONTRIBUTORS

Following are the writers of the several chapters in the book:

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J. E. Hartzler	J. S. Hartzler	S. E. Allgyer
David Burkholder	Daniel Kauffman	N. H. Mack
P. E. Whitmer		

WHY WE BELIEVE

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1. The subject matter is of vital importance to every believer.
2. The subject matter is wholesome, helpful, and doctrinally sound.
3. The unity of the Church depends largely upon the instructions received by every member.
4. To be able to withstand the many false teachings of the present, it is necessary to have a thorough knowledge of the Bible in its application to daily life.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Items and Comments

The importance of the school question in the United States is made evident by statistical tables published recently. Following are a few of the figures: Value of school property, $1,221,695,730; total enrollment of pupils, 21,269,135; average attendance, 12,871,980. Over 16,000,000 books were reported in the libraries of the institutions of learning.

One of the most remarkable petitions concerning the whiskey traffic is a petition recently signed by 1,008 out of a total of 1,478 convicts in the Eastern Penitentiary of Pennsylvania, pleading for the abolition of the liquor business. Seventy per cent. of the convicts in that institution are said to attribute their downfall to the influence of strong drink.

According to a recent decision of the court of appeals at Victoria, B. C., the right of Canada to bar out Hindus was sustained. Citizens of India would like to know why they, being citizens under the same flag which floats over Canada, should not be protected and have equal rights with all other citizens under the same government. The United States and Canada have a common interest in "the yellow peril."

It is again officially announced that "the end of the Mexican revolution is in sight." From constitutionalist sources there comes the information that Carranza and Villa have arrived at a perfect understanding concerning their late differences, while from the Huerta government there comes the semi-official report that he is making arrangements to resign. As he is said to have amassed a considerable fortune since he became a man of affairs in Mexico the ignominy of defeat will probably not set so hard upon him—provided he succeeds in escaping from the country unmolested by his generous (?) conquerors.

(Continued from preceding page).

member to the end. She was a quiet, hard-working, unassuming Christian mother, and had the satisfaction of seeing her ten children active members of the Church of her choice. She was interested in mission work, and requested that an amount of her legacy should be given to the India Mission. An inward tumor in the form of a cancer of the bowels preyed on her vitality for some time but her real condition was not known until a few days before her death. She was taken to the Axtell hospital at Newton, Kans., but it was apparent that an operation could do no good, and she passed peacefully away the following day. A short service was held at the home on the morning of June 24, after which the body was taken to the Spring Valley Church where appropriate services were conducted by J. M. Brunk, J. B. Smith, and D. H. Bender. Text, II Tim. 4:6-8. Interment in adjoining cemetery where her mother had been laid to rest just a month before.

Horst.—Emanuel W. Horst was born in Lancaster Co., Pa., Sept. 29, 1853; died June 19, 1914, at his home in Orrville, Ohio; aged 60 y. 8 m. 20 d.

In 1870 he migrated with his parents from Lancaster Co., Pa., to Stark Co., Ohio, where he lived until April 1, 1907, when with his family he moved to Orrville, where they lived until death claimed the kind husband and father.

In 1878 he was married to Amanda Walter of Columbiana Co., Ohio. To this union were born 3 sons (H. Clayton, Lemuel W., and Benjamin F.), and 1 daughter (Mrs. Ada Beam), all of whom survive with the bereft widow, an aged, invalid father, 2 brothers, 3 sisters and 6 grandchildren.

In early life he confessed Jesus as his Savior, united with the Mennonite Church, of which he remained a member until death.

His life was beclouded with much suffering and sickness, from ailments in such complication that baffled the skill of the most expert physicians for many years. Twice in his life he underwent surgical operations, with only temporary relief, and a few months before death heart-failure and dropsy resulted from organic derangement. A post-mortem examination revealed that for years he had little use of his stomach, because of a deformed and almost entirely closed channel leading therefrom to the colon. Many times the brother prayed for deliverance, yet "God's will be done" was marked in his petitions.

The funeral services were conducted at the late residence by Bro. David Hostetler, and Bro. I. W. Royer at the Martins Church, where interment was made. Scriptures used, Psa. 90 and Rom. 8. A large concourse of friends and relatives were assembled. May the Lord comfort the bereft family.

Baer.—Sister Annie, wife of Bro. Joseph Baer, was born in LaGrange Co., Ind., Feb. 18, 1866; died June 18, 1914; aged 48 y. 9 m. Sister Annie was afflicted with cancer, having been in feeble health, and at times even bedfast, for six months or more. She finally consented to undergo an operation, with the hope of regaining her health. The operation was performed on the morning of the 16th at the hospital in Goshen, Ind. The operation seemed to be a success, and in the evening of the 17th Bro. Baer (thinking that all was well, and with the hope that his companion might soon again meet with them in the home) took his leave from her and came to his home in LaGrange county. But very early in the morning of the 18th a telephone message brought the sad news that she had changed for the worse, and the family should come at once. Before an automobile could convey them a distance of about 18 miles, the spirit had taken its flight, she having quietly fallen asleep about 5 o'clock. Sister Baer was a member of the conservative Amish Church, having her Church home in the congregation known as the "Townline Amish," and as far as is known to the writer, was faithful to the end. During her sickness she expressed herself perfectly resigned to the will of God. Her chief concern was the spiritual welfare of her family, kindly and with a mother's love pleading with her three sons and gaining their promise to unite with the people of God. Thus it can be truthfully said of her that, in her last days at least, "She hath done what she could," so we leave her in the hands of God, trusting she has gone to reap a glorious reward. Funeral was held at the Townline Church on the 20th, where a very large concourse of people met to pay a last tribute of respect. Sermon by Jonathan Troyer and ——— King in the German language, and A. S. Cripe in the English language.

A dear one has gone from our circle,
On earth we shall see her no more,
She has gone to the Savior in glory
And all her afflictions are o'er.
But if we could but hear her singing
As we think she is singing now
If we could but see her brightness
Of the crown upon her brow,
There would be no sighs to worry
And no hidden tears to flow,
When we think of our dear mother
Who has gone to yonder shore.

Married

Shank—Yoder.—On July 4, 1914, at the home of the bride's parents, Bro. and Sister John Yoder, Preston, Ohio, Bro. Charles L. Shank to Sister Crissy Yoder, Bro. I. W. Royer officiating. Their future home will be Dhamtari, India. The Lord bless the union.

THE NEXT GENERAL CONFERENCE

The time and place for holding the next General Conference have not yet been decided. Several congregations have sent invitations. While the committee wishes to decide on the time and place as soon as convenient, it is the purpose to give the brotherhood ample time to give expression on the subject. If any other congregations desire to invite the General Conference to be held with them in 1915 they should do so soon. We would like to have all invitations in by August 1, 1914. Address either the moderator, D. H. Bender, Hesston, Kans., or the secretary, J. S. Hartzler, Goshen, Ind.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Annual Conference of the Southwestern Pennsylvania Conference District will be held at Scottdale, Pa., Aug. 27 and 28, 1914. The Sunday School Conference precedes the Church Conference and begins in the evening of Aug 25, continuing all day on the 26th.

A hearty invitation is extended to all who have an interest in the work.

For further information address Aaron Loucks, Scottdale, Pa.

Yours for the cause,
Wm, C. Hershberger,
Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 23, 1914 (Gospel Witness Established 1905) No. 17

EDITORIAL

"Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."

And when Caesar demands the things which properly belong to God, then be true to the other inspired declaration, "We ought to obey God rather than men."

No man can be truly submissive to God and be rebellious against the powers that be. To respect authority is one of the fundamentals of the Christian faith. Christian people ought to be the most law-abiding people on earth—and they are, if they are true to their name.

"Do not neglect the eyes of your children," is an advice often heard and which we saw repeated in one of our exchanges recently. The writer showed that nervous disorders and often blindness resulted from the neglect of defective eyes in early childhood. It is worthy of the consideration of all parents. Giving full credit to the advice, so far as natural eyesight is concerned, how much more important the advice when given a spiritual application. Millions of children, having their spiritual eyesight neglected in youth, became totally blind for eternity.

Under the caption, "Five Facts about Hell," a writer in an exchange presents these facts as follows: (1) There is a hell. (2) It is separate from heaven. (3) It is a place of wicked inhabitants. (4) It is a place of torment. (5) It is forever. That covers the ground. Get weak on any of these points, and you leave Gospel ground. In a strong article on "Hell," written by Bro. N. H. Mack and printed in our new book, "Bible Doctrine," the brother ably discusses the question, "Who are in danger of going there?" On another page will be found a pointed article on the same subject.

Harvest Meetings.—We are glad to note the increasing number of them among our people. If God blesses us with such bountiful crops, we should not fail to show our gratitude in an appropriate manner. "Formalism," do you say? When your friends do you a kindness, and your face is wreathed in smiles and you say, "Thank you," is that mere formalism? just put-on? How much more, when "the Friend that sticketh closer than a brother" blesses us with the bounties of earth and makes us heirs of the bounties of heaven, should our faces be wreathed in smiles, our hearts overflowing with gratitude, and our steps be directed to the house of the Lord where in a hearty way we say, "We thank thee, Lord," in grateful, humble service and praise.

Proselytism.—One of the tests of the usefulness of a church is, Is it devoted to the work of winning souls for God and building them up in the Christian faith and service, or does it seek to build up its membrship by winning members from other churches? In one respect churches are like bees: the honest ones go out to gather the honey for themselves, the other kind replenish their stock by robbing their neighbors.

There is but one scriptural reason why any one should leave one church and join another. When a careful, prayerful study of the Word convinces a man that the church of which he is a member makes no effort to keep all the commandments enjoined by Christ and the apostles, and he finds a church in which the whole Gospel is obeyed and in which he may serve God more acceptably, it is not only his privilege but his duty to make the change.

Then there are a number of reasons which some people have for changing which are not scriptural. One is "more liberty." Many seek the church in which they are the least restrained by restrictions, not knowing that moral license means spiritual bondage. Then there are some who change their church membership because of convenience, as though Christian service were a matter of geography rather than of faith. The man who finds himself in a place where he has not the privilege of fellowshiping and working with those of "like precious faith" with himself, should plan immediately to move to a place where he may have such privileges. Some join the church that is most popular, forgetting that "that which is highly esteemed among men is abomination in the sight of God;" not that a materially prosperous church is necessarily a condemned church, but they who join a church merely to be with the crowd take little thought as to where this crowd is going. These are a few of the many unlawful reasons that some people have for changing church membership. To these may be added the change because contentious brethren fail to have their own way and go off in a rage.

The man who is loyal to God and the Church works to win souls for God. The proselyter works to win souls for his church. The first works for conversions, the second for members. The first is on a mission of rescue, the second on a mission of plunder. It is right that we should work for our church, but only as the prosperity of the Church redounds to the glory of God and the winning of souls for His kingdom. As a rule a proselyter is a hobby-rider, with self enthroned upon his hobby.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE "NEW THEOLOGY"

By J. B. Smith.

For the Gospel Herald.

This is an age of liberalism and latitudinarianism resulting largely from a disbelief in the infallibility, plenary inspiration, and supreme authority of God's Holy Word, the Bible. "Theology has been reconstructed and revolutionized until but a fragment of the old faith remains. The theory of evolution and the destructive tendencies of the higher criticism have made their inroads upon the Christian Church, resulting in a lifeless, messageless, impotent ministry and famishing congregations. Many a hungry soul is virtually saying, "They have taken away my Lord, and I know not where I may find Him."

In many denominations this condition of things has created an alarm. The Methodist, Congregational, and Baptist Churches seem to have suffered most from the ravages of this so-called "new theology." Some of the leading denominations have taken a decided stand against all agencies or advocates of the "new theology." The Presbyterian Church has placed herself on record as believing in the infallibility and divine authority of the Bible. She has disowned a leading theological seminary and will not allow any graduates of that institution to become a minister in any of her congregations. The theological seminary at Princeton, N. J., which outranks all other similar institutions in the United States, every member of its large faculty being a scholar of the highest standard, is uncompromisingly opposed to the "new theology." All the Lutheran theological schools are emphatically pronounced in their opposition to the "new theology." At Drake University one of the teachers betrayed some sympathy with the "new theology." As soon as the trustees discovered this they called for his resignation. At a meeting of the Lutheran General Synod held at Pittsburg the announcement was made, "We thank God there is no higher criticism among us." All the schools of the Disciples of Christ are radically opposed to the "new theology." Of the Baptist schools, Chicago, (under the leadership of such men as Harper, Foster, and Matthews) and Colgate (under the past leadership of W. N. Clark, a blind guide) are on all fours if not, like the old serpent himself, licking the dust. On the other hand Rochester and the Southern Baptist Seminary at Louisville Ky., (the largest theological school in this country) stand by the doctrine of the plenary inspiration of the Bible, with no professor on the other side. The attitude of Pres. Strong of Rochester may be gathered from the closing words of a very effective address: "I would as soon attempt to construct a living bullock out of beef sausage as to construct a living Bible out of the fragments produced by the critics." There is also (may we hope) a brighter day for Methodism. Dr. Munhall recently wrote his book, "Methodism Adrift." It is a solemn charge of apostasy and a clarion call to win back his denomination to the old faith. Within recent years an appeal "To Ministers of the Methodist Episcopal Church," was made and signed by four of her leading bishops Attention is called to a "false scholarship seeking to undermine faith in the Bible as the Word of God and in the Gospel as proclaiming the atonement by the divine Son of God on Calvary for the sin of the world." "There is a call for the Methodist Episcopal Church to come up to the help of the Lord against the mighty hosts of unbelief." In this connection the bishops call attention to the formation of the Bible League of North America, an organization formed to promote a true knowledge of the Bible and consequent faith in its divine authority." The League publishes the "Bible Champion," a monthly periodical with Jay Benson Hamilton, New York, as editor, supported by an able staff of associate editors. This magazine is exclusively devoted to the systematic defense of the Bible as the Word of God. Its pages are made up of contributions from the foremost conservative Biblical scholars on both sides of the Atlantic" (quoting from the appeal).

It is time to awaken to the danger of the great sin of unbelief. In the name of the Lord of hosts, in the name of the Mennonite Church and the heritage which has come to us through an unbroken line of martyrs and staunch defenders of the faith, in the name of perishing souls whose eternal destiny depends upon our faithfulness and loyalty to God's Holy Word, let every truth-loving Mennonite unite in a chivalrous crusade against the ruinous ravages of this dragon theology and shake off the deadly serpent that is slowly but surely fastening its fangs upon our body ecclesiastic. Thus let every minister and religious leader in the Church wash his hands in innocence and in the face of a frowning enemy, a complacent Lord, and a perishing race, lift them up in holy confidence, as he exclaims, "these hands are pure from the blood of all men."

Hesston, Kans.

HELL A REALITY, NOT A MYTH

By Leander Smith.

For the Gospel Herald.

There is entirely too much false modesty used by a number of men who claim to be the heralds of Christ. They have tried to modify Christ's teaching on this subject until it appears mythical to a great many people.

In support of my position on this subject I will refer you to following scriptures that describe the place as: "The lake of fire that burneth with brimstone" (Rev. 19:20), "fire and brimstone" (Rev. 14:10), "unquenchable fire" (Matt. 3:12), "hell fire" (Matt. 5:22), "everlasting burnings" (Isa. 33:14), "everlasting contempt" (Dan. 12:2), "eternal fire" (Matt. 25:41), "eternal punishment" (Matt. 25:46), "outer darkness" (Matt. 25:30), "the judgment of hell" (Matt. 23:33), "the furnace of fire" (Matt. 13:50), "where their worm dieth not, and the fire is not quenched" (Mark 9:48), "eternal fire" (Jude 7), "and the smoke of their torment goeth up for ever and ever" (Rev. 14:11), "and they shall be tormented day and night for ever and ever" (Rev. 20:10).

Many argue that hell is incompatible with the doctrine of the love of God, "for," they say, "how can God condemn anybody and yet be a God of love?" Let me ask you a question involving a great moral issue. How can God be just and allow disobedient sinners to go unpunished?" Jehovah is slow to anger, and great in power, and will by no means clear the guilty" (Nahum 1:3). God is not a one-sided God. His love is no greater than His justice, but it is exactly equal. "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds): the Lord knoweth how to deliver the godly

out of temptation, and to keep the unrighteous under punishment unto the day of judgment" (II Pet. 2:4-9). God never condemns any one, they condemn themselves, because they believe not on the only begotten Son of God. The Bible says that hell was prepared for the devil and his angels, but if you serve him here you will most certainly have to go where he is hereafter. We have only one picture given us of a man in hell. Jesus Christ painted that, and I believe He knew what He was doing. Note that this rich man was in hell, and was not asleep. He had memory of his brothers on earth. He had intelligence and he recognized Lazarus in Abraham's bosom, and awful thought he himself was in torment. Jesus Christ is the only one that ever trod the earth who knew definitely about hell or heaven. The Son of God taught clearly and distinctly that hell is an awful reality, a place of torment and yet He did more than any one in all the universe to keep people from going there. For this cause He came to this old sin-cursed world and dwelt among sinners; for this He went through Gethsemane and endured Calvary. If you are lost and go to an endless hell, don't therefore say that God condemned you. God does not threaten any one with hell. Because He knows that it is a reality, He warns men of it, and if I did not find such warnings about hell in the Bible I'd say God did not love us. Why? Because you and I and God know that in the great economy of things an unregenerate sinner cannot enter the presence of God, neither can he stay here on this earth forever. There must be some place for him to go and that place is where God is not. That place is hell. But just now I hear the question, Don't you think men may repent in hell? I say, No; emphatically no; I do not for there is no Holy Spirit there, and men can not repent unless he be wooed and won by the Spirit. Moreover there is nothing in the institution of death to stop a soul from sinning any more than to stop him from loving God. Mark speaks of eternal sin and a man in hell goes right on in defiance of God and therefore his punishment will be eternal because his sin is eternal. Mark 3:39. Men do not like the doctrine of hell. That's one of the best arguments I can produce that God, and not man, wrote the Bible. Tom Payne was a consistent infidel, for he would not accept the doctrine of hell and he therefore rejected the whole Bible. Unless we can believe all of the Bible we can not depend on any of it. If sin and the devil and hell are not the deadly realities that God and the Bible say they are, what was the Almighty about when He allowed His only Son to come here and die the ignominious death, enduring all the agony of the sin of the world? I say, unless hell is a reality, foolishness and cruelty are chargeable to God. The career of His Son on this earth is a ridiculous prank unless there is a hell to save men from. When we make a law we make the penalty as large as we hold the appreciation of the principle that the law are made to support. What is the greatest law God has imposed upon the soul of man? Eternal life. What is the penalty for breaking that law? Eternal death. And if there is no eternal death, there is no eternal life. The holiness of God demands a hell. He ceases to be God if He be found to be unholy and because of His absolute holiness He can not permit a man polluted by sin to enter His presence. The soul of man is immortal. It came from God, and because of this man's soul is immortal and indestructible. The Bible says Christ came to bring life and immortality to light. Life and immortality were already here, but men were in the dark concerning these facts; and if you will study carefully what He said on these subjects you will recognize that the soul of man is immortal and that teaching to the contrary is of the devil and absolutely contradictory to the teaching of Christ. If there be a hell and a devil, nobody is so anxious to make you believe that hell is not and the devil a myth as the devil himself. Hell is the sinner's own place by choice. Why, don't you recognize that self preservation is the first law of nature? Yes. How can you say that any man choses eternal death then? Let me answer that by asking you a question. Have you ever read the philosophy of the human will on choice? When a man is resting under a certain condition not to choose to get away from that condition is to choose to stay under that condition. Every individual has offer of salvation through Jesus Christ. Will you choose Him? No; I'll let Him alone. I'll have nothing to do with Him. Then you choose the pleasures of sin, not to choose Christ is to choose sin, and "the wages of sin is death." Hell is the sinner's own place by preparation, he prepares for it by failing to prepare for heaven. The true and virtuous can not live in peace with the vile and vicious on this earth, this would necessitate a separation hereafter. "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46). We learn from the Scriptures that hell is a reality, and that no one will be saved without the blood of Christ. It costs you more to serve the devil than what it does to serve God. To serve the devil, you must deny God and His Word, and deny yourself of all true happiness. It costs the bitter tears of remorse from the sinner, the heart-broken suffering of your Christian relatives and friends, and your own life. Yes, the way of the transgressor is hard.

Jesus said, "And cast ye out the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30). If hell is not a fearful place, why did Jesus use such language to picture it. Do you think that Jesus exaggerated and made the picture worse than it was? No, don't you minimize the terrors of hell. You make Christ a liar.

In describing heaven, God uses music, flowers, crystal rivers, gold, rubies, diamonds, and all the beauties of earth, and yet Christ said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things prepared for them that love the Lord." And as these words failed to tell us of the joys of heaven so they have, by the awful words found in the Scriptures, to convey to our minds the idea of the terrible agonies of a lost soul in hell!

A man born once must die twice, physically and spiritually. A man born twice must die only once, physically. Physical death is separation of soul and body. Spiritual death is the separation of the soul from its God.

Newton, Kans.

TESTIFYING CHURCHES

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterian, Radical United Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the Brethren, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, The Pentecostal Church of the Nazarenes, and the Wesleyan Methodist Society. —Christian Cynosure.

Wherever the Word of God reveals some fault in a man, and this makes no impression on that man's life, it is an evidence that there are some other faults about the life of that man.—J. A. Brilhart.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio

(962 W. Federal St.)

To the readers of the Gospel Herald, Greeting in the Master's Name: —We are indeed grateful to God for His continued blessing. He has supplied our daily need and believe that He will continue to do so.

Sister Etta Brubaker of St. Jacobs, Canada, Sister Nancy Shoup of Seville, Ohio, and Bro. W. J. Brenneman of Wellman, Iowa, have come to help fight the enemy at this place. Sin is around us on every side. We are often made to wonder why it is that people are so hardened and slow to accept the Gospel of Jesus Christ. However, we have great reasons to thank God for the privilege of working in this part of His vineyard.

The departmental side of our work, with the exception of the day nursery, is closed for the summer months, and our attention is directed along Sunday school and visitation lines.

For the purpose of discussing the many problems that confront the mothers in the home, some of the mothers of this community meet in a mothers' meeting on Tuesday afternoon of each week. Tuesday, July 8 Bro. T. K. Hershey gave a talk on the subject, "The Ideal Home." Just recently we received a call to visit a mother who was seriously ill. After arriving at the home we learned that she was seeking her Savior. After spending some time in reading, quoting scripture, and prayer she found Him whom she was seeking. She expressed peace and satisfaction of soul. And since, she has passed to her reward and we believe died a happy life. Does it pay to leave home, friends, etc., and go into our large cities? It certainly does. Pray for us that we may at all times be filled with the Holy Spirit and ever ready to help the needy as we have opportunity.

Wednesday evening, July 8, we as a band of workers crossed the railroad tracks into the foreign district where we held a street meeting. Our audience at first was composed of a few small children, but as we continued with our service the audience increased until there were about two hundred or more men, women and children encircled around us. They were eager to hear the songs and the few remarks we had for them. While some of the workers were engaged in singing others busied themselves distributing tracts, papers, and Sunday school cards. They also secured the names and addresses of many children who did not go to Sunday school. As a visible result of this meeting our Sunday school the Sunday following increased about thirty in number. During the summer months we shall continue these services Friday evening of each week. Again requesting your prayers for the success of the work in Youngstown we are, Yours for the cause of Christ,

The Workers,
Per Elizabeth Lehman.

July 13, 1914.

MANAGING THE WORK OF THE MISSION BOARD

In the Stations, and in the Church at Large

By J. S. Hartzler.

For the Gospel Herald.

(Discussed by Bro. Hartzler at the Annual Meeting of the Mennonite Board of Missions and Charities recently held at Berlin.)

(Concluded)

It has been suggested that the Church needs a practical mission paper where not only news from the stations would be given but where mission subjects would be discussed and different fields presented with their corresponding possibilities. In connection with that there should be a reading circle course gotten out with outlines printed in the proposed paper. This department should be largely in the hands of the field man. This would bring him in contact with many by private correspondence on some of the subjects discussed in the paper and would be another means of getting workers. Both the reading circle and the paper would be experiments in our church, but neither are any longer experiments in some other churches but have proven a wonderful help to the church and to missions.

The task before the Board is a momentous one, but it can be accomplished. It is by no means an impossibility. The man to be chosen must be a man filled with the Holy Ghost, one who is close to the Father's heart, who knows what it means to prevail with God and man, but he can be found. The resources of the Church are at the command of the Mission Board as they are at no other work or institution. This is true so far as the field worker, the worker in the station and the money needed are concerned, but all of these must be gone after. The best seldom comes of itself. Many a young man or woman would most gladly welcome a heart to heart talk with some one of experience with regard to his life vocation and might easily be turned in this direction. Many people who have wealth which they would like to place where they believe that it would do the most good are longing for some one to show them how they can be their own executor and be perfectly sure that their money will go to the place where they want it to go, that it can finally be disposed of without having the lawyers and the courts get an undue share. Articles in the Church papers as to how these things can be done may do something along this line, but the personal touch of the right man will reach a hundred for every one reached by articles in the Church papers.

But let us be careful. To create another office and fill it with an inactive man will only make things worse. Time will be needed to make a proper selection, and the Board and the person selected should have a thorough understanding as to the time to be spent at this work, the nature of the work desired, his rights, etc., etc., before he presumes to take it up. Let this plan be adopted with proper modifications and changes only after it has been made the subject of most humble prayer. Possibly these two days had better be spent in fasting and prayer than in a General Board meeting discussing mission subjects. He who promised to be our guide will not allow Himself to be wanting here. Let us ask for His help in making our plans and in carrying them out to the strengthening of the work in the station, the Church and last but not least, in the Board on which we so much depend and for which we have so often prayed.

Goshen, Ind.

ANSWERING GOD'S CALL

By A. Metzler.

For the Gospel Herald.

With God's call into the Church also comes the call to Christian service.

If it were possible to impress this fact upon the minds of all who affiliate themselves with the Church there would doubtless be more work accomplished and less occasion to beg for workers. We are saved to serve our Master in **some** capacity. We should get rid of the idea that it is our **only** duty to look after our own individual welfare and our own soul's salvation. The duty of every child of God is to minister to others and not only to be ministered unto.

Every member, from the weakest and most unskilled to the strongest and most competent, has his or her place to work. There are many phases of work in the Lord's vineyard and something each one can do. But the same reasons that existed in the time of Christ's ministry upon earth

for the harvest being great and the laborers few no doubt exist today. It is because so many refuse to serve and to take their proper place. When Jesus asked a certain one to follow Him, and to go and preach the kingdom of God (Luke 9:59, 60) He was met with the excuse, "Lord, suffer me **first** to go and bury my father." Another one asked that he may **first** go and bid them farewell which are at home. We find that similar excuses are very popular today; such as laying up **first** some more earthly treasures (either for ourselves or for our children, or do some other things that we have planned and we fancy need our **first** attention before we are ready to give our individual service for Him, whether that service be in the front of the battle in the Gospel field or at home on the farm, in the shop or wherever duty calls us and demands our service.

When He calls us to go to the hard and dark places in His vineyard, to the very front of the battle to work, are we willing and anxious to press on in the work? If he is leading and opening the way we should be willing to follow and press on and not hinder the work by our delay. If the path even **seems** closed against us let us not give up until we are **positive** that it is God and not human planning that is closing the way. We must learn to distinguish between the leadings of God and the Holy Spirit, and the planning and leadings of some individuals that aim to advance their own personal interests.

I admire the manner in which Moses made his final surrender to God when called upon to take up the great work of leading the children of Israel out of bondage. After the Lord told him to "Go and I will be with thy mouth **and teach thee,**" etc., he went to his father-in-law and said to him, "**Let me go,** I pray thee;" and Jethro answered, "Go in peace."

I imagine some of us who are less determined to go, and not so fully surrendered would have approached Jethro in a manner about like this: "If it wasn't on account of your many flocks and herds and the much work we have on the farm I would go to Egypt and lead the Israelites out of bondage and slavery. I have had convictions along that line for some time, **but** I do not want to let you stick in your work here. If the way opens, and we can arrange to have some one take my place as flock master I would go; if not, I will drop the matter and stay here with the sheep."

It behooves us to be careful that we put "first things first," and to give them **first consideration;** but I admit it is not always an easy matter to determine which way to go unless we first wrestle with God in prayer and make a full and unconditional surrender. Then God will settle the question for us without any doubt.

That the door is open wide and God is calling loud and clear for more laborers is beyond question. That there are those who are qualified to respond but are hindered from some cause or other is also evident. That an UNCONDITIONAL SURRENDER on our part would be the means of solving many a hard problem also cannot be denied. "As an eagle stirreth up her nest," etc. (Deut. 32:11), so the Lord sometimes may have to stir us out to get us into the place where He wants us to work. May we listen for God's voice and answer when He calls?

West Liberty, Ohio.

OLD PEOPLE'S HOME

Dear Herald Readers, Greetings in Jesus Name:—We praise God for His goodness and mercy to us. Today He is sending showers of rain upon the earth. It has been quite dry and warm here for a little while, but,

"He sends the sunshine and the rain,
Sunshine and rain, harvest and grain,
He's my friend."

He knows just when to send blessings—natural and spiritual—and we should be thankful for all that He is doing for us.

There have been a few sad accidents near the Home the last few days, which reminds us how necessary to be prepared when death comes.

Again the reaper death has entered the Home and taken oue of our number. Others are not well, but, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We ask an interest in your prayers.

In His name,
Etta Brunk.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We will be required, by the statutes of Ohio, and enforced by the Board of State Charities, to hereafter send a visitor once a year to obtain a report of each of our placed-out children. Since it is our duty to be subject to the "powers that be," and we can not possibly evade this law, we wish to state here that when any of our ministers or lay members receive report blanks from us with a request that they visit the orphan children in their congregation, fill out and return the same to us, that we do so in order to comply with the law, and that it will be a lasting favor to us, and to the Lord who cares for the orphans, if they will grant the favor and report.

We believe it is the proper thing for the Board to keep a supervision over these children at least to the extent of learning once each year about their welfare, moral, spiritual, and educational, which is the object of this law. We would kindly ask every family that has a child in their care from this Home, when your minister or a lay member calls with the object of learning the welfare of the child, that you will give the desired information so he can properly fill out his report sheet and return it to us, since we are under legal obligations to obtain the same information annually, from every child we have placed out, and which are found in 15 different States aside from those returned to parents.

Our 82 children are well except one is somewhat indisposed. The work is moving on at about the usual rate. We are in need of another worker who is qualified to take charge of the boys.

West Liberty, Ohio.

THE MENNONITE SANITARIUM

For the Gospel Herald.

Dear Gospel Herald Readers, Greeting:—Let all those who have an interest in the salvation of those who are out in sin rejoice that another soul has been saved and is now happy in the Lord. Though his days on earth are few, yet he is happy and ready to go. Here is part of a letter received from his father:

"I am very sorry to hear of the severe sickness of my son Husten Childress, but glad that he is a saved boy; and if he is still living tell him I forgive him all. Oh I am so glad he is reconciled to his condition."

Many may read this and not give it much thought; but let us pause and think how it would be if it was your boy or your brother—and in fact he is our brother, just the kind that Christ died for, as well as for you and for me, and we owe him the little we can do for Him.

In the six years this institution has been in existence there have been over 50 conversions of this kind and every one, we believe, has remained faithful. Surely, friends, it is worth while to make even a greater effort than has already been made to care for all the poor and needy that may be brought to, or ask to be brought to the Sanitarium. We do a great deal of charity work, but there is much more to do than we have the

(Continued on page 276)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

AFTER THE DARKNESS

Selected by a Sister.

(This poem has appeared in these columns before, but it is worth rereading. Our sister selected it because it describes the real experiences in her own life.—Ed.)

After the toil and trouble,
There cometh a day of rest;
After the weary conflict,
Peace on the Savior's breast;
After the care and sorrow,
The glory of light and love,
After the wilderness,
The Father's bright home above.

After the night of darkness,
The shadows all flee away,
After the day of sadness,
Hope sheds her brightest ray;
After the strife and struggle,
The victor's crown is won,
After the work is over,
The Master's own word, Well done.

After the hours of chastening,
The spirit made pure and bright,
After the earth's dark
Clear in the light of light,
After the guiding counsel,
Communion full and sweet;
After the willing service,
All laid at the Savior's feet.

After the pain and sickness,
The tears are all wiped away,
After the flowers are gathered,
No more of earth's decay,
After the deep heart's sorrow,
An end of every strife,
After the daily crosses,
A glorious crown of life.

Waterloo, Ont.

CHILDHOOD—ITS POSSIBILITIES

By Lena Albrecht.

For the Gospel Herald.

(Concluded)

Children originally have a simple, unquestioning faith. If it is not abused by those who come in contact with it, it becomes much stronger. I think of a little girl whose parents did not do much talking about faith but who dealt honestly and truthfully with her and did not betray the faith she had in them. They also taught her to pray. One time the family left her at home, expecting to return again before dark. But evening came, the sun set and the house became lonely and dark. Bravely she tried to swallow the lump in her throat and to dispel the fear that something had happened. Finally she decided to ask God to help her out of her distress. She prayed that He should bring the absent ones home in two minutes, then watched the minute hand move slowly on, but her prayer was not answered. She did not doubt God's faithfulness, but at once reasoned that she had made a rash prayer, that perhaps they were too far away for Him to bring them home in such an unreasonably short time. So she asked again that they might be home in eighteen minutes, and as before was anxious for the time to pass. Perhaps it is hard to comprehend just what it meant to her when in later years doubts tried their best to force themselves upon her, that she could recall this incident and remember that just as the eighteen minutes were up she heard the welcome footsteps nearing the house. I think again of another little girl about four years old, a little orphan under the care of loving foster father and mother. Though they are much concerned about the welfare of the child, they are making a sad mistake. The mother is constantly deceiving the child by telling her things which are not true, just to try to satisfy her. When the little girl cries as she is left at the nursery the mother tells her she is only going to get meat for papa and will be back. Many times during the day she will say, "Will mamma get me? Won't she leave me here?" She seems to be filled with distrust and fear. Judging by the questions she repeatedly asks she often actually seems to doubt that things are true when they are right before her eyes. This may be an extreme case but under the circumstances what more can we expect.

We often come in contact with children who have been under the power of wrong influences and have assimilated evil characteristics. They may seem disagreeable and undesirable, just like a dirty, ragged, unkept street waif, but with heavenly guidance, love, patience, and tact he can be made over into seemingly a new character, just as different from his former self as the waif after he is taken in and thoroughly cleansed and properly clothed.

Many times we hear the fact lamented that we have no leaders, no one faithful, strong, and true to go out and carry on the work of the Lord. It is not that God has failed to give us the material, but we have failed to recognize and use it. Many a noble quality lies dormant and useless because no one has been tactful or interested enough to discover and draw it out. No one knows how many Luthers, Livingstones, and other equally noble characters have come into this world and have passed out again like an acorn lying on the ground trampled and crushed under foot without an opportunity for developing into a great sturdy oak.

Let us remember that the boys and girls of today will be the men and women of tomorrow; that we must make of them now what we want them to be in the future. Take care of and train the children, and the men and women will take care of themselves.

Every one is given different combinations of natural gifts and therefore different possibilities. It is impossible for us to fully comprehend our responsibility, but let us all remember that with the help of God we can "train up a child in the way he should go, and when he is old he will not depart from it."

HOPE

The sweetest friend that ever kept a distressed soul company is hope. It beguiles the tediousness of the way through all the weary hours of our pilgrimage. Our God is the God of hope, and we as Christians do hope in Him. We hope in God **confidently** because He has promised; **prayerfully** because He loves to hear us and knows our needs; **obediently,** for His precepts are to be observed by us; and **constantly,** for He is always the same. We have much to hope for: We hope for help in distress, for strength in weakness, for joy even in sorrow, and for life in death. We may hope for all we need, and for all God has promised; and in God alone through Christ Jesus. If we have the assurance of hope through faith we cannot hope in vain; because the foundation of our hope is laid in the blood of Jesus and in the oath of God. Hope is expectation and a confident persuasion of obtaining some future good, and we may expect because God has promised, and His promises are all yea and amen in Christ Jesus, and never were forfeited yet. His Gospel warrants us to hope in Him at all times; therefore come what may, we have no cause to be disconsolate—we have no cause to fear; our God is our hope, and if we hope to the end for the grace that is to be brought unto us at the appearing of the Lord Jesus, He will be our portion forever. Hope is confidence. The Lord shall be our confidence. Our happiness consists in knowing God and believing Him. If we believe His Word we enjoy peace and sacred satisfaction, we may be confident in God, for He has power, love and faithfulness.

Trust in the Lord, forever trust,
And banish all your fears;
Strength in the Lord Jehovah dwell
Eternal as His years.

They that trust in the Lord shall be as Mount Zion that shall not be

(Continued on page 276)

Sunday School

For the Gospel Herald.

Lesson for Aug. 2, 1914.—Mark 11:1-11

THE TRIUMPHAL ENTRY

Golden Text.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee.—Zech. 9:9.

Introductory.—There are two sides to the story of the life of Jesus. In one He is "the man of sorrows." Never man suffered to the extent that Jesus suffered. He went to the limit of poverty, pain, distress, sacrifice. On the other hand, His life was one of joy, triumph, glory. The multitudes thronged Him, and there were many times in His triumphant experiences that He had only to say the word and He would have been made king. In the midst of His deepest humiliation (death) He achieved the greatest triumph (the resurrection). The lesson before us gives us a glimpse of the triumphant side of His life.

Preparations.—Coming near to Jerusalem, Jesus sent two of His disciples into the village to bring a colt to Him, a colt that had never been ridden before. He further instructed them that if any one should ask them what they wanted with the colt they should say, "The Lord hath need of him." They went as directed, found the colt as they were told, and were asked the identical question that Christ had indicated they might be. There was no opposition. Whether the owner of the colt felt, with many others, that some great event was about to happen and that it would be a great honor to furnish the beast upon which the King was to ride into the capital city, or whether it was the mysterious hand of God staying the objector at this point so that the whole program might be carried out without a jar, we are not told. They brought the colt to Jesus, and the triumphal march began.

The Triumphal March.—Now began that memorable march into Jerusalem, the recital of which has thrilled the hearts of thousands in every generation since that time. Apparently the long looked-for event was at hand. All opposition seemed to have vanished. Jesus was indeed the King—the people felt it. "The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen." They remembered the raising of Lazarus, and knew that nothing was impossible to Him in whom they now had unbounded confidence. Hear the shout of praise: "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Blessed be the kingdom of our father David that cometh in the name of the Lord . . . Hosanna in the highest." They took branches of trees and cast them in His path. Others took off their garments and strewed His pathway with them. It was an hour of splendid, glorious triumph. It gave the people a taste of the kingly side of the wonderful miracle-worker, the mighty King of kings and Lord of lords.

In the midst of all this there was a discordant note. The Pharisees, though overawed, were not yet won. "Master, rebuke thy disciples," was their sullen request. But this was not a time to gratify their churlish whims. "I tell you," He replied to this boorish request, "if these should hold their peace, the stones would immediately cry out." There is no power in earth or hell that can stay the resistless power of God. The Pharisees murmured among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him."

But Christ was not carried away with His triumph; He was not blind to actual conditions; His noble and sympathetic nature was keen as ever. Getting sight of Jerusalem, He wept over the apostate city; He mourned because of the hardness of the hearts of the people, because He knew what their certain fate would be. The two sides in the life of Christ were here distinctly visible. Here is a good place to study the perfect Model.

Prophetic.—But Christ did not ride up the hill to be crowned with a kingly crown. Instead, He was crowned with thorns. Therein is the greatest triumph achieved for man. Glorious as His earthly reign would have been had He fulfilled human expectations at this time, it could only have been faintly typical of that glorious triumphal march into the New Jerusalem that is coming by and by. Christ was more gloriously triumphant in His crucifixion and resurrection than He could ever have been in His coronation. As we look at His triumphant entry into Jerusalem we are reminded of that coming glorious day when He will ascend the hill of the Lord at the head of a triumphal procession composed of all the blood-bought sons and daughters of the heavenly King, sweeping through the pearly gates into the New Jerusalem, where in unalloyed bliss and glory we will reign with Him forever. Blessed be His holy name.—K.

In the work of winning souls for Christ we need consecration, concentration, and continuous effort.—J. F. Bressler.

Our Young People

CHOOSING MY LIFE WORK.—Heb. 11:24-25.

Topic for August 9

MOTTO

"Do all to the glory of God."

PERSONAL THOUGHT

I cannot know truly my lifework until I have Christ as my Master. I cannot know His will for me without daily consecrated service.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Choose.**
2. Choosing to Obey Parents and Teachers.

For Young People.

1. The Holy Desire to Serve Jesus.
2. The Bearing of the Cross an Essential to Being Divinely Led.
3. Faithful in Little, Opens the Path to Higher Service.
4. Misleading Tokens for Choosing.

For Older People

1. How Far Ahead Did I Know the Way of My Work in Life Hitherto?
2. Mistakes in Early Choices.
3. Successful Choosing.

SUGGESTED READING

1. "Every Christian a Worker" in "A Talk with Church Members" (enlarged edition.)

YOU AND I

All letters of the alphabet
The righteous way should choose,
But two of them, especially,
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily
By these two, U and I.

If you and I are cross, you see,
There's bound to be a fuss.
If U and I untidy are,
Somewhere there'll be a muss.
If U and I are selfish, there
Will some one suffer wrong.
If U and I rob birds' nests, why
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U and I but smile.
If U should grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We should not soon forget!

So U, look out, and mind your ways!
As I must likewise do.
And keep a cheery corner where
The skies are always blue.
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most,
To keep this old world straight.

—Selected.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 23, 1914

Field Notes

A series of meetings began July 15 at Minot, N. Dak., with Bro. S. G. Shetler of Hubbard, Oreg., in charge.

Arrangements have been made to begin a series of meetings at Orrville, Ohio, July 19. These meetings are in charge of Bro. S. E. Allgyer.

Word from India states that four precious souls were recently received into church fellowship by water baptism at Balodgahan. These persons were of different castes but are brought together as one in Jesus Christ.

Bro. S. E. Allgyer of West Liberty, Ohio, spent Sunday, July 12, with the brotherhood in Allen Co., Ohio, filling appointments at the Lima Mission and in Salem Church.

Bro. T. M. Erb of Hesston, Kans., left his home July 16 for La Junta, Colo., where he expects to take treatment at the Sanitarium. Many are the prayers for his recovery.

Bro. E. J. Berkey of Waynesboro, Va., writes from Dovesville, Va., under date of July 14 "Am still here in meeting. Close Saturday. Baptismal services at 2 P. M. Then go to Surderland Valley, W. Va. 18 confessions here now." May many more be won for the Lord.

Bro. T. K. Hershey of Youngstown, Ohio, Mission, has been compelled because of bronchial trouble to leave his work for awhile and will spend some time at the La Junta, Colo., Sanitarium. Bro. P. R. Lantz of Weilersville, Ohio, will oversee the work at Youngstown during the absence of Bro. Hershey.

Bishops Called Home.—Death has recently entered the homes of two bishops and called them from time to eternity. The first to answer the call was Bro. Jacob M. Bender of Tavistock, Ont., and the second was Bro. Joseph Schlegel of Hydro, Okla. Both were active in the service and faithful in the performance of their duties. Obituary notices next week, the Lord willing. May God comfort the bereaved families.

Definite arrangements have been made for opening a new evangelistic station near Sihawa, thirty-six miles southeast of Dhamtari, India. The land for the station has been purchased. The place has been calling in various ways for mission work for the last fourteen years. We rejoice that God has opened the way.

Correspondence

Carstairs, Alta.

(West Zion congregation)

Dear Herald Readers, Greeting:—Our conference is now past, but not forgotten. The conference members throughout the conference district were all present. The visiting brethren from a distance were Bro. Samuel Gerber and wife of Tremont, Ill., and Bro. S. G. Shetler from Hubbard, Oreg. We were truly glad for the assistance of the brethren. We had fine weather, a good attendance, and good interest was manifest in every session. We had about 60 delegates and visitors, and we believe we have all spent a profitable time together.

We also had evangelistic meetings in connection with the conference. During these meetings eleven precious souls confessed Christ. May they all prove faithful, is our prayer. Bro. Shetler left for his home on July 1. May the Lord richly bless him and help him to uphold God's Word in such a way that many may turn from the paths of sin unto righteousness.

Yours in His service,
Noah R. Weber.

Palmyra, Mo.

Greeting to all Herald Readers:—Although our report is a little late (our communion was held late also) we are glad to say all our members were able to be out and partake. Our Sunday school was reorganized last Sunday in June. H. R. Buckwalter and J. H. Hershey superintendents. Pray for us.

Cor.

July 11, 1914.

Ephrata, Pa.

Dear Herald Readers, Greeting in the worthy Name of Jesus:—The Lord is constantly blessing us at this place. On Sunday morning, June 21, Bro. Benjamin Wenger preached for us. He spoke earnestly, using these words as a text: "If thou knewest" (John 4:10). On Sunday evening, June 28, Bro. Noah H. Mack was with us, admonishing us very earnestly. On Sunday evening, July 5, Bro. Benjamin Wenger preached an edifying sermon from the words, "Preach the word." On Sunday evening, July 12, Bro. John W. Weaver was with us and preached an impressive sermon using the words, "Prepare to meet thy God, O Israel," as a basis for his remarks.

On Tuesday evening, June 16, Bro. Benjamin Weaver, Bro. Benjamin Wenger and daughter, Bro. and Sister Samuel Metzler met at Bro. Leonard Seibel's home, at which time Sister Seibel and the writer were anointed in the name of the Lord. We seek an interest in your prayers in our behalf that we may ever be willing to say, "Not my will, but Thine, O Lord, be done." And that if it be His will to heal the bodily ailments that our faith may be strong in Him; that we may be fully surrendered to His will. A few weeks ago Sister Mary E. Nunemaker of Sterling, Ill., Miss Bertha Keiser of Columbia City, Ind., and Sister Edith Brackbill of Lancaster, Pa., paid a pleasant visit to the writer.

May God bless His work and the workers in the vineyard.

Minnie E. Schload.

July 13, 1914.

Albany, Oreg.

Greetings in the Master's Name:—On Sunday, July 5, baptismal services were held at the A. M. Fairview Church. Six precious young souls were baptized on confession of their faith. May they always be true to their vow that they may be true workers in Christ's vineyard and be faithful unto the end.

Yours in His name,
J. M. Schlegel.

July 13, 1914.

Elizabethtown, Pa.

The Sunday School Workers' Meeting for July 30, is to be held at Mennonite Church, Elizabethtown, Pa.

Lesson for Aug. 2, "The triumphal Entry," Bro. Amos F. Eby.

Lesson for Aug. 9, "The Barren Fig Tree," Bro. Frank L. Pierce.

Lesson for Aug. 16, "The Wicked Husbandmen," Bro. Simon B. Landis.

Lesson for Aug. 23, "The Wedding Feast," Bro. John Rutt.

Let us all respond to the Macedonian call, Come one, come all.

Yours in the service,
E. L. Heisey, Sec.

July 14, 1914.

Orrville, Ohio

The Sunday school at the Martin Church is getting along real well under the care of Bro. Geo. Lehman, superintendent. Both the interest and attendance are good. Our bishop, Bro. I. J. Buchwalter, who has been afflicted for about six months, is able to meet with us again. We are all glad that he can be with us again. On Saturday, June 28, he sat down, for he was not able to stand, and preached a powerful sermon on Deut. 29:29. May the Lord heal him so that he may go and preach again, for he is needed so much. Come to the Martin Church and help us worship God.

Cor.

July 14, 1914.

Hollsopple, Pa.

Dear Herald Readers:—On Sunday, June 28, the Thomas Sunday school was reorganized for the coming year, with the following officers elected: Supts., Samuel Eash, Joseph Saylor; Secy., Stella Saylor; Treas., Stephen Thomas. May the Lord bless the Sunday school for the winning of souls to Christ.

Harry Blough.

July 14, 1914.

Hesston, Kans.

Greeting to all Herald Readers:—On Sunday evening, July 5, we had our quarterly Sunday school meeting. Our neighboring congregation worshiping at the Pennsylvania Church returned the compliment, closed their services, and attended the meeting at Hesston. An interesting and helpful meeting was the result.

Bro. M. C. Lehman with Sister Lehman and their two little girls came to Hesston from Jet, Okla., Monday evening, July 6. Bro. Lehman filled appointments as follows: Monday evening at the Pennsylvania Church; Tuesday evening, Peabody; Wednesday evening, Spring Valley; Thursday evening, West Liberty; Friday evening, Hesston. During this time Sister Lehman and the children remained at Hesston. On Friday night they left for Palmyra, Mo. Bro. Lehman's talks on India were both interesting and instructive.

On last Thursday evening the community was shocked to hear of the sudden death of H. H. Pfautz. He was overcome with heat, and having a bodily weakness, he did not recover, but died in a little over an hour. He was an honest, industrious and helpful neighbor; but the sad part is that he had never publicly accepted his Savior. May this be a loud warning for all to be ready for the inevitable event.

Saturday, July 11, seemed to be an unfortunate day for three of our brethren. Early in the morning Bro. Howard Stevanus, formerly of Springs, Pa., was thrown from a colt and had his leg broken. He is in the Bethel hospital at Newton. Later in the day, Bro. J. M. Brunk was run over by a wagon loaded with wheat, the one wheel passing over the upper part of his body and directly over his head. Aside from being badly bruised, no other serious effect seems to be apparent. In the evening, Bro. G. R. Rostetter, our veterinarian, was kicked by a horse he was treating, but was not seriously hurt. We trust all these trials may prove blessings in disguise.

Bro. T. M. Erb expects to leave for the Sanitarium at La Junta, Colo., in a few days to take special treatment for his limbs, which are not healing as had been hoped. May the brotherhood continue to remember him in prayer that a healing may yet be effected.

Cor.

July 14, 1914.

Mancelona, Mich.

Dear Readers, Greeting:—Bro. Jacob K. Bixler of Wakarusa, Ind., was here and held two services with us. On the evening of the eighth of July we had communion services at our home at which time we also observed the ordinance of feet washing. On the evening of the ninth we had services at Bro. Nicholas Blossers.

We are very glad to have ministering brethren come into our midst and give unto us the bread of life which we so much need. We are having nice weather of late, with an occasional shower. The showers of rain remind us of the showers of blessing poured down to us from God for which we should be very thankful.

Your sister is Christ,
Leah Cotterman.

July 18, 1914.

WHAT THE BIBLE SAYS ABOUT PROFANE LANGUAGE

By Caroline Stutzman.

For the Gospel Herald.

The word profane means irreverent to God and sacred things, to put to wrong use, pollute, or dishonor. Profane language or swearing of all kinds is desecration of God's name and is forbidden. In Ex. 20:7 we read, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." God says He will not hold him guiltless and God always means and does what He says. Anyone who takes the name of God in vain is not a true child of God. For when our hearts are right our language will be right. It is shocking to hear how some professing Christians use profane language. They do not stop and think that Christ said, "Every idle word that men shall speak, they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." In Ezek. 22:26 we read, "Her priests have violated my law and have profaned my holy things. They have put no difference between the holy and profane, neither have they showed difference between the unclean and clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Here we can see that it was wicked to put no difference between holy and profane. In II Tim. 2:16 we see that we should shun profane language, for it says, "But shun profane and vain babblings: for they will increase unto more ungodliness." Profane language and swearing are an improper use of the tongue and will be written up against us if not repented of.

Albany, Oreg.

There are two classes of members in the Church: (1) those who want to save themselves; (2) those who want to save others. The second class are the workers; the first are the shirkers.—J. F. Bressler.

Life is the greatest thing in the world, not excepting anything.—C. R. Strite.

Miscellaneous

THE SUNDAY SCHOOL AS A FACTOR IN NATIONAL LIFE

By A. C. Kolb.

For the Gospel Herald.

(Continued)

Where then, shall we turn? The work of the preacher, while noble, and inspiring, cannot accomplish every detail in the training of young minds along the lines of righteousness. There are countless homes in which not the slightest effort is made, for the children grow up as though that were the only thing for them to do—as though there were nothing in the world to be than to be grown up physically. The aim seems to be not a whit higher than that to which the animal creation attains. To become God-fearing, or Christ-like, remains out of the question entirely. So, speaking in a collective sense, the home does not accomplish this purpose. Does the school do it? By no means. Thank God permission has been granted in many places, and in others it is included in the regular routine of the day's studies, that a portion of Scripture be read, without any comment being made. That is grand. It is a movement in the right direction. Would that the number of such places might increase rapidly. No loss could possibly result, but on the other hand, every Scripture lesson read properly, and with proper reverence, will and must result in permanent good, for God will not permit His Word to return to Him void. It is true there are some teachings which give offence to some people, but the only reason is that such people are not in line with that which is pure and good. Because, then, their own wrong is uncovered, shall the truth be denied? Just because sin is pointed out, shall the teaching cease? Is it better for such people to continue in their sin than to be taught that it is better to cease from sin? Because there are some who consider themselves so privileged that their sin shall not be revealed even to themselves for fear they might be made to blush with shame (if there be any real shame and not all **sham,** in them), shall all others be denied these very teachings which make for righteousness, and which, if known, would be the very means of preserving many a one from going wrong? Because a man steals, is it better for him to repeat the offence than to be reminded of the fact that the act is wrong, and that true wisdom would dictate that he desist? Questions like these, or of a similar nature, as touching upon the uprightness of human life, are often problems which the rising generations meet with, and the solution depends entirely upon the degree of knowldge of God which has found lodging in the heart, which is the seat of the finer impulses. A man's head may dictate one thing, but the passion of the heart will dictate quite the contrary. And so we find that in the formative period, in the years of youth and maidenhood, principles of living are implanted which will either tend to elevate or degrade, and as the source of all goodness and righteousness is in God, the children in the public schools must of necessity be compelled to forego a privilege to which all would be entitled if the reading of the Scriptures (let it be without comment, just so the reading is done) were made one of the necessary items in the course of work. Let the children form their own conclusions concerning the interpretation of the Scriptures, but do not deny them the opportunity of knowing what the Scriptures teach. Still, since this view is not accepted everywhere, but on the contrary is actually resisted, there remains at least one more avenue through which Scriptural teachings may be brought before the children, and only one avenue, and that is the Sunday school.

Wherever one finds a Sunday school, one finds a door open through which any one may enter and receive instruction. Here it is where special attention may be paid to Bible teaching. No one is permitted to molest. Godly men and women set themselves to the task of acquainting the boys and girls and young people with God's methods of right living. That this movement is growing may be seen on every hand. The influence of the Sunday school is felt wherever the Christian religion is taught. Its scope is seemingly unlimited for there are as many different methods of bringing the simple Gospel teachings to the minds and hearts of the people as there are minds which can formulate them. The greatest wonder is only that people can be or seem to be satisfied with such a small proportion of time being spent in so profitable a work. Usually a Sunday school session lasts from an hour to an hour and a half. That means that on an average, one hour and fifteen minutes a week are devoted to Sunday school work. This time, however, is not all spent in teaching. Much of it is spent in singing (perhaps more should be thus spent than there is) or in other ways, so that, to be real generous, forty-five minutes would be about the maximum amount of time spent in actual teaching. What a small bit of time is therefore spent in proportion to that devoted to other lines of study or mental development! And on the other hand, in what other one line do we find so much accomplished in the same amount of time? Thousands upon thousands of lives are fortified against the wiles of evil by the instruction in this short space of time, from the lips, or perhaps reinforced by the example, of Christian teachers. Is it not truly wonderful how God recognizes the work of the Sunday school? While religion is the only avenue through which the principles uniting the temporal with the eternal can enter into the human being, and is the one great force which brings God into the consciousness of men, hence carries with it the supremest importance as touching the purpose and objective of man, yet the pitifully small amount of time employed or permitted to be employed, is surely out of all proportion to the magnitude of its accomplishment, when compared with any and all other matters. And yet God prevents us from going all wrong. It would seem as though God snatched us from the very brink of destruction, for how many there are who will testify that in **some** way they have been prevented from plunging into a career of sin, by the force of some grand truth planted into their hearts by a godly Sunday school teacher! God watered the tender plant until it grew to be a mighty tree under which the soul of the tempted has found shelter. If instances of this kind were only occasional occurrences one might not attach much importance to them, but they are so universal that they **must** be recognized.

Ah yes! the Sunday school is accomplishing more than many are ready to concede. Take away this glorious means of acquainting the children and youth with the Law of God, which is the law of all lives, and by which all eternal things must be judged, and the nation shall be robbed of the very power that is now furnishing it the men and women which give it dignity and grace and respect. No man is ever disrespected for being good. A good man may be mocked and derided, but withal he is respected by every right thinking person, for his goodness. Furthermore, goodness is nothing accidental. God is no accident, neither are any of His attributes which manifest themselves in the lives of His children, accidents. With God, and with His plans, things do not "happen." Whatever may develop of righteousness in an individual, it is the simple working out of God's grace in the heart. The truth in early childhood, is not wasted. Though evil influences may seem to obliterate all apparent traces of good, still in some way the very presence of that "spark of the God-life" will exert an influence in some way. No

matter how careless and rough a man may grow, though he descend even into the depths of villainy, yet in his heart one finds traces of love and kindness. The ember of God's love may be smoldering, but it is still alive, and is only waiting for some one to fan it carefully that, with the material around it, it may become a burning flame.

And so, by close heart-to-heart talks, and careful teaching in the Sunday school, where none dare molest, and where all have access, these eternal truths may be given a lodging, and if properly presented, those who receive them will love them and cherish them. Outside influences, (and oh! there are so many of them) may cause one to forget to give these truths place in the building of character as one should, yet the possessor would feel insulted if asked to cast aside these same truths. No, though temporarily forgotten, they are not lost. The chaff which covers them, needs only to be winnowed away, and they will be as bright and as potent as ever. These are the basis of right living, and nowhere are principles of righteousness taught as simply, and as clearly, and with as great care, as in the Sunday school. Men rise up in later years to take positions of great responsibility, and the only excuse they have for occupying such positions, must be that because of some principle of righteousness which has guided them in their career, they have won the confidence of the people. It has ever been that goodness and virtue have triumphed. It cannot be otherwise. Truly, as a writer has said, "Truth crushed to earth shall rise again;" and so it surely will assert itself in some form, at some time.

Being compelled to recognize the value of early training along lines of right living, is it not reasonable to ask that the work of the Sunday school receive more encouragement? Parents and guardians will do an act of mercy and true greatness by seeing to it that their children or wards are regular attendants at Sunday school. These same children must shoulder the responsibilities of future days, whether that mean the Church or the State. Every task of importance, every line of activity which aims to lift the human family to a higher sphere, calls for men and women whose lives are fortified against the insiduousness of evil. If the nation shall have the favor of God, and be exalted, it must have men at the head of affairs who recognize the supremacy of God and His law, and have respect therefor. Men who would set aside, or belittle the law of God are unsafe. They may be brilliant, and cultured, but lacking acquaintanceship with God, lack that without which no life can be complete. As in the case of Joshua, so today the secret of success in the leadership of a nation rests in obedience to God. To Joshua the word went out expressly: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

To establish this law in the hearts and minds of men, what better way is there at our disposal than through the instrumentality of the Sunday school? Where else is it possible to give the rising generation the instruction they receive there? In the rush and flurry of modern business methods, and the demands upon our time, is there not great danger of neglecting or omitting altogether, instruction in righteousness? There are moral laws which men teach, but they are insufficient. They lack a certain potentiality. To put heart and mind into tune with the mind and heart of God, is the definite object of the Sunday school. No one can grow too old to learn from God's law. No one capable of understanding anything, can be too young to be taught. If we would have godly men and women in the next generation, the best start for them is to have the present generation taught the full meaning of righteousness. The preacher alone cannot accomplish this. The home falls far short. The public school (in many instances) dare not. Hence the work of the Sunday school becomes an absolute necessity, and has a right to demand your co-operation and support. It is the most efficient channel through which the mind, heart, and life can be brought into a complete relationship with the master mind of God. Without God life is a complete failure. With God its success cannot be measured. What are you doing to help bring the nation nearer to God? To sit down idly and say, "Let things work themselves out," is as foolish as to sit idly by and see your wheat crop go to loss, though your reaper is at hand, ready to cut, but is left unused, and then profess to be surprised that the wheat did not gather itself into your granary. The Sunday school can, must, and does accomplish in the shaping of national life, what is not, cannot, and never will be accomplished by any other agency.

Herbert, Sask.

The true minister is not called by men but by the Holy Ghost.—J. S. S.

LIGHT

By John Schrock.

For the Gospel Herald.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in is in heaven.—Matt. 5:16.

In the present time of the great wheat harvest in the West, there is a great opportunity either to do good or to do evil, to let the lights shine, or to be darkness, as many strangers come into this community to help to gather in the bountiful crop. Let us not only have our heart centered on this natural wheat crop, but let us remember that these strangers see in us either light or darkness. If our light is bright and shining in purity they cannot help to see it and by it we may be the means of bringing some poor sinner to the true light of God. For to harvest in such we should be at work and not only for the reward which is promised us, but for the salvation of lost souls. Some hands go out to the harvest only for the reward, caring nothing for the harvest, while others expect a reward for their work and also are concerned to help to save the crop. Now, we in our tangled crop must cut low and handle much straw with it in order to save the grain. So in our spiritual work we must get down low enough to get all the grain that is possible, and not get disgusted in the much straw we will have to handle. "For the labourer is worthy of his hire" (Luke 10:17). Some people that are in darkness don't really know how dark that darkness is. When a man gets out into the dark from the light, at first it looks much darker than it will appear after he remains in the dark for awhile. So it is with one that does a wrong which hurts his conscience first. If he continues to do the wrong it will not look near so bad or wrong and wont hurt his conscience anymore. "Let us walk as children of light" (Eph. 5:8).

Protection, Kans.

SEVEN THINGS TO BE DONE IN THE LORD

Believe in the Lord.—Acts 9:42.
Rejoice in the Lord.—Phil. 4:4.
Stand fast in the Lord.—Phil. 4:1.
Labor in the Lord.—I Cor. 15:58.
Obey parents in the Lord.—Eph. 6:1.
Marry in the Lord.—I Cor. 7:39.
Die in the Lord.—Rev. 14:13.

—Echoes.

It is not enough to claim association with God's people, and at the same time having no fellowship with God.—C. R. S.

ARE YOU A CHRISTIAN?

By Emma Witmer.

For the Gospel Herald.

This is a question of great importance, and it should be given the most careful consideration by every one, since the fact of being or not being a Christian determines eternal destiny.

The question is often answered in the affirmative by those who evidently have not carefully considered the Word of God, upon this subject, for their lives do not correspond with their professions. To become Christians we must become Christ-like. To follow Christ we must forsake all. "If any man will come after me, let him deny himself and take up his cross daily, and follow me." We must forsake the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Among those who today profess to be Christians, we see multitudes that manifestly serve themselves, love the world and follow its fashions, are proud, lovers of pleasure, lovers of money, lovers of honor and praise of men. Many compromise or give up their profession on account of being persecuted by their worldly friends or relatives. "Such," Jesus says, "are not worthy of me." Such have not the spiritual character proper to a follower of Christ. When we become Christians we have nothing to lose but everything to gain; nothing to lose except the things that are a detriment to us, the things that drag us down, make us selfish and unhappy—everything to gain, everything that is lovely and pure, everything that makes life worth living. The reason some people do not enjoy their Christian life as they should is because they have not yet become willing to sacrifice every- and anything for Jesus and glory in the sacrifice. One day in the service of the Lord brings us more real happiness than all the time we spent in sin. Perhaps some one asks, Has the Christian no trials? Ah, yes; but a life without trials isn't worth living. The trials bring us in closer touch with God, and the closer we get to God the more beautiful life is. The Christian life is a beatuiful life; beautiful to live, and it will be glorious in the judgment day.

Huntertown, Ind.

AMONG THE MEXICANS

By Simon P. Hetrick.

For the Gospel Herald.

This finds us in Texas, the border state near the seat of war, where we can see thousands of young men in the prime of life dressed in soldiers' uniform, passing our door with all the equipments of warfare. If they could be in the army of the Lord, what a blessing that would be. There are now about ten thousand in camp around El Paso. Well can we say amen to Jas. 4:1, 2. We are surrounded on every side with Mexicans. "There we sat down, yea, we wept when we remembered Zion. They required us to sing us a song; sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land" (Psa. 2:37).

We look forward with joy to the time when we can assemble with the people of God to enjoy the fellowship with people of like faith. I heartily agree with the editorial of June 25 and wish to add a few thoughts. Are we feeding on the true bread and water of life, or on that which is not bread and water of life? "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" How shall we know? By accepting the gift offered to us in Luke 11:19-13 and Jas. 1:5-7. We do well to ponder the words of I Tim. 3:7; Tit. 1:11; II Tim. 3:1-7; Acts 8:18-21; I Thes. 2:9; II Thes. 3:8-10.

I am nearing my eightieth mile stone. How thankful I am to my heavenly Father that He has cared for me and protected me on my long life journey. Many times when in danger or accident I have thought my last hour had come. In my young days I planted trees that are now fifty and sixty feet high, and many fruit trees that others had pleasure to eat, and I feel good over it; and that keeps the old man young. Wishing you as many years as I have lived to publish your magazine with a mission (for it surely is that) I remain, Your brother in faith.

El Paso, Tex.

(Continued from page 270)

removed but abideth forever. Let us then hold fast the confidence in Christ Jesus steadfast unto the end, rejoicing in hope of the glory of God. In this hope the believer can always rejoice; because he looks for eternal life, for the redemption of the body, and the preservation of the soul unto life eternal, for the appearing of our glorious Redeemer and complete salvation through Him. The hope which is laid up in heaven the weight of glory, the crown of righteousness, an eternal inheritance for all those who endure unto the end. In hope of these we may well rejoice. These are set before us to excite our desires, produce courage prevent despondency, and fill us with joy that is freely given and plainly promised; therefore we shall never be ashamed of our hope when it is realized. Let us then lift up our heads, rejoicing that we shall soon be made partakers of our hope. Let hope be the anchor of the soul, that hope that enters within the vail and lays hold of the rich promises of God; he that hopeth in God shall never be disappointed. Here our time is short; therefore our opportunity to glorify God will be short. Let us then seize and improve all the occasion we can. If our time here be short, then the triumphing of the wicked over us will be short, and the contradiction of sinners against us will soon be ended; Therefore may the Lord help us to be patient, diligent, and prayerful here while treading the thorny mazes of an entangling world.

We may pass triumphantly through the fiercest conflicts as soldiers of the cross of Christ, with love's banner waving over us, and then in the paradise of our God, we shall dwell in perfect ease and be at rest.

There we shall forever enjoy uninterrupted bliss. Oh! when we contemplate the vastness and matchless splendor of our eternal inheritance with no one to dispute the amazing possessions, does it not fill our hearts with wonder, love, and praise?

Then let your souls march boldly on,
Press forward to the heavenly gate
There peace and joy eternal reign,
And glittering robes for conquerors wait.

There shall we wear a starry crown,
And triumph in almighty grace,
While all the armies of the skies
Join in our glorious leader's praise.

—Selected by Anna Lapp.

MISSIONS

(Continued from page 269)

means to care for. In the last six months we have had to refuse to receive between 35 and 40 applicants on account of the charity fund being low. But don't think there is no charity work being done. In the past year we did $5,658.72 worth of actual charity work. So you see we have not been idle along that line, but there was much more to do if we would have had more means to do it with. We feel sure the means would be here if the churches only knew the opportunity they have of doing good to the poor.

Things are running about as usual at the Sanitarium. There have been a number of changes among the workers lately. Sister Emma L. Eby, who has been our head nurse and

matron for over three years, has gone to her home at Columbus Grove, Ohio, for a short vacation, after which she expects to take up work at Chicago, Ill. Sister Elizabeth H. Bergey, who has lately finished training at Minnequa Hospital and Training School, Pueblo, Colo., is head nurse and matron. Bro. B. J. Schertz and wife of Roanoke, Ill., who have been with us quite a while helping with the work, have returned to their home. Sister Ada Showalter of Conway, Kans., and Sister Anna Diller of Hesston, Kans., have returned to their homes. Sister Hannah Brenneman of Hesston, Kans., is spending her vacation at the Sanitarium helping out with the nursing. Bro. D. S. Weaver, who has been with us for some time lending a helping hand, has also returned to his home in Kansas. We are again obliged to ask for workers. We will soon need more workers in the kitchen to take the place of those who will return to their school work at the close of their vacation. We also need a cook to toke the place of the one who has worked so long and faithful and needs an easier job. We are also looking for several sisters to take up training for nurses.

Yours fraternally,
J. M. Hershey.

La Junta, Colo.

REPORT

Of Sunday School Meeting Held at the Aurora Mennonite Church, Portage Co., Ohio

For the Gospel Herald

After the reading of Psalm 103 by J. S. Lehman and prayer by E. F. Hartzler, the following officers were elected:

Mods., I. B. Witmer, J. F. Brunk; Chor., E. F. Hartzler; Secys., T. K. Hershey, Jay Brewster.

How May We Best Observe the Fourth of July? A. J. Stutzman, E. F. Hartzler.

Teach our children not to celebrate the fourth as does the world. We are a separate people. II Cor. 6:14-16. Have special services for our people, for there is no better way to spend the fourth than in worship. A Sunday school meeting is an ideal thing to have on this day.

The Greatest Present Need of Our Sunday School. Jay Brewster, J. F. Brunk.

How Supply It? S. G. Yoder.

(1) A great need is virtue of love on the part of the teachers. (2) He needs to know that he or she is a fellow worker with God. (3) Trained teachers, for theory and practice go together better than either alone. (4) A good library. (5) Consecrated workers. (6) The greatest present need is workers who are intensely interested, not only in our children, but others as well.

The Way to Supply this Most Urgent Need is: (1) By tarrying at Jerusalem until endowed with power. (2) To get others interested must be interested ourselves, also interesting. (3) Get the virtue of love implanted in the teacher when a child. (4) Have teachers meetings, training classes, spend time in prayer.

Afternoon

Children's Hour, conducted by A. A. Miller, Mrs. T. K. Hershey.

Among other interesting things given a young girl almost deaf repeated the Lord's Prayer in motion.

Missions, Their Needs. T. K. Hershey.

Worldwide the results in missions have not been as rapid as expected by some. Therefore some prayers, giving, and encouragements have ceased, and instead much criticism. Our own church is passing through a similar experience. A pause is felt, we are facing a crisis. Who is to blame?

A mistake to go by leaps and bounds to extremes. A few years ago the cry was, "City, City, City." Results not as great as expected, now we cry, "Rural, Rural, Rural." Christ would say, "This ought ye to have done, and not to have left the other undone."

In the light of the above, Missions need:

1. Steady pullers, workers who will pull against these difficulties.
2. Men of vision.
3. Charity and consistent living on the part of our rural brethren and sisters.

(a) Charity for our city members who do not see as we think they ought.

(b) Consistent living in their presence, when they visit the brotherhood.

4. The greatest need is workers who have laid their all on the altar and are fully consecrated.

The Outlook. J. S .Lehman.

A brief review of mission work in the Mennonite Church was given, and what has been done can be done. Judging from the past the outlook is good. Many young people are and will (because of missions) be inspired to Christian activities. The Church (because of missions) has learned to give to the Lord what belongs to Him. On being rightly educated they will continue to give.

The Object of Young People's Meeting. Caroline Hostetler, Allen Rickert.

The young people's meeting is the link between the Sunday school and the Church. Here talent is found and developed. Helps young people to live as they talk. Fits and qualifies young people for future service in the Church.

After prayer by T. K. Hershey, and the song, "Take the name of Jesus with you," Bro. S. H. Miller pronounced the benediction. Thus the fourth of July was spent very profitably.

Secretaries.

REPORT

Of Meeting Held at Science Ridge Church near Sterling, Ill., July 4, 1914

For the Gospel Herald.

Moderator, John Nice.

Devotional exercises were conducted by Henry Albrecht.

My Place in Life—How Find It? Mattie Good, J. S. Shoemaker.

God has a place for every created thing and person. Man is the only creation which does not always fill its place. God's plan for our lives should never be ignored. Under God's guidance this plan may be rightly found. Every individual's mission is to serve God, our fellowmen and the world's needs. When opportunities are grasped further provisions will be made. Our place is our duty.

The Religion of Childhood. J. E. Hartzler.

Every child is religious. His religious life is divided into periods as is the history of the primitive human race. Infancy is the period of innocence. Mother's teaching of Jesus and God is real. Soon the wills must be trained. From the ages of nine to twelve the investigating element is prominent. The same is carried into the child's religion. He is undecided. He wants to know. His training and guiding depends upon his parent and teacher.

Afternoon Session

Education—What is it? J. E. Hartzler.

"My people are destroyed for a lack of knowledge" (Hosea 4:6). Every evil deed is accomplished because of ignorance. Ignorance crucified Christ. It destroys life and character. The educated man is the one who finds his place in God's great plan. True education has three results in the individual's life: (1) adjustment of the individual to truth; (2) efficiency in correct thinking, service, and living. (3) Christian character, being Christ-like in motive. We must recognize all—the brain, the heart, and the hand.

Christians the Light of the World. Anna Mellinger.

Christian Citizenship. J. E. Hartzler.

"Ye are the salt of the earth." It is the duty of all to respect governmental powers. But since politics deal solely with the state and nation, and the Church with religion, the two should not intermingle. The nation needs our support in right. Reforms may be brought about by us.

The Christian citizen endeavors to supply the needs of the whole world. He corrects wrong, respects all races, eliminates class distinction. The commercial world has changed the world to a neighborhood. The church's duty is to change it to a brotherhood.

Secretary.

REPORT

Of Twenty-ninth Quarterly Sunday School Meeting Held at Metamora Church, Metamora, Ill., July 5, 1914.

For the Gospel Herald.

Mod., E. H. Oyer; Chor., Will Schrock; Sec., Lydia Oyer.

Devotional: Prayer and praise service, led by J. D. Smith.

Some of the Present Needs of Our Sunday School and how to Supply. Martha E. Garber, S. E. Smith.

First need of the Sunday school is to be duly recognized as a great and important work. Enrollment of pupils in North America, 175,000,000. Eighty-five per cent. of church members are won through the Sunday school, while twenty-five per cent. of the millions enrolled are lost to the Church. Suggests need of more personal work in the Sunday school and out. Every teacher, especially primary, needs to study the child mind. Missionary effort should be encouraged among the children. Well selected libraries, suitable literature, separate class rooms, proper training for teachers, are needs of the day. Study the needs, then aim to supply. Lesser needs are often supplied as a result of having one great need supplied.

The Value of a Teachers' Training Class. A. L. Buzzard.

A trained teacher is: (1) Consecrated, one who is in touch with Jesus, the Master Teacher; (2) one who knows the Bible, generally, and its holy message; (3) knows his pupils; (4) knows how to bring knowledge of the Bible to the pupil. Success of the school depends largely upon its teachers. Teachers should recognize their calling as sacred as any other calling in the Church. It is possible for individuals to take systematic courses of study in their homes, but very few do so.

Hence the necessity of training classes.

Class Organization. Ben Schertz.

A well organized class has a well trained teacher; places certain responsibility upon each pupil; "develops an army of workers;" tends to "reach, save, and train the vast army of outsiders." Has no tendency to separate working forces, but object is to work to better advantage. There is danger of too much organization, but well organized effort, with power of God back of it, is sure to meet with success.

Open conference: **Who is responsible for the welfare of our Sunday school?** Led by S. D. Schertz.

Responsibility rests upon the Church in general. Individually, each one is responsible. Parents have **great** responsibility. The Sunday school holds up a high standard, every attendant needs to help hold it up. The world expects more of those who attend Sunday school than of non-attendants. Example: A railroad company, in examining applicants, chose the one who attended regularly.

Secretary.

REPORT

Of the Fifteenth Sunday School Meeting Held at Cross Roads Church, Richfield, Pa., June 11 and 12, 1914

For the Gospel Herald.

Officers: Shelley Graybill and Jacob Benner, Moderators; John F. Bressler, Secy.; A. S. Graybill, Treas.

Topics discussed:

Scope of Sunday School Work. D. N. Gish.

The duty of the whole Church is to give the Gospel to the whole world. The Sunday school teacher has no more excuse for neglect of duty than the minister. The darker the night, more need for your light.

Benefit of Regular Attendance at Sunday School. J. F. Bressler.

Regularity of attendance means effectiveness of influence over others and pleasure and profit for yourself.

Losses from Non-attendance at Sunday School. C. A. Graybill and Daniel Kauffman.

A soul may go down because you have been faithless in your work for but one day.

You lose in your spiritual experience. You cannot afford it; the church cannot afford it and the Lord is robbed forever.

Blessings of Good Companionship. Banks Weaver, Wm. Graybill.

Your thoughts are a good test of the kind of company you keep.

Value of the Sunday School in the Past, now, and in the Future. D. N. Gish, Ammon Brubaker, Daniel Kauffman.

The work of the Church is to bring the greatest number to Him and to build the greatest number up in Him. If we are faithful and able, filled with the Spirit and wisdom, we can do this and the Sunday school become more and more and remain a tower of strength to the Church.

Earnestness in Sunday School Work. S. A. Knouse.

The earnest man does his work willingly and receives compensation according to the work done.

Matt. 28:19, 20. Daniel Kauffman.

We are our brother's keeper and as far as in us lies we must send the whole Gospel to the ends of the earth, teaching it by precept and practice.

Collection of $17.11 for expenses and $9.68 for missions were taken. All felt helped and encouraged to press on.

John F. Bressler, Secy.

REPORT

Of Mennonite Sanitarium for Year Ending April 30, 1914

For the Gospel Herald.

	Males	Females	Total
Patients May 1, 1913,	15	6	21
Admitted during year	31	39	70
Died during year	10	2	12
Discharged during yr.	29	34	63
Remaining May 2, 1914,	7	9	16
Surgical cases during yr.	6	18	24
Obstetrical cases		6	6

Average stay of each patient for this year has been 2 months. This is much lower than last year, on account of us doing more general work and surgery. The average cost of boarding each patient and worker is $10.40 per month. This, of course, does not include other expenses which almost double the above figures.

We have daily worship conducted by the Supt., midweek prayer meeting, Sunday school every Sunday afternoon, and preaching every other Sunday. Number of patients professing Christianity when they came, 60; making no profession, 23; converted and reclaimed, 8.

Our work in general has been very satisfactory. 35 cases have been pronounced entirely cured, and 29 much improved. Some of these are with us yet, and we hope to see their final recovery. We wish to be fair in this report and will state that a large per cent. of these recoveries are due to the surgical work, having lost only one case.

The much talked of nurses' training school has been started at last—in a very small way, however, only two pupils to begin with; but they are doing finely, and if they continue in the work (which we feel sure they will) they no doubt will make splendid nurses. However, this is a very small infant I am showing you; but with the proper care it will grow to be strong and robust and will be a glory to God by preparing our young sisters for a noble life in His service. Every one connected with mission work knows the great advantage it is to the missionary to have a nurses' training. Many of us know the great satisfaction it is to have a trained nurse of our own in a community to go to in time of sickness.

But there is another side to consider. Do we realize what we are doing when we send our daughters to a training school? Do we know the trials and temptations they will meet up with in the very best schools? If we do, I assure you very few parents would consent to their daughters going. Don't understand me to think that every one that takes training loses out morally and spiritually. I know some of the noblest and I believe strongest sisters I have ever met; but they all say there are many trials, and we know many fall.

FINANCIAL REPORT

Cash on hand May 1, 1913,	$ 153.77
Hospital Fees for year	3364.27
Board of Missions & Charities	1500.00
Donations	3603.31
From Endowment Fund	390.62
Farm Income (used for Charity)	2250.00
For Gen. Hospital & Nurses T. S.	2000.00
Total	$13,261.97
Board for Patients and Workers	$3009.98
Light, Power, Water, and Fuel	1119.53
Drugs & Surgical Appliances	653.35
Dry Goods, Bedding for Institution, & Clothing for Workers	434.55
Labor	410.76
Car Fare for Workers	183.98
Ice	169.24
Repairs on Building and Machinery	474.45
Medical	900.00
Stationary, Postage, and Advertising	51.20
Telephone and Telegraph	36.15
Freight and Express	49.11
Furniture & Queensware	209.81
Sundries	441.49
Notes paid	4327.00
Interest	91.45
Cash on hand May 1, 1914,	699.92
Total	$13,261.97
Solicited by D. S. Weaver for Boxwell Farm	$7680.00
Deeded to the Gen. Board for Sanitarium 240 Acres	$7500.00
Cash Bal in Farm Fund	180.00
Total	$7680.00
Property in La Junta donated by Mrs. Katie Litwiller and friends of Metamora, Ill., Valued at	$1200.00

INVENTORY

Sanitarium Farm	$18,000.00
Boxwell Farm	7,500.00
Stock and Implements	4,620.42
Buildings	26,265.88
Furniture and Equipment	2,492.45
Machinery and other Improvements	2,168.40
Money secured by deed of trust	1,165.00
Book accounts supposed to be good	502.30
Total	$62,714.45
Charity work done during year	$5,666.72

We wish to acknowledge the following donations in kind:

D. S. Weaver, painting the Farm and Sanitarium Buildings	$375.00
Catlin Consolidated Ditch Co. Water Tax	50.00
Swink Gardens Latteral Co. Tax	10.00
Zion Ohio, & LaJunta Colo., Sewing Circles, Sewing Machine	30.00
Sun Shine Club, La Junta, Electric Fans & Screening Pavilions	135.00
Mrs. Katie Litwiller, Metamora, Ill., Bed Clothing	25.00
East Holbrook and La Junta Mennonite Sewing Circles, Bed Clothing	55.00
Total	$680.00

We wish to thank the good people of La Junta and vicinity for the many donations during the year of fruit and jellies and other good things for the patients to eat, whose value can not be estimated in dollars and cents.

Very respectfully,
J. M. Hershey.

Report of Mennonite Sanitarium Farm From Mar 1, 1913, to Mar. 1, 1914

Cash Paid Out

Living Expenses	$ 328.86
Labor	1,191.41
Dry Goods and Clothing	223.24
Feed, Seed, etc.	759.12
Fuel	63.20
Hardware and Repairs	160.36
Loans and Interest	702.44
Express and Freight	9.15
Car Fare	38.25
Doctor and Drugs	17.00
Contribution to Poor Fund	2,250.00
Stationary	10.13
Machinery and Harness	581.34
Miscellaneous	213.45
Cash on hand	177.87
Total	$6.725.82

Cash Received

Bal. on hand March 1, 1913,	$ 32.91
Produce	1,077.48
Sugar Beets	2,700.69

Stock Sold	641.55
Hay	1,567.40
Money borrowed	687.00
Miscellaneous	18.79
Total	$6.725.82

Inventory

Was worth March 1, 1913,	$22,525.68
Worth March 1, 1913,	22,620.42
Increase in personal property	$ 94.74
Contribution to Charity Fund	2,250.00
Total income of farm for year	$ 2,344.74

George Reber, Farm Supt.

REPORT
Of Sunday School Meeting Held at River Corner Church, Lancaster Co., Pa., May 21, 1914

For the Gospel Herald.

Mod., J. H. Mosemann; Chors., John F. Charles, John M. Hess.

Address of welcome, Bish. A. B. Herr.

Sermon by J. W. Weaver.

The Church is the pillar of truth. It is composed of men and women who are willing to present their bodies a living sacrifice, wholly acceptable to God. It is the light of the world, the only institution whereby the world can be brought to Christ. Every member of the body has its work, the weakest member receiving the most attention. The preacher is placed here for the perfecting of the body. Now especially is the time that attention should be paid to the young people.

How Much is the Future of the Church Dependent on Our Sunday School Work? Noah H. Mack.

The Sunday school is not an institution of itself, but is a child of the Church. The work should begin at home teaching the faith and the doctrine of the Church before the evil influences of the world take hold of the child. It takes a strong oversight to watch the avenues of sin that the enemy is apt to enter. We must be a unit.

General discussion.

When we love our work we work with a will.

The Stranger's Voice, or the Shepherd's Voice—Which? I. B. Good.

We obtain worldly wisdom and oftimes are vain with it. When we teach anything but the love of God we are following the stranger's voice. When we teach that Rom. 6:4 means immersion and know better we are the stranger's voice. Teach Jesus Christ and Him crucified, which is the voice of the Shepherd.

The Power of Personal Influence. S. B. Landis .

There has something come into our lives, some personal influence that ha just made us what we are. It is very important that parents know just who their hired help is. Father and mother, place the Word of God before your children with your personal influences so when they go out in life that influence may stay with them and help them over the hard places of life.

The Conscious Fellowship of the Master. John W. Weaver.

The Savior by going to heaven and sending the Comforter to us has devised a plan whereby we may all know Him and commune with Him. Obedience is the test of discipleship. It is impossible to retain the fellowship of the Master and live in open disobedience. It is also impossible to retain that fellowship if we have an inward craving after the lusts and passions of this world.

Secretary.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission For Second Quarter, June 30, 1914,

For the Gospel Herald.

Receipts—Contributions

Ephraim Hershey	$ 1.00
Mennonite Board of Missions & Charities	5.00
Paradise Mission Meeting	17.15
Levi H. Brubaker	2.47
T. M. Storb	.25
Francis Bechtel	.27
Reuben Buckwalter	1.00
Abram H. Mosemann	.45
Young People's Bible Meeting of Mount Joy	3.60
David M. Wenger	4.59
A. S. Huber	.40
D. N. Gish	1.00
Total Contributions	$ 37.18
Received for mdse	3021.14
Money borrowed	128.00
Total for quarter	$3186.32
Previous receipts	1563.02
Total to July 1, 1914	$4749.34

Expenditures

Paid for mdse	$2125.38
Labor	470.51
General Expense	99.37
Machinery and Fixtures	5.00
Total for quarter	$2700.26
Previous Expenditures	1458.10
Total	$4158.36
Cash on hand July 1	590.98
Total	$4749.34

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Paradise Sewing Circle, Clothing,	$ 7.80
Lititz Sewing Circle, Clothing	2.40
New Holland Sewing Circle, Clothing	6.62
Petersburg Sewing Circle, Clothing	1.60
Rohrerstown Sewing Circle, Clothing	1.20
Goodville Sewing Circle, Clothing	2.95
Total	$22.57

Gratefully acknowledged,
Arthur T. Moyer, Supt.

Married

Berkey—Kauffman.—Bro. John S. Berkey and Sister Lydia Kauffman at the home of the bridegroom's mother near Wooster, Ohio. Bro. and Sister Berkey will reside with his mother for some time. May God ever direct them in paths of righteousness and joy.

Hooley—Hostetler.—On Sunday evening, June 28, 1914, Bro. Paul J. Hooley and Sister Alta Hostetler, both of Tuleta, Tex., were united in marriage at the Tuleta Mennonite Church, Bro. Peter Unzicker officiating. May they have a happy voyage through life, and the blessings of a kind heavenly Father.

Obituary

Shaum.—Welker Jay Shaum was born July 6, 1912; died May 23, 1914. Little Welker was one of twin boys. He was sick only a few days. Pneumonia caused his death. Funeral services were held on the 25th at the home in the forenoon and at the Mennonite Church in Chester Twp., Wayne Co., O., in the afternoon.

Wenger.—Bro. Peter Wenger of Bareville, Lancaster Co., Pa., died May 6, 1914; aged 75 y. 1 m. 12 d. His funeral took place on the 9th. The main services were held at Groffdale where interment was made. The brethren Benjamin Weaver and Noah H. Mack preached, Bro. Weaver in the English language and Bro. Mack German. A large number of relatives and friends were in attendance, some from the state of Indiana. Bro. Wenger's disease was of a lingering kind. He had been failing for a year or more. His wife and several brothers and sisters survive, Joseph and Jacob, and Sister Christophel of Elkhart Co., Ind., Jonas of Harper, Kans., and Mattie of Bowmansville, Pa.

Mallory.—Cora Pearl, daughter of Sister Katy and Ivan Mallory, was born Oct. 7, 1913; died June 29, 1914; aged 8 m. 22 d. The exact cause of her sudden departure is not known. She ate her breakfast as usual but showed signs of illness soon after and passed away about 11 o'clock. She leaves her father, mother, 1 sister, and a host of relatives and friends to mourn her early death.

Services by E. D. Hess at the Masontown, Pa., Mennonite Church. Text, Matt. 19:14.

Fink.—Laura S. Risser was born in Elkhart Co., Ind., Mar. 20, 1882, and was married to Samuel J. Fink in 1898. She had been failing in health during the last five years and submitting to an operation for relief she passed away June 22, 1914. To this union were born 5 children (Irvin, Alma, Clara, Freeman, and Harvey). She leaves to mourn her departure her husband and children, aged parents, 1 brother, 3 sisters, many relatives and a host of friends. She united with the Mennonite Church in March, 1909, and remained faithful until death. Funeral services and burial at Olive Church by J. K. Bixler and D. A. Yoder.

Miller.—Isaac D. Miller was born in Holmes Co., Ohio, Sept. 10, 1886; he met his death suddenly by being struck by the 20th century fast train on the Lake Shore R. R. at Archbold, Ohio, June 20, 1914; aged 27 y. 9 m. 10 d. Bro. Miller confessed Christ as his personal Savior and united with the Amish Mennonite Church in Moultrie Co., Ill., about 5 years ago. He was a man of few words, but proved to be a faithful worker in the Church.

He was married to Emma Helmuth June 27, 1909, and lived with her in happy matrimony one week less that 5 years. He moved from Moultrie Co., Ill., to Fulton Co., Ohio, in December, 1913. He leaves to mourn their loss a sorrowing widow, 3 children, his aged parents, 7 brothers, 6 sisters, and many friends and relatives.

Rupert.—Frances Rupert was born June 24, 1836; died at the Old People's Home near Marshallville, Ohio, July 6, 1914; aged 78 y. 12 d. Her husband, Jacob Rupert, died at the Home last August. They came to the Home from Mahoning Co., Nov. 2, 1905. Her place will be vacant now and we believe she has gone to her mansion above, which she was told Jesus was preparing for her. She had a stroke three weeks ago and was helpless from that time until her death. She was very much interested in attending the services at the Home and in the study of the Bible. Services held by D. C. Am-

(Continued on next page.)

Items and Comments

It is estimated that something like 570,000 will be saved in the United States during 1914 through the instrumentality of medical science.

British Columbia is experiencing trouble with the Hindu problem. A boatload of 350 Hindus having been refused admittance at Vancouver, B. C., an attempt was made forcibly to land in spite of the autorities, and a little battle ensued. The race problem bids fair to make serious trouble before it is finally solved.

What is promised to be "the greatest gathering of temperance forces in the world's history" is the biennial convention of the Anti-Saloon League to be held at Atlantic City, N. J. The meeting held at Columbus, Ohio, is to be duplicated, only on a much larger scale. It is expected that 30,000 delegates will be in attendance.

Action has been brought against the directors of the New York, New Haven & Hartford R. R. for the sum of $306,000,000 by the minority stockholders of that road. It is claimed that through criminal mismanagement $102,000,000 of the company's money has been squandered, and according to law three times that sum can be collected. This is an age of "big business" and, as some think, of crooked business.

The explorers of the German Oriental Society believe they have discovered the foundation and basement of the Tower of Babel. They were able to trace the wall of the city built by Nabupolassar, the father of Nebuchadnezzar, and the royal castle where they found a huge lion of basalt. Their work at Assur is bringing to light many most valuable objects of Assyrian art. On the opposite bank of the Tigris they explored the palace of King Ninib, who resigned B. C. 300, several temples, and discovered a large number of wall paintings illustrating the advanced civilization of that epoch.—Lutheran Witness.

As a reason for the rapid rise in the price of beef it is stated that the supply is much more scanty than it used to be. As an illustration of this fact it is pointed out that at Kansas City alone there were 150,000 less cattle on the market during the first six months of 1914 than in the corresponding months of 1913. On the other hand, it is stated positively by some who claim to know that beef prices are regulated by a trust; that if the independent cattle companies would have free access to the markets of the United States the wholesale price of beef would be from three to five cents a pound less than it is now. The whole controversy indicates that the sin of covetousness is not yet extinct.

Prospects for peace in Mexico have brightened materially during the past week. Among recent events is the resignation of President Huerta in favor of Gen. Carbajal. It is understood that this transfer of authority was made in order to make it possible to hand the reins of government over to the constitutionalists. While parleys are going on between Carbajal and Carranza, another danger becomes imminent in the person of Zapata, long in revolt against the government of Mexico. It is again hoped that peace will soon be restored and the people of Mexico allowed to turn their energies from butchery to peaceful industry.

(Continued from preceding page).

stutz and J. F. Brunk. Interment at Crown Hill.

Yoder.—Oliver, son of Israel M. and Josephine Yoder, was born Jan. 26, 1889, in Cass Co., Mo.; died July 1, 1914, at the Private Hospital at Hubbard, Oreg., the direct cause of death being heart failure following an operation for appendicitis. The deceased was 25 y. 5 m. 5 d. old. He was a member of the Zion A. M. Church. A number of years ago he accepted his Savior. He leaves to mourn hs departure mother, 1 brother (Silas), and 1 sister (Fannie), and a host of relatives and friends. His father preceded him to the great beyond. C. C. Steckley conducted the services, using I Sam. 20:3 (latter clause) for a text. A large concourse of friends and neighbors assembled to pay their last tribute of respect to the departed one. The remains were laid within the cemetery near by the church.

Horst.—David B. Horst was born in Lancaster Co., Pa., Dec. 8, 1833; died July 3, 1914; aged 80 y. 6 m. 25 d. When but three years of age he moved with his parents to Stark Co., Ohio. Jan. 20, 1859, he was united in marriage to Anna Hess. To this union were born 7 sons (Joseph, Levi, David H., Ezra, Franklin, Martin, and Jacob) and 1 daughter (Elizabeth). His wife, the daughter, and 1 son (Martin) preceded him to the spirit world. There remain to mourn his loss 1 brother (Jonas Horst), 3 sisters (Martha Brubaker, Anna Horst, of East Greenville, and Elizabeth Eberly), 6 sons, 32 grandchildren, and 2 great-grandchildren. Bro. Horst was well and favorably known, just and upright in his dealings with his fellowmen. He served the church in the office of deacon for 37 years. The funeral services were conducted by Bros. Henry Hursh and Benj. Good, of local congregations and Isaac Good of Sterling, at the Wayne Co. line church, July 5, 1914.

Leaman.—Martha K., wife of Daniel D. Leaman, of Lancaster Co., Pa., was born March 20, 1850; died June 25, 1914; aged 64 y. 3 m. 5 d. She had been a sufferer for over 30 years. She bore her sickness with great patience, never murmured of being burdened too much. She died of complication of diseases, and seemed ready to enter into eternal rest. She is survived by a sorrowing husband, a daughter, 3 sons, 8 grandchildren, a sister, and many relatives and friends to mourn her departure. She was a faithful member of the Mennonite Church for many years. Although she could not go to church for over 25 years she always had a desire to have communion at the house. Funeral services were held at the house June 29,. Services at the house by Bro. John Landis and at Mellinger's Church by Bros. David Landis and Sanford Landis. Text, II Tim. 4:6-8.

"Through all pain at times she'd smile
A smile of heavenly birth;
And when the angels called her home,
She smiled farewell to earth."

By one of the family.

Hostetler.—John M. Hostetler was born April 16, 1839, near Summit Mills, Somerset Co., Pa.; died at his home near Emma, Ind., (where he resided continuously for about 46 years) July 8, 1914; aged 75 y. 2 m. 22 d. He was married to Susan Hostetler of Holmes Co., Ohio. He was the father of 13 children, by two marriages. His first wife died Jan. 11, 1879. This union was blest with 7 children, Mrs. Lucy Hershberger, Mrs. Carrie Yoder, Ira J., Noah J., Abram L., and a pair of twins who died in infancy. July 22, 1879, he was married to Barbara Sunthimer. To this union were born 6 children, Mrs. Phenas Weaver, Allen J., Fred M., Mrs. Katie Bontrager, Mrs. Ezra Slabach, all of whom are living. He leaves to mourn, wife, 11 children, 32 grandchildren, 3 great-grandchildren, besides a host of relatives and friends. He united with the Amish Church in his youth and has always been a faithful and consistent member. June 27, 1876, he was ordained to the ministry and was faithful and active in discharging his duties as his health permitted. Services at the Emma Church by J. J. Troyer in German from Psa. 23, and Y. C. Miller in English from II Tim. 4:6-8.

Leprosy is a fearful disease. A leper might have honor and wealth, but he could have no hope. Sin is like leprosy and robs men of hope and happiness.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Annual Conference of the Southwestern Pennsylvania Conference District will be held at Scottdale, Pa., Aug. 27 and 28, 1914. The Sunday School Conference precedes the Church Conference and begins in the evening of Aug 25, continuing all day on the 26th.

A hearty invitation is extended to all who have an interest in the work.

For further information address Aaron Loucks, Scottdale, Pa.

Yours for the cause,
Wm, C. Hershberger,
Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 30, 1914 (Gospel Witness Established 1905) No. 18

EDITORIAL

"He that glorieth, let him glory in the Lord."

"Glory to God in the highest," sang the angels at the birth of Christ —shouted the multitudes, when Christ made His triumphal march into Jerusalem—will all the ransomed hosts of God proclaim when He will lead them through the pearly gates into the New Jerusalem.

A New Mission Home.—Those who read the report of the recent Mission Board meeting at Berlin, Ont., remember that steps were taken there looking to the purchase of a new mission home to be used as headquarters for committee meetings, storing away valuable papers, etc. In reporting the resolution authorizing the purchase or building of said home, an omission was made. As printed, the resolution read: "Resolved, that the Executive Committee continue its investigations, and when a suitable location is found, or whatever is necessary," etc., it should have read, "Resolved, that the Executive Committee continue its investigations, and when a suitable location is found, they be empowered to make purchases and erect a suitable building, or whatever is necessary, keeping in mind scriptural economy in the use of the Lord's means." We are sorry the omission was made. A meeting of the Executive Committee of the Mission Board has since been held, and it was agreed to erect a suitable building at Elkhart, Ind., provided sufficient means will be contributed for that purpose. Those interested in the work will do well to correspond with Bro. G. L. Bender, Elkhart, Ind.

Sin Destroys.—An Adventist was reading our tract on "Why You should Give Your Heart to God at Once." Presently he came to the brother who handed him the tract and objected to the reason: "Because your soul is being destroyed in sin." Evidently he had two objections: (1) According to his theory a man has no soul aside from his natural life, and when he dies soul (life) and body go down to the grave until they are brought forth in the resurrection. This is what is called "soul sleeping." (2) He believed it impossible for the soul to be destroyed while the body lived.

Had he clung to Scripture instead of to Adventism, he might have been saved from these errors. When the revelator testified, "I saw the souls of them that were beheaded," etc., he taught clearly that the soul may have existence aside from the body. When Solomon spoke of the time when "the dust (shall) return to the earth as it was: and the spirit shall return unto God who gave it," he did not mean to say that the spirit would find God in the grave whither the body went. These are two among many scriptures which prove the theory of soul sleeping to be absurd.

Our friend also erred in confusing destruction with annihilation. The Bible does teach that they who know not God and obey not the Gospel of Jesus Christ will "be punished with everlasting destruction from the presence of the Lord" (II Thes. 1:9); and also since their doomed souls will be consigned to the lake of fire "where the worm dieth not and the fire is not quenched," that "the smoke of their torment (will ascend) for ever and ever" (Rev. 14: 11). All the souls of the wicked will be destroyed, but such a thing as annihilation is impossible.

The Bible teaches that "the soul that sinneth it shall die;" that "death passed upon all men, for that all have sinned;" and that Christ is the only means of escape. Let us therefore warn the ungodly of the fearful soul-destroying power of sin, and invite them to the fountain of living waters where they may wash their souls and live forever.

Doubtful Privileges.—Some time ago we listened to a sermon on Consecration. Among other things we were told how much better it is to be occupied wholly in things that we know to be in accordance with the absolute will of God than to have to defend ourselves for practicing things which we may believe to be right but which other conscientious servants of God believe to be wrong. "You can not afford," said the speaker, "to keep defending yourself for doing things which by others are considered questionable, when by denying yourself of those things and keeping yourself occupied in things which are unquestionably to the glory of God it not only makes you better and stronger but makes you more useful in the service of God."

This is the same kind of doctrine which Paul presents in Romans 14 and I Corinthians 8. There may be some things about our lives or habits which we do not feel condemned for doing, but which others believe to be wrong. We can do one of two things: (1) Defend our actions and continue the habits, even though it means contention and interferes with our hightest usefulness (and perhaps the usefulness and well-being of others). (2) Yield to the judgment and wishes of our brethren, deny ourselves of what we believe to be our rights, and keep ourselves occupied in things which we know and others concede to be to the glory of God and good of fellow men. The first is the course

dictated by the flesh; the second, by the Spirit. The first means a growing narrowness in self-gratification and leanness of soul; the second, a growing in grace and spiritual power.

There is a kind of privileges which we can not forego without a violation of duty. For instance, it is our privilege to live up to all the light we have, to obey the commandments of the Lord, to walk in the fellowship of God and of saints, to adopt the principles of the Gospel as our rule in life. Rising to these privileges, we live above law and in the grace of God, and life presents one continuous record of trials, conflicts, and victories. Neglect these privileges, and the things which it was our privilege to do become **law**—for our condemnation in case we disobey. When one obeys because the love of Christ and human souls constrains him to do the whole will of God so far as it pertains to his own life, he lives in the highest realms of Christian privilege.

Then there is another class of privileges which we may, and ought to, deny ourselves of in case we see that the exercise of them is a detriment to the cause of Christ and the welfare of human souls. In this class was Paul's eating meat; and he nobly declares that "if meat maketh my brother to offend, I will eat no meat while the world standeth." This principle should be applied to our lives in all cases where the exercise of our privilege is a detriment to the progress of the cause. Here is a most fruitful field for self-denial. Argument in self-defence is vain. Privilege, to the child of God, ceases to be a privilege the moment that the exercise of it becomes a detriment to the cause of Christ.

Another class of privileges may be classed as "doubtful." It is too often the case that people imagine themselves to have a right to do certain things whereas if they would but prayerfully consider such scriptures as Matt. 6:33, Matt. 7:12, I Cor. 10:31, etc., they would find that their supposed privileges are at least doubtful. It is always safe, when we find that our course in life is not approved by a considerable number of our spiritually minded brethren, to deny ourselves of our supposed privileges. They who take this safe course are not only well repaid in the satisfaction and nobility of soul which such self-denial brings, but the cause of Christ is strengthened because their lives and influence are not darkened through seeming inconsistencies. The failure to rise to their highest privilege along this line has meant a positive loss to many who were finally engulfed in the mire of doubtful privileges.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

AMEN

Selected by S. E. R.

I cannot say,
Beneath the pressure of life's care today,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I cannot feel
That all is well, when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!

I do not look
Upon the present, nor in Nature's book
To read my fate;
But I do look
For promised blessings in God's holy Book,
And I can wait.

I may not try
To keep the hot tears back, but hush that sigh,
"It might have been!"
And try to still
Each rising murmur, and to God's sweet will
Respond, Amen.

—F. C. Browning.

We must be different from the world if we would be in favor with God and be His peculiar treasure.—I. D. Hertzler.

A heart that is not under the power of the love of God is a train without steam. —John Stuart.

Beware of co-operation with bodies which have much show and blow but very little of Christ.—P. S. Hartman.

SABBATH

By R. J. Heatwole.

For the Gospel Herald.

The day which God appointed to be observed as a day of rest from all secular labor or employment, and to be kept holy and consecrated to His service and worship.—Webster.

Sunday is the Sabbath of Christians, Saturday is the Sabbath of the Jews. Sabbath is the name of the institution.—Webster.

"The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work" (Ex. 20:10).

Last Sunday, our Christian Sabbath, several families not far from here were harvesting all day—only one family that was not a Christian family by profession. The head of another family (who is also a professor of the Christian religion) put in most of the day bringing his engine for his threshing machine to start up (we think) on Monday. If the horses during the week have gone each day from early morn till late at night were not in need of rest then, it would certainly be an exception to the rule.

Prov. 12:10: "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Heb. 10:24, 25: "Provoke one another to love, and to good works. Not forsaking the assembling of yourselves together as the manner of some is." The laws of our land have arranged one day out of seven as a day of rest for man and beast. Our God has commanded one day of seven as a day of rest and worship to Him. Those families harvesting all day on this day of rest were dishonoring God and man, were they not? Their horses belonged to the Lord and that kind of mercy toward them was cruel, therefore wicked. Prov. 10:12.

In Deut. 5:15 the Sabbath kept in remembrance of deliverance from Egypt was commanded. The Christian Sabbath is kept in remembrance of our deliverance from the Egyptian bondage rom sin, by our Savior who died and rose again for our justification. "The Sabbath was made for man, not man for the Sabbath." Man needs the Sabbath for his physical, intellectual, social, moral, and spiritual wants, and God in kindness gave it to him. Without the Sabbath religion could not be sustained in the world.

Windom, Kans.

I study my Sunday school lesson more while following the plow-hands than I do at my book.—P. S. Hartman.

ASSURANCE

Following are a few thoughts in response to the questions submitted by Bro. J. M. Shenk as published in the Gospel Herald of July 16. The question, stated in full, reads as follows:

How do you know that you are a child of God, and that God is at this present time pleased with you?

In answering the question for the public, possibly it would be just as well to modify the question a little and make it read, "How does any one know?" to answer it for ourselves we should have the question read, "How do I know?" We trust that the following thoughts may be carefully read. We expect to print the last of these responses in next week's Gospel Herald.—Editor.

Twelve Reasons Why I Know that I Am a Child of God

1. Because I believe on the name of Jesus.—Jno. 1:12.
2. Because I claim no merit of my own but fully accept His grace.—Acts 15:11.
3. Because I have humbly repented of sy sins.—Acts 2:37, 38.
4. Because I have made a public confession of Jesus as my Savior.—Rom. 10:9.
5. Because there is in my heart a desire and willingness to keep all the commands and teachings of His Word.—I Jno. 2:5.
6. Because I love the brethren.—I Jno. 3:14.
7. Because He hears and answers my prayers.—Jno. 9:31.
8. Because I have experienced a complete change of heart and can testify that I am a new creature.—II Cor. 4:17.
9. Because in the moments of holy meditation I realize a blessed communion of His Spirit with my spirit.—I Jno. 3:24.
10. Because I have the assurance that there is no condemnation resting upon me.—I Jno. 3:21.
11. Because I can boldly testify to the faith that Jesus is the Son of God manifest in the flesh.—I Jno. 4: 2, 15.
12. Because I constantly recognize and gladly hear the voice of the Great Shepherd calling me to humble service and pastures rich and satisfying.—Jno. 10:4.

D. H. Bender.

The Witness

I know I am saved, for the Spirit gives me witness that I am saved. He forgives my sins and supplies all my needs—which have been many in the last 70 years. He has shown me wonderful things.

Jacob Martin.

Grace and Obedience

God's love shed abroad in the heart, which follows repentance and the new birth, brings us into a state of grace where God is pleased with us. A constant growth in grace and in the knowledge of our Lord and Savior. Without implicit obedience to the Word of God, from the words, "repent and believe the Gospel" to the highest state of grace attainable in this life, this friendship with God cannot be retained.

A. K. Kurtz.

Revelation

The Holy Spirit makes it known to me. "Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit" (I Jno. 4:13). "The spirit itself maketh intercession for us with groanings that cannot be uttered" if we come to God with all our heart and soul.

God is pleased with me when I put all my trust in Him and obey and keep all of His commandments and do them according to His will, as He wants all of His children to obey Him in all things. Then is when we will receive the Holy Spirit, and higher power from above and the true light which is hid from them that walk after worldly lusts and not after God.

Daniel Rose.

The Full Surrender

I had been in a state of trouble, wondering what might become of me if I continued to serve the Lord in my own strength, not having the assurance that I was a true child of God. I was weeding in my wheatfield and counted 32 obnoxious weeds. I began to think that I had now tried to live in my own strength for 40 long years, as the children of Israel wandered in the wilderness for 40 years. Tears began to roll down my cheeks and the thought that I of my own strength had been trying to weed out all the sins out of my heart and flesh. I began to cry, "O, Lord, must I do it all alone? No; I can not: but thou, Lord, help me. Do thou the weeding and cleansing. I give my all to you. I will not try alone any longer. Do not forsake me, but keep me from doing anything against Thy will." The answer came, "I will not forsake thee, but will lead thee into all truth." I have ever trusted Him in that I have been willing to obey His commandments. I have given my ears to hear (Matt. 17:15). And He said, "Ye are my friends if ye do whatsoever I command you" (Jno. 15:14). So I also know that we can overcome all the worldly desires, shun all ungodly thoughts, unrighteousness, filthy habits. Read I Jno. 2:15-17. Christ says, "Men loved darkness rather than light, because their deeds were evil." These despise those that testify against all worldly amusements. My letter is getting lengthy. Let this be sufficient to show that I am a child of God.

P. D. Steiner.

Through the Grace of God

We thank our Heavenly Father that He still has men who are interested in souls in asking this question. Only through Jesus the crucified am I saved. Jesus is the sinner's best friend. If we only give Him our heart and let Him open the door and turn not away those whom God has sent to us. It reminds me of the time some years ago, when reading in the Bible if any turn them away they should shake off the dust. It was but a few days when two brethren came, and mother, and asked me to come to Christ. I had been asked before by ministers and refused; Christ still was seeking me and I thought: If I turn them away, what will be my doom? So by the grace of God am I saved. Give Him all honor, praise, also those who were so interested in me, for their duty towards me. Pray for me that I may hold out faithful to the end. God is pleased with me only when I obey and do that which is my duty to do—to brethren, sisters, mothers, sinners, children, whom He wants me to seek and win to Him before it is too late. Strengthen us, O God, and King, that I may be at least one to try.

Millie A. Bair.

A Testimony

In humble submission I realize my weakness, in the name of Him who shed His blood to cleanse my guilt of sin. God has now accepted me, a needy, helpless, soul. I am striving my best to be obedient and ready to do His bidding with meekness and fear, rejoicing in the divine power through the knowledge of Jesus, my blessed Lord, who giveth me all things richly to enjoy that pertaineth unto life, godliness, and holiness, regardless of the affliction of my natural body. Whether in sickness or in health, God is my Father, and my spiritual body rejoices while realizing that "all things work together for good." God loved me and I draw neearer with a true heart in full assurance of faith, hoping unto the end. Praise God for salvation.

Lizzie M. Wenger.

On the Authority of the Word

How do I know that I am a child of God?

"We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death" (I Jno. 3: 14).

How do I know that God is at this present time pleased with me?

"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I Jno. 3:21, 22).

Lydia Ann Bauman.

Three Unmistakable Proofs

1. God's Word says so.—Jno. 3:16; Mark 16:16; I Jno. 5:11, 12.
2. The witness of the Holy Spirit.—Rom. 8:16.
3. The fruit of the Holy Spirit.—Gal. 5:22.

In His name,
J. D. Charles,
Amelia N. Charles.

Meeting the Conditions

Of most of the things we know, we know by what God tells us in His Word. This is true of knowing whether we are a child of God.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Have I confessed? Do I believe? If so, I am saved and a child.

"And hereby we do know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:3, 5).

"We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14).

"And hereby know we that we are of the truth and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (I Jno. 3:19-21).

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I Jno. 4:13).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin" (I Jno. 1:7).

Now, when I confess, believe, keep His commandments, love the brethren and even my enemies, and my heart condemns me not, and have His Spirit and am walking in the light as He is in the light and have fellowship with God and with saints, I know I am His child and He is pleased with me because the Word tells me so.

J. W. Hess.

Christ sets up his kingdom in the hearts of men.

THE NEW BIRTH

By A. K. Kurtz.

For the Gospel Herald.

If there is one fundamental Bible doctrine that should receive our prayerful attention, it is the doctrine of the new birth. Without it the gates of heaven are closed to us, but with it we may have a taste of the glories of the heavenly world already in this life.

Man was created in the image of God, but through disobedience to the plain command of God lost that image. Now instead of being born into the world with the image of God we are born with the image of Satan, and therefore need our natures changed by the new birth.

"The wind bloweth where it listeth. Thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." The precise manner how it begins, rises and falls no man can explain, and so says the Savior is every one born of God.

We need to feel a consciousness of our sinful state and a desire to be a child of God before we can receive this blessing. No amount of culture and refinement will bring it. Here is what John Wesley says concerning the new birth: "You say, 'I am no drunkard, I do not curse, or take the Lord's name in vain. I constantly attend to the ordinances of God: I keep to my church and sacrament.' It is well that you do; but all this will not keep you from hell, except you be born again. Go to church twice a day. Go to the Lord's table every week; say ever so many prayers in private; hear ever so many good sermons; read ever so many good books; still 'ye must be born again.' None of these will stand in place of the new birth. No, nor anything under heaven. Let this, therefore, if you have not already experienced this inward work of God, be your continual prayer: 'Lord, add this to all Thy blessings—let me be born again! Deny whatsoever thou pleasest, but deny not this, Let me be born again. Take away whatsoever seemeth Thee good only give me this, to be born of the Spirit, to be received among the children of God. Let me be 'born, not of corruptible seed, but incorruptible, by the Word of God that which liveth and abideth forever.'"

Smithville, Ohio.

"As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."

"Keep thy tongue from evil, and thy lips from speaking guile."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.
(274 S. 4th St.)

To all Gospel Herald Readers, Greeting:—It is over three months since the last report appeared in the Gospel Herald from here. We have much for which to praise the Lord. Truly we shall bless Him at all times, His praise shall continually be in our mouth. The following named ministers filled appointments here since April 1: Jacob C. Habecker, Henry H. Haverstick, John Charles, and John Mosemann. Total number present in Sunday school last Sunday, 80.

We wish to say to all who have remembered us and the work in prayer and with contributions, clothing, religious books, papers, etc., that you are helping much in the Lord's work; and we greatly appreciate your help. May you continue in this, is our prayer. We are glad for back numbers of the "Christian Cynosure," and all other books that may be used in teaching the evil of secret orders. Pray for us.

C. B. Byer.

July 17, 1914.

Chicago, Ill.
(Home Mission)

Dear Herald Readers, Greeting in Jesus' Blessed Name:—The Home Mission is enjoying the privileges of sending children to the country once more. How eager they are to go out in the country and enjoy the fresh air and flowers and birds as well as to see Nature at its best and enjoy the hospitality of the homes they go to. Surely God will bless those who so kindly open their hearts and homes for these children and take them in for a few weeks. This is charity indeed, for they can never expect to get anything in return from these children; but the Word tells us, "He that hath pity upon the poor lendeth unto the Lord."

There are about 135 children going from here. It requires a great deal of energy on the part of the workers to gather these children up and assign a place for each one to go to, but when we notice in their countenances the great joy shining out, then it is that we consider them

well paid for their energy and anxiety.

We have started street meetings on State St., near where the Happy Hour was conducted. It affords us much satisfaction to see how eager they are to listen to the singing of the hymns and the telling of the old story. Can our friends frame a picture in their mind's eye like this?

Last Friday evening six brethren and eight sisters held a prayer meeting at the Mission, then went to State street. We were only singing a short time until there were about 50 men and a few women gathered on the pavement and about 10 children came and sat on the curb. This was our audience—some men almost reeling drunk, many of them showing the marks of dissipation in their countenances. The children who were there we did not know. Some were about 4 years old and some may have been 8 or 10. All of them showed signs of lack of home training or cleanliness. This causes a tear to fall from our eye when we realize that they are God's creation without hope. Then we remember the great commission, "Go" (Matt. 28:19). Is it worth while?

Sister Malinda Ebersole has left the mission, for the present at least. It was a sad time when she took her departure, as many a heart was made glad by her presence in their homes and many in this city shed a tear at the thought of her leaving after 20 years of faithful service. She had made many friends and acquaintances and when we think of those whom she befriended who were so situated in life that they could not return any thing but a kind word or a smile or a tear for joy as a token of love toward her.

Sister Malinda had a kind disposition and a friendly smile and a tender voice, and as a consequence she had a personality that would make friends who were always ready to do her a kindness as a token of appreciation of her untiring service. We publish her resignation as it was presented by her.

Home Mission, 639 W. 18 St., Chicago.
Local Mission Board,

Dear Brethren:

Since it has been my happy privilege and pleasure as well to labor at the Home Mission for 20 years the cause which I greatly loved and with interest in the advancement of the same, it is with regret that I hand in my resignation. Owing to the fact that I want to have a share in caring for my aged mother, and also realizing that physically I am not able to do justice to the work, I feel justified in leaving the work to those who are more able.

Thanking you for your interest and kind wishes, I remain,

Yours in the faith,
Melinda Ebersole.

July 9, 1914.

On July 1 the Mission held a farewell service and there was a large attendance. The program was well rendered. All those that were present were well paid for being there.

Aldus Brackbill.

July 16, 1914.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is there any Bible proof that Satan has access to heaven? Have we any proof to the contrary? M. A.

No proof whatever that Satan has access to heaven. The nearest approach to it that we call to mind is the language of Christ: "I beheld Satan as lightning fall (fallen as lightning, R. V.) from heaven" (Luke 10:18); but if this means anything it refers to the time when Satan was cast out of heaven because of the fall the details of which God has not seen fit to reveal to man. Since Satan has assumed the role of enemy and arch deceiver of man, there is not a single hint anywhere that he can even approach the pearly gates of heaven. On the other hand, heaven is described as a place absolutely pure and holy, incorruptable, from which all sin and sinners are forever excluded. Read Rev. 21:8; 22:15. This could not be if Satan had access to heaven.

The Scriptures tell of the wonderful power and latitude given to Satan. He is cunning, crafty, the father of lies, takes saints through great trials (as in the case of Job), hinders their work (as in the case of Paul and his co-workers, opposes God's work, performs lying wonders; but in no single instance does the Bible intimate that he has any power over those who have died a triumphant death and are in the realms of glory. The Bible tells of much work that Satan does upon earth, and it tells of the judgment of eternal fire prepared for him; but not a word about his bothering heaven. He is powerful, but not all powerful. He is omnipresent so far as this world goes only. God has placed around him limitations beyond which he can not go.

What is the difference between a picnic and a reunion held in a park? E. G. H.

The character of the meeting, rather than its name, should determine whether it is right or wrong. We know of some reunions that would bear the light of Scripture truth and not suffer from the comparison. Then we know of some that we consider as objectionable as a low grade picnic. The question is, What are these gatherings for? Who has a part in them? What is done there? What are the effects? Any meeting the object of which is "having a good time," in the sense that the world calls "a good time," is not the kind of a meeting for Christian people to patronize, no matter what you call it. Gatherings which Christian people should attend are devoid of foolishness, of exciting games, of influences which make people less reverent. Turn to I Cor. 10:31 as an unerring test in all times when you are considering the question of attending or staying away from social gatherings.

LAWFUL, BUT NOT EXPEDIENT

We are often confronted with the question, "Haven't I a right to do so?" or hear some one say, "If I want to do so it is no one's business but mine."

How selfish the carnal mind is, and how important is self! Paul says all things are lawful but not expedient. We are not to act always according to what we have a right to do, but as we ought to do, considering the interests of our fellows. I may have a perfect right to do a certain act, but if my brother is so situated that the exercise of my right will harm him, then I do wrong if I exercise my right.

"No man liveth unto himself," and it is impossible to live among men and not consider our relation to them.

We are dependent one upon another, and our guide-book says, "Bear ye one another's burdens and so fulfil the law of Christ."

According to that we cannot do everything as we please, but must also go out of our way to bless and help our fellowman.

There are many who need help and "we then that are strong ought to bear the infirmities of the weak."—Selected.

A little girl was asked why she went to church; she replied that she had a lovely little plant in her heart called love, and she went to church to get it watered so that it might grow and bring forth fruit. Is this not a beautiful thought? Do you always go to church with a sincere desire to have your heart watered? If not, you will from now, won't you?

"By nothing do men show their character more clearly than by what they think laughable."

The humble and contrite spirit is content to fill but a little space.—F. B. Myer.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A CAUTION

Is there something one can do for mother,
When the shoulders bow a little with the load?
Is she not more dear than any other?
Can one somehow help her onward on the road?

Mother never thinks that she is tired,
Mother never of her toil complains;
She would say that nothing she desired;
Seldom does she speak of aches and pains.

Yet 'tis afternoon, and growing dreary;
All her youth is wanting, and the gray
Of a chilly twilight finds her weary;
She is old and near the end of day.

Make her stop and take her share of pleasure,
Let her have the journey and the rest;
Give her now and then a little leisure;
And insist on giving her the best!

Second-best will do for Sue and Mary,
With their merry life, a rose in bloom;
Of the mother's joy and hope be chary,
Lest she slip away, and all be gloom.

—Margaret E. Sangster.

CHILDREN ATTENDING THEATERS

In accompanying Dr. George E. Dawson, as he examines children of the city schools in Hartford, many things impress us as the causes of delinquency. There is the child of the foreigner who, in his native country, eats a light breakfast and three meals later, but here hastens to school with only a cup of coffee and a bit of bread, and no nourishment until the hurried noon meal. Here are hundreds of children who, seeming to be in the way at every turn, find the street their principal place to play. When questioned about their amusements some are found to attend the theater four and even five nights a week, while nearly all are its occasional patrons.

Invariably the school work of these children lags. Doubtless similar results obtain in all our cities. At this point we are led seriously to reflect upon the effects of such amusements upon the spiritual life of our young in their formative years. Specialists take account of it in educational work; shall we not do so in spiritual training?

A superintendent says, "I have inquired of 235 boys from ten to fourteen years of age; sixty-five of these go to the theater two or more times per week on the average."

A head worker of a large settlement gives these figures:

"Of 201 boys and girls questioned, ninety-three boys, all but two, go to the theater occasionally, and seventy-eight go once a week; of 108 girls all but seven go often and eighteen go once a week. It is estimated that nearly all of Boston's children, between ten and fourteen years of age, attend some sort of theater occasionally, and that not less than ten per cent. of them go as often as once a week."

Not only children, but hosts of grown people are attracted by the theater. I quote from Chandler in Volume 16, Pedagogical Seminary:

"Attractiveness for this form of entertainment lies in the license allowed in the scenes represented. Burglaries, hairbreadth escapes, accidents, thrilling adventures, flirtations, and every sort of practical joke, can all be represented as they could not be by actual living men and women. Curiously, public sentiment often permits to be pictorially presented, actions which it would not tolerate from living actors on the stage. Since there is a strong human interest in seeing vice in action, pictures with this motive are very common. One gets more vice for the money in moving pictures than on the stage. And the adolescent boys and girls are on hand to take it all in."

What is the effect of the shows upon children? Let those who are closest to them speak. Here is the testimony of one young man who has large experience with boys' clubs:

"Theater-going makes the boys crave excitement and unable to apply themselves to a serious task. The results of the late hours are laziness and dullness in school, loss of interest in work, leading to slow promotions, dropping out of school at fourteen and a small paying job for the rest of their lives.

"It makes children blase and unappreciative of the natural forms of that age. They learn things they should not know. It takes them out of their homes to objectionable parts of the city. The amount spent is out of all proportion to their income."

Here is the estimate of a most careful observer:

"The girls show a desire to become actresses, to be noticeable in dress, and to assume the mannerisms and slang of the stage. With the boys it helps to accentuate their lack of refinement and they learn many coarse and foolish jokes. In both it inculcates a desire for more amusement. . . . It stunts and lowers the moral nature by constantly putting forward low standards of character."

The testimony of the oculist is that gazing at the flickering lights of the moving pictures is injurious to the eyesight. But to be physically stunted for life at fourteen years of age surely is no worse than to lose the capacity for mental concentration and the fine bloom of spirituality and honor.

"It is safe to say that no girl or boy under fourteen is benefited by weekly attendance at any form of public entertainment, especially in the evening, no matter how good the 'show' may be. To break into the child's normal sleep is an injustice which is not counteracted by the elevating (?) character of the entertainment attended. . . . . A healthy child should get its stimulus in the daylight hours, and its amusements should be, for the most part, self-directed and out of doors. Even the city street has its advantages over the city's cheap theaters as at present conducted."

Mental and moral contagion is far more fatal than physical contagion. The public is compelled to learn, in these days, about the "white plague" which destroys the lungs. Why should it not be informed about this "yellow plague" which destroys the **mind** and **spirit**? Every parent and every teacher has here an important constructive problem. Will you help to solve it?—Ezra Flory in "Gospel Messenger."

TEMPERANCE

By I. G. Musser.

For the Gospel Herald.

Temperance means all our life in every way, but we will try only to take one part and that is strong drink. It seems that the time is close at hand that this monster will be set aside. Thank God for it. I was talking to a brother a few years ago and he said that the Bible approves of strong drink. All that I can find is that it always has and will lead to destruction, temporal and spiritual. I am also glad to note that our Mennonite brethren are in harmony with this teaching. They were also not in harmony with slavery years ago.

When we look over the results of what this monster evil has done it makes us shiver. I do not expect to live very long anymore, but I hope to see the day when it can not be gotten. We know of no more appropriate name for saloons than "death traps." The language may seem a little harsh, but if you have any better name, explain it. Think over it. You meet people. They say, "This don't matter, and that don't matter. It don't hurt to take a drink." Where did the drunkard start? This seems is taking a hold of the nation. What the results will be is to be seen. In this part of the country every Church has taken a stand against it with the exception of one. Let us go boldly forward. "If God be for us, who can be against us?" The Bible says we are not to fear men. There are always two sides, but let us try to keep on the right side. The people do not want to hear much against tobacco in this part of the country. I just want to say this and then I will leave it over to the reader. What is more unseemly than for a person to chew tobacco as some do? No wonder the women get out of humor with men that get up in years and can't keep themselves clean as they should.

Terre Hill, Pa.

Sunday School

By J. R. Shank.

For the Gospel Herald.

Lesson for Aug. 9, 1914—Mark 11: 12-33

THE BARREN FIG TREE AND THE DEFILED TEMPLE

Golden Text.—By their fruits ye shall know them.—Matt. 7:20.

The Jewish Temple.—The first temple, built by Solomon, was modeled after the tabernacle which had been constructed by the Israelites in the wilderness according to the pattern shown to Moses on Mount Sinai by the Lord Himself. Solomon's temple was destroyed by Nebuchadnezzar when he captured Jerusalem in the year B. C. 586. On the return from the Captivity, the temple was rebuilt by Zerubbabel and completed about B. C. 515. This temple fell into decay, and about the year B. C. 20, Herod the Great, the king who ruled at the time of the birth of Christ began the work of rebuilding it. This temple was in use at the time of Christ's ministry, although it was not finished finally until the year 65 A. D., just five years before it was destroyed. The temple area included one large court, or open square surrounded by a wall on four sides, about a thousand feet each way. The greater part of this court was given to the portion called the "Court of the Gentiles." Within the court was a portion walled off from the rest and raised above it, called the "Sacred Enclosure." Within the sacred enclosure were several courts—the court of women, the court of Israel, the court of the priests. The temple building, with its chambers for the temporary residence of the priests, was within the court of priests. At the time of our Savior the greed of the priests had become so great that they carried on their secular trade, not only in the court of the Gentiles, but in the sacred enclosure itself.—J. A. R.

Jesus Judging against Wrong Conditions.—When Jesus returned to Jerusalem from Bethany on the morrow after that memorable evening when He "looked round about upon all things," He was hungry. We instinctively guess why, if we have entered into full sympathy with Him in the things that are coming upon Him. He must have spent the night in fasting and prayer, for it was no strange thing for Him to do.

The Condition of the Fig Tree.—He sees the tree afar off because its leaves make a show. When fig trees show leaves it is a sign that they have fruit ready to eat, unless indeed they are fruitless. Jesus came and looked for fruit and found none. Then He spoke against it, saying, "No man eat fruit on thee hereafter forever."

The Condition of the Temple Worship.—Jesus enters the city and into the Temple and begins to cast out those that bought and sold, or carried on any business that was detracting from the worship of God. In a way their business had the motive of serving God in providing people with those things that were used in sacrifice and offering. If the people had been given a hearing, they might have found many apparently plausible excuses for permitting such traffic, but in the sight of Him who judged righteously the truth of the whole matter is spoken in words of burning truth: **"Is it not written, My house shall be called of all nations a house of prayer? but ye have made it a den of thieves."**

The chief priests and scribes heard all that the Lord of the Temple said and did, and in their envy and self-condemnation they began to seek for ways to destroy Him. No wonder the temple is defiled when it contains leaders with such murderous hearts.

The Source of Authority.—(1) When the Lord comes to the fig tree the next day, the disciples remark at its being withered. Jesus then teaches the lesson on faith. "Have faith in God." There is no respect of persons in God's gift of power when there is faith in Him. **"Whosoever shall say,"** having confidence in the things spoken that God will do them. **"he shall have whatsoever he saith."** No mountain is so large, and no object so insignificant but that a faith in God will be honored with results. This then should guide our attitude in every prayer uttered: "Believe that ye receive, and ye shall have." But at this point we must throw out the warning that Jesus gives. Sometimes people pray and don't receive. Why is it? There is something in the heart not right with some fellowman. This must be made right if we would be in harmony with God. If ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

(2) Again Jesus is in the temple and the chief priests and scribes want to know by what authority He does what He does in the Temple, referring to His cleansing it of traffic, and to His teaching. Had Jesus ever been regularly set apart, (as they claimed to be) as an authoritative teacher and ruler? Was He an ordained religious teacher? If we recall Jesus' words at His baptism (Matt. 3:15) and all that John testified concerning Him we can plainly understand the question Jesus required these men to answer concerning John's baptism (Jno. 2:29-34). They knew that the highest authority was from heaven, and that by that authority Jesus was regularly set apart by an authorized man.

Carver, Mo.

Our Young People

EQUIPPED FOR SERVICE.—I Tim. 4:13, 16

Topic for August 16

MOTTO

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—As our eyes are opened of the Lord to see His work which He would have us do for Him, a consciousness of our unfitness and lack of preparation comes over us. We begin to recognize the opportunities that are past and to prize the privileges of the present in equipping ourselves to do His work. It is the importance of using every opportunity in youth to improve our mind and exercise our talents in the direction of righteousness, that has called forth this topic. A problem in the mind of some who desire to serve Jesus with all their power is, How to spend my time in school and in other pursuits of life so that I will be able to do most effectively what He would have me do. If we recognize the need of serving, we will naturally consecrate ourselves as the apprentice of Christ that He may teach us how to serve.

II. **The Text.—I Tim. 4:13, 16.**—Here was Paul's instruction to Timothy in reference to his ministry. The words **"give attendance," "neglect not," "meditate," "give thyself wholly to," "take heed," "continue,"** carry with them a force of meaning designed to spur the young Timothy to do his very best. He was not to be content with present attainments but to make them to increase by diligent endeavor what motives are held before Timothy in his work? What motives should the servants of Jesus have in equipping themselves to serve?

III. **Outline Study.**—(Fill in the Outline with subtopics and scriptures.)
1. Training the heart.—What we must be.
2. Training the head.—What we should know.
3. Training the body.—What we can do.
4. God's provisions for our equipment.

PERSONAL THOUGHT

I am called as definitely to **prepare** to do the Lord's work **well** as I am called to **do** it.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **Prepare,** or **Prepared.**
2. Learning to do Our Work Better.

For Young People.
1. Kinds of Equipment Needed.
2. Time Consecrated to Prepare.
3. Motives of Preparing.
4. Opportunities for Equipment.

For Older People.
1. The Sin of Neglect.
2. The Value of Proper Equipment.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 23, 1914

Field Notes

The brotherhood in the vicinity of Woodriver, Nebr., have made arrangements for holding a Bible conference some time during the coming autumn.

Fourteen precious souls were baptized and taken into church fellowship at Capon Run, Va., recently. God be praised. May many more be gathered in at that place.

Bro. G. L. Bender of Elkhart, Ind., arrived at his home July 21 after a ten-day tour in Illinois in the interests of the proposed new Mission Board building.

If previous arrangements were carried out Bro. J. B. Smith of Hesston, Kans., spent last Sunday with the congregation worshiping at the Mennonite Church near Roseland, Nebr.

A helpful meeting is in progress at the Orrville, O., Mennonite Church with Bro. S. E. Allgyer ministering. Messages are given in the fear of the Lord without the fear of man. Conviction is laying hold—one confession so far.—R.

We are in possession of a carefully prepared program of the Sunday school meeting to be held at the Mennonite Church near Marion, Pa., Aug. 19, 20. It is a good, strong program, and we hope to hear of a good, live meeting.

Thirteen precious souls were added to the Church at the Wideman Church near Markham, Ont., on July 5, 1914. Twelve of these were baptized and one was reclaimed upon confession. Bishop S. F. Coffman of Vineland, Ont., conducted the services.

The funeral of Bro. John L. Landis at East Chestnut St. Church, Lancaster Pa., on Thursday, July 23, was attended by over two thousand persons. An overflow meeting was held on the outside of the house. Bro. Landis had been a minister for forty-nine years.

Bro. Matthias Cooprider, one of our aged pillars of faith in McPherson Co., Kans., has recently undergone a severe operation in the hospital at McPherson. The latest reports represent his condition as serious. Bro. Cooprider is 78 years old, and has long been a minister of the Gospel and of the Mennonite Church. May God speedily raise him up.

Dropped Dead.—Bro. John L. Landis, one of our oldest ministers, died suddenly of heart disease on Monday, July 20. He had conducted the funeral service of Bro. Amos L. Kreider, and while leading the funeral procession he dropped into the arms of his wife and expired in a few minutes. Bro. Landis had been a faithful minister for nearly half a century, and his sudden death comes as a great shock to his many friends and the Church as far as known. The Lord comfort the bereaved.

Harvest meeting was announced for Tuesday, July 28, at the Orrville, Ohio, Church. Bro. and Sister M. C. Lehman will (D. V.) take part in the meeting. May great blessings come upon the services from Him who has so graciously remembered us in field and garden.—R.

A series of meetings with Bro. E. J. Berkey of Waynesboro, Va., in charge commenced at Ft. Seybert, W. Va., on Sunday, July 19. "Having interesting experiences along the way," writes Bro. Berkey in telling of his work. May this interest be communicated to many who as yet are not interested in the salvation of their souls.

The Pittsburgh Gazette Times has an item to the effect that "Mrs. Daniel Kauffman and children are visiting in Lancaster." Bro. Kauffman went to join his family on Friday night of last week. They expect to attend the Mission Meeting this week and will be the guests of Sister Kauffman's parents, Bro. and Sister L. H. Shank of near Strasburg, Lancaster Co., Pa.—R.

Correspondence

Dalton, Ohio

(Pleasant View congregation)

It has been some time since the readers of the Herald have heard from our congregation, and fearing that you might conclude that we are no longer on the map, we thought best to write a few lines.

On Sunday, June 21, Bro. Enos Hartzler came into our midst and preached an impressive sermon, which was very helpful to the congregation.

On Sunday, July 5, Bro. D. C. Amstutz and wife accompanied by Bro. Philip Hilty and wife, came over to help us worship God. Bro. Amstutz preached an edifying sermon for which we were all truly grateful. No one enjoyed the services more than the writer who had been absent from the congregation for more than six months on account of sickness.

On Sunday, July 19, Bro. J. F. Brunk and wife and Sisters Smith and Hollinger of the Old People's Home, met with us. Bro. Brunk preached the Word with power and fastened down some things to stay. We have set apart Saturday, Aug. 1, as our annual Thanksgiving day. The Lord willing we will assemble together in the church at 2 P. M. in the capacity of a harvest meeting. It is

to be hoped that not only the entire congregation but that many from adjoining congregations will meet together in this praise service. Praise ye the Lord.

I. J .B.

July 21, 1914.

Marion, Pa.

The brethren, John McCulloh and Joseph Gsell, of Morrison, Ill., have visited in this county for several weeks. While here the former preached in all the churches in the county. On the evening of July 12 Bro. McCulloh gave an interesting talk in young people's meeting, emphasizing the need of co-operation between the young people and the ministry. Following young people's meeting he preached, using as his theme, "The Value of a Soul."

We appreciate the visits of ministers from the West and other points. It seems to be a means of strengthening the ties of Christian fellowship. The Lord willing, the ninth annual Sunday school meeting will be held here Aug. 19 and 20. An invitation is extended to all to be present.

In His name,
J. E. Martin.

July 21, 1914.

Palmyra, Mo.

(Pea Ridge congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—A few words from this place may be of interest to some. Our Sunday school meeting was held July 12. A goodly number of the brothers and sisters from Cherry Box and Palmyra were here and helped us in the meeting. Also M. C. Lehman and wife from India were here and gave us a talk on India which was very interesting. We reorganized our Sunday school the last Sunday in June. The attendance is as good as usual. We have been having hot, dry weather but have been blessed with a few showers which helped the crops some. Pray for us that we may continue faithful.

Leona Hathaway.

July 24, 1914.

Minot, N. Dak.

Dear Brethren, Greeting in His Name:—On July 4 in our business meeting steps were taken to locate a brother in the Surrey congregation and to ordain him to the ministry. We had things in such a condition that when Bro. S. G. Shetler came with his assistance we were blessed in effecting an ordination on Wednesday, July 22. Votes were cast, three brethren were chosen as candidates for the ministry, the brethren Levi S. Glick, Ira L. Yoder, Robert E. Myers. On Thursday evening the brethren passed through the lot and Bro. Levi S. Glick was chosen of God and ordained to the ministry. We believe our congregation never was more sincere and we believe it truly was directed of God, and may He be praised and glorified through the ministry of our dear Bro. Glick. Meetings close tonight at Surrey. No visible results at this time, but interest has been very good; from here Bro. Shetler goes to Baden, N. D., then to Guernsey, Sask. We would be pleased to meet again in the near future.

In His name,
I. S. Mast.

July 24, 1914.

THE BLESSING OF BEING BUSY IN A GOOD OCCUPATION

By Sarah Stalter.

For the Gospel Herald.

Why stand ye here all the day idle?—Matt. 20:6.

An idle man or woman can not be happy, neither can one that is improperly occupied. One writer says, "All trades and professions are open, from the hod-carrier up to the highest place in the agricultural departments and from the humblest, but not least, teacher of A. B. C., up to the pinnacle of professional fame. Thousands who worshiped the 'three black graces' (law, medicine, and ministry) have died of broken hearts in their profession. Thousands who might be happy at the plow, disappointed and hopeless, look upon the healthful and independent calling of the farmer with envy." Be what nature intended you for. Be anything else and you will not be happy in the occupation. The world knows that men can't be made happy without a good occupation. That's why it sets its boys to work, giving them trades, callings and professions.

Occupation's blessings are satisfaction, peace of mind. The knowledge of being of use to humanity is blessing enough besides the result of labor, independence, health, home, and happiness.

An Illinois doctor states: "The best way to be blessed in occupation is to work and work hard. The kind of work that calls all the thinking faculties of your mind into use." He says, "Fully ninetenths of patients that call at my office are not sick, but out of harmony with their occupation, having the feeling that they don't know what's wrong and expect me to tell them." He says all they need is a good, sound talking to that will stimulate them to throw their very lives and minds into their occupation and thereby forget worry, cares, disappointment, sorrow, discouragements, for satisfaction will come to a willing worker.

This world is full of idlers, useless scum on the surface of society. "Idle brains are the devil's workshop." Young men and boys, never be ashamed of a sweated brow and a sunburnt face and brown hands, for, says Thomas Dekkar, "Honest labor bears a lovely face." And the Word says, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." "Young men, ever remember," writes Goldthwait, "that for health and substantial wealth, for rare opportunities of self-improvement, for long life and real independence, farming is the best business in the world."

Neither is a woman's occupation short of honors and blessings if she fills her place as God intended that she should that of house-keeping and home-making.

"A servant, with this clause,
Makes drudgrey divine,
Who sweeps a room as for God's laws,
Makes that and the action fine."

Flanagan, Ill.

REPORT

Of the Thirteenth Quarterly Mission Meeting Held at Hopewell Church near Hubbard, Oreg., July 4

For the Gospel Herald.

Mods., Wm. Bond, C. C. Steckley; Chor., M. H. Hostetler.

Opening exercises conducted by Bro. A. P. Troyer.

Mission Sermon by Bro. J. P. Bontrager. Text, Acts 26:19; Jno. 6:9. Theme: Heavenly Vision.

The vision, Spirit and Word always agree. God calls individually and through the Church. We should be obedient to the call whatever the cost.

What does God Require of Me? E. Z. Yoder, Lester Andrews, Florence Burck.

A whole-hearted service. Provide for my family. Obedience to the church. Seek the lost.

Closing prayer by D. J. Kropf.

Afternoon Session

Devotional exercises by Dan Roth.

Children's Meeting by S. G. Shetler.

Faithfulness in Little Things. C. C. Steckley, S. G. Hostetler, Rebecca Shenk.

The Worker Hid in Christ. Royal Buskirk, J. M. Schlegel, Wilma Yoder.

Col. 3:3.—A safe place to be hid.

Business.

Resolved, That Bro. C. C. Steckly confer with his congregation in regard to a mission meeting at that place in three months and report as soon as possible to the secretary of mission meeting.

Seeing the need of more aggressive steps in the matter of opening a mission in Portland, Oreg. Be it therefore "Resolved, That this mission meeting appoint a committee to present the cause before the Pacific Coast Conference, also the Western A. M. Conference.

Attendance and interest good, and the nation's birthday was profitably spent.

Harry Miller,
G. R. Bebb,
Secys.

Miscellaneous

WERE I AT REST

Were I at rest tonight, dear friends,
Were shrouded, cold, and dead,
Would you forgive my errors then?
Forgive them now, instead.

Would tears fall on my still, white face,
And kisses on my brow?
Give, dear ones, to my loneliness,
Your tears and kisses now.

Wouldst fold upon my death-clasped hands
That unresponsive lay,
Lilies and myrtle wreath of love?
Bring me their bloom today.

Were I at folded rest tonight,
Forgiveness full and free,
Kisses, and tears, and love, and flow'rs,—
You'd bring them all to me.

Go, bring them to me as I am;
I shall not need them when
I shall have found the sweet, "lost chord."
And heard the "grand amen."

—Lizzie H. Underwood.

THE WORKER'S EQUIPMENT

By Geo. R. Brunk.

For the Gospel Herald.

1. It is desirable to have a liberal suply of good common sense, and if there be a dash here and there in uncommon sense, all the better.

However, third class mentality with first class religious equipment is better than first rate intellectuality and third rate spirituality. The Bible does not demand a "big gun" but a **sound** one. II Tim. 1:7.

2. As much learning as can be made practical in work for God and can be absorbed without inflation.

Bloating is about as likely to occur when people are carelessly schooled as when cattle are carelessly pastured.

We must neither deny the usefulness of human learning along right lines nor exalt it to an equality with the spiritual gifts and graces of God. To drink at the fountain of human learning merely for self gratification is as unjustifiable as any other form of selfishness. Little learning and little grace makes a drone. Much learning and little grace makes a cymbal tinkler. Little learning and much grace makes a Simon Peter. Much learning and much grace makes a Paul

3. There must be a skyblue conversion that can look into the eyes of men and say, "I know that my Redeemer liveth."

4. There must be a consecration that will not shrink from anything that God may ask, whether it be to forsake pet sins and worldly vanities, or father, mother, brother, sister, wife or child.

5. A humility that bends low before God but at the same time can rebuke kings.

6. A loyalty that will make no provision for the flesh (like Naaman, who asked pardon in advance for inconsistencies he expected to engage in). II Kings 5:18.

7. The Holy Spirit anointing that gives boldness and sets the life on fire. Acts 18:24-28; 4:31.

8. Learned in the Scripture so as to be able to instruct the ignorant, comfort the troubled, make sinners tremble, and stop the mouths of the vain and unruly. Why should a worker not know the location and effect of texts as well as a druggist does his drugs?

9. A faith that does not stagger at the so called "impossibilities" of the Bible.

10. Persistency and watchfulness that will keep **at** the **work** for **souls** and keep **in** the **love** of **God.**

Denbigh, Va.

Amen. May it be the prayerful, sincere, unwavering aim of every Christian worker to be the happy possessor of these equipments.—Ed.

HOW MAY WE HELP THE CAUSE OF TRUE UNIVERSAL PEACE?

By Nettie M. Miller.

For the Gospel Herald.

When we think of anything as being in peace, we suppose that righteousness, harmony, and good-will prevail. By peace we mean quietness or calmness of mind or conscience.

It is peace in the home, peace in the church, peace in the nation, and among the nations that brings to us the subject of universal peace.

But that peace may not always be that true peace from above; what can we as individuals do to help the cause of true universal peace?

David says: "Depart from evil, and do good; seek peace, and pursue it" (Psa. 34:14). We ourselves must first have that true peace of God in our hearts if we will help the cause of true universal peace. "And let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. 3:15), are the words of Paul; also, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5:1). "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14).

True peace only makes progress as it is established in the individual heart. All the fixtures of human laws and plans of earthly government, good as they may seem for the present, can not stay the progress of corruption in the hearts of unregenerate humanity. But—"the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

If we have true peace in our hearts our minds will correspondingly be at peace also. "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. 26:3).

Therefore if our hearts and minds are filled with that perfect peace from above, it will manifest itself in our every word or action, and we will do only those things which will help the cause of true universal peace.

Our minds are drawn to the scene where Christ is speaking to His followers these comforting words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Now that we have tasted of that sweet peace can we not help the cause of true universal peace by proclaiming the glad message that the angels brought to the shepherds? "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Truly we can. Rom. 10:15 reads: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

There are so many ways in which we may help the cause of true universal peace. Another way is by praying; pray for peace in the home, peace in the church, peace in the government and among the nations; pray for good-will and brotherly cooperation instead of national selfishness, hatred, and disorder. For "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Let us then cultivate the spirit of true peace within us whether in the home, in the Church, or wherever we may have occasion to meet with strife. Solomon says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

May we then "follow peace with all men" (Heb. 12:14), "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:10); for, "when a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

"Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9).

Garden, City, Mo.

RESTING IN HIS LOVE

By Fannie Kulp.

For the Gospel Herald.

I love to exalt the name of our Redeemer and to praise His name because I know He is the power of salvation. I know what He has done for me, that atonement was made for my sins and not for mine only, but for the whole world. I am so glad that He has given me a grateful heart for all His mercies, and I am so glad for this wonderful knowledge of the truth which is in Christ Jesus. Blessed be His name. We hear so little of people praising God for His goodness and mercy. There is enough said or talked about the created things, and we enjoy them to a certain extent, but forget to honor the Creator, the triune God. We ought to give God thanks for our being here upon earth, as we have the opportunity of obtaining eternal life. In I Cor. 2:9 it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for those who love him." But then it goes on and says, "But God has revealed them unto us by his spirit." Then we have a glimpse of it here in this world, for the Spirit searcheth all things, yea, the deep things of God." If we miss it, it is our own fault, but when we look at ourselves so incomplete it may cause us to feel like the bruised reed and the smoking flax. But, praise God, there is comfort in a look at the crucified One. He it is that meets the eye of God for us and not ourselves. When we have done all we have only done that which is our duty, and we are only saved by grace. Oh, how good it is to rest in His love. If we could see ourselves in Christ the sight will be so blessed that it will brighten our every experience, like flowers which greet our every footstep when walking in the midst of them. Our prayer should be, "Make me, oh, Lord after Thine own likeness." For this love which is in Christ Jesus we may reflect in our own character. Each one should look upon this as their work, and if we want to hear God speak to us we must practice the wisdom which speaks to us in Prov. 8:34, "Blessed is the man that heareth me, watching at my gates, waiting at the post of my doors." It goes on to say that whoso findeth life and shall obtain favor of the Lord, how blessed to know that we are on the path of duty. It may not at present seem so sweet, but after the victory is won there is rest for the weary, though the thorns on our path of duty are sometimes knee deep, it is blessed to know that we are in the will of God and are resting in His love. Blessed be His name forever. Telford, Pa.

INSTRUMENTAL MUSIC IN WORSHIP

By R. A. Zahniser.

For the Gospel Herald.

(This subject has been considered in these columns from a Mennonite standpoint. Thinking that our readers would be pleased to consider it from a Free Methodist standpoint, we gladly give room for the following article. The two standpoints are so nearly identical that we conclude that they have been taken from a common origin—the Gospel and the primitive Church. We trust that this article may be carefully read.—Editor.)

Belonging to a Church that does not allow the use of musical instruments in public worship, we have frequently been asked, "Why do you not have instrumental music in your churches?" Doubtless others have the same question to answer, and knowing our difficutly in our earlier experience, we submit the following reasons which we think are conclusive:

1. Worship should be spiritual. There can be no spirit in an instrument, and the operators are usually chosen for their skill in music rather than for their spirituality.

2. They tend to destroy congregational singing. Where an organ is used a choir is almost sure to follow. The members of the choir,, like the organist, will be selected for their musical talent, and must of necessity be comparatively few in number. Thus a very important part of Christian worship is relegrated to a few of the least spiritual members of the church.

3. Their introduction into church worship usually creates discord, and they often continue to be a constant source of trouble.

4. It would seem that almost any argument that would support the use of an organ (harmonious sound) as a part of Christian worship, would also prove that the burning of incense (sweet smell) would be acceptable worship in our dispensation. As incense and sacrifices were typical of something not present in the Jewish age, so it would seem, that instrumental music was typical of holy joy to be experienced in the dispensation of the Holy Ghost. Some of the old writers so understood it. Cyprian (A. D. 240) wrote that such organs or instruments were then permitted them (Old Testament Church) for this cause, even for the sake of their weakness, to stir up their minds to perform their external worship with some delight.

5. The worship of this dispensation is not a perpetuation of temple worship, where instruments were allowed along with all the other parapharnalia of that typical age, but rather of synagogue worship where they were never permitted in New Testament times.

6. A great list of prominent names could be given who have spoken against their use, including the following: Justin Martyr (A. D. 150); Cyprian (A. D. 240); John Chrysostom (A. D. 396); and of a later date, Calvin, Zwingli, Knox, A. Clark, John Wesley, and Charles H. Spurgeon. For the sake of brevity we omit other names and all quotations here except one from Chrysostom. He says: "It (instrumental music) was permitted to the Jews, as sacrifice was, for the heaviness and grossness of their souls. God condescending to their weakness, because they were lately drawn off from idols; but now instead of instruments, we may use of bodies to praise Him withal. Again let no man deceive you, these are alien to the Catholic Church; all these things do the nations of the world seek after."

7. Neither Christ nor His apostles ever used, commanded, or sanctioned the use of instruments in worship; therefore it is a corruption of New Testament worship being introduced without divine authority.

8. Musical instruments were not used in the New Testament Church till the year 666 A. D., or, as one of the old writers has said, "Till the number of the beast (Rev. 13) was now full."

The unbroken testimony of the first six centuries of the Christian Church, which covers its most spiritual and aggressive period, seems to be overwhelming evidence that the playing of instruments is no part of New Testament worship.

9. Their use did not become common in the Church till the thirteenth century A. D., or later. During this century the great Thomas Acquinas wrote: "In the old law God was praised both with musical instruments and with human voices. But the church does not use musical instruments lest she should seem to Judaize. Nor ought a pipe or any other artificial instruments, such as organs, or harps, or the like, be brought into the Christian Church, but only those things which shall make the hearers better men. Under the Old Testament such instruments were used, partly because the people were harder and more carnal, and partly because these bodily instruments were typical of something."

10. It will be noted that the nearer we approach to Pentecost the more overwhelming the evidence against the use of instrumental music in worship becomes. Who could think of a senseless interlude between the outpouring of the Holy Spirit and Peter's sermon? No time for harmonious emptiness then. The reader passes quickly from baptized

saints to convincing argument, convicted sinners, and new born souls.

11. The nearer any church approaches to Pentecost in spirit, the less it will feel the need of any mechanical arrangements to assist in its worship; and those churches that reject the instruments have on their side common sense, Christ, and His apostles, the early Christian Church, nearly all the churches in the most spiritual part of their existence, and many spiritual men of all times.

Pittsburg, Pa.

A PUZZLED MAN

Sel. by Martha Reesor.

A gentleman glanced at the lady who happened to come within range of his vision. The sight was both strange and familiar. The woman wore a plain bonnet, it was neat and tasty to him, that looked familiar, for he had seen thousands of Christian women wearing plain bonnets. But this woman also wore a garb of the latest fashion. The man looked at the stylish garb, then at the plain bonnet. He noticed that her stylish gown corresponded with what the worldly wear, rather than with her sensible bonnet. He was puzzled. He wondered whether he should judge the woman by her plain bonnet or by her stylish dress, for the one seemed to contradict the other.

When he looked at the bonnet, he thought that she might be a plain Christian woman, but on looking at her general attire, she appeared to be as fashionable as other ladies. He was not only puzzled, but he was badly puzzled, for he could not determine whether the woman meant to be transformed from the world or conformed to it. So far as he could analyze the situation, it was this way: The woman wore the plain bonnet to distinguish her from the world, and then wore the stylish dress so that she might look like other fashionable ladies.

But where did the woman belong, her plain sensible bonnet told one thing, while the other parts of her attire told another story, Which one was the man to believe? He could not believe both. And then he mused as all men will sometimes muse. Are the woman's convictions on the side of her bonnet, or on the side of her ribbons, laces, and jewelry? Evidently she could not believe both ways. The man could not solve the problem. It might puzzle the angel Gabriel. And yet we have hundreds of these contradictory combinations. The head tells one thing, while the body tells something else. The head, by appearance says it wants to live the separate life, while the body says it has decided to go with the fashionable world. Were the case referred to the Church what would be the decision? Would the church look at the mark of simplicity on the head, or at the display on the body? Reverse the order a moment, by placing the marks of pride on the head, and the sign of simplicity on the body. Would the Church have anything to say? Why make a difference between the head and the body. Or does the New Testament teach nonconformity for the head only. Women are instructed to attire themselves in modest apparel. Does that mean the head only? or does it include the body as well? But candidly when the plain bonnet says one thing and the stylish dress says another, who can tell where the heart is? But do not apply this lesson to the women only. How about the plain brother and sister who make special efforts to attire themselves in a plain manner, and yet live in a fine, stylish, up-to-date house? Are these people to be classed by the clothes they wear, or by the house in which they live? One more point. A minister noted for his loyalty to his Church cranks up his fine $4,000 automobile and rides twenty miles to preach a well prepared sermon on 'The Simple Life." Look at his splendid sermon, and then look at his costly automobile. Do you say you are puzzled? Who would not be? Is it not time for something to be said about the long lost jewel of consistency?—Gospel Messenger.

WHAT SHALL WE DO TO BE SAVED?

By Harvey B. Rosenberger.

For the Gospel Herald.

Brothers and Sisters in Christ:—We as followers of our Savior must look deep down into our hearts before attempting to answer this all-important question. As God-fearing people we should deem it our duty to let our light shine and to show others of the world the way to salvation, to lift the fallen, to raise the degraded to the paths of everlasting happiness. God grant Thy blessing to rest on us. By showing our love to our fellowmen we shall be blessed tenfold, even though it does not come to us at times when we think it should. God works wonders. He bestows blessings upon us when He sees fit.

To be true followers of Christ we must abstain from all the worldly pleasures, for we cannot serve God and mammon. We are not told we must deprive ourselves of all pleasures. We have real pleasure in the service of the Lord. What could be more pleasing for us than lifting a burden from some poor, unfortunate one, caring for and feeding the needy, preaching the way of salvation unto the meek and lowly in heart. We should love to do good, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

God has revealed His secrets unto us in many different ways and at times when we least expect it. Therefore we should always be prepared to meet our Maker. Never put off till tomorrow what we can do today. Tomorrow may be too late. Do it now.

The Lord is ever ready to forgive us our sins, be they ever so vile. There is great rejoicing among the angels in heaven when some poor soul has been saved. If we wish to be saved and inherit eternal salvation, we must do God's will and perform the work for which He has placed us here on earth. May God bless and strengthen us all. Amen.

Ashbourne, Pa.

THE VANITY OF AMUSEMENTS

It is amazing how mad our modern world is after amusement. The feudal lord kept his fool, who was anything but a simpleton, but our modern world is content with nothing that is not highly spiced with entertainment. Our preachers must have their stories, our professors must be clever as well as learned, and our evangelists (God forgive us!) must be vulgar before our attention is much attracted.

Is it any wonder that our world has lost a sense of reverence?

Play is a legitimate right of children, but any person who thinks that a child's needs are satisfied on the playground simply does not know children. Quite as truly that man has much to learn who thinks that sturdiness of character, abhorrence of sensuality, heroism that scorns delicate living and welcomes sacrifice can be produced without listening to the Hebrew prophet and the English Puritan.

The world in which we live is not good-natured. We have not yet quenched the lust for war, or abolished sin, or ended death. A religion that overlooks men's sins, men's sufferings, and men's death is only a diversion. It does not save men—it hardly keeps them out of mischief.

The sensuousness of our day will not be driven out by amusement. The only message of salvation that will cut unto our selfishness and recklessness is one that makes us morally uncomfortable; that does not distract our attention from sin; that makes us feel the doom impending upon lives and social orders which have

taught themselves to believe that we live in a good-natured universe, and are responsible to a good-natured God.

A minister should not speak comfortably to comfortable people. He ought to make such folk morally uncomfortable.

One reason why men prefer golf to church is because they have drifted into the notion that golf and church-going belong to the same general class of interests. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting-ground for the army of the Lord. . . .

Seriousness and gentleness, candor and fraternity, solace and inspiration—these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap, and vulgar, is to publish a lack of faith in the Gospel of the kingdom that is love, joy, and peace in the Holy Spirit.—The Biblical World.

REPORT

Of the 20th Annual S. S. and Y. P. B. M. Conference of Ohio, Held near Archbold, O., June 9, 10, 1914

For the Gospel Herald.

J. S. Gerig, Smithville, O., moderator.

The meeting opened promptly at 6:30 P. M. with song service, the devotional service following, conducted by Bro. S. S. Yoder.

The Object and Value of Our Y. P. B. M. was assigned to Bro. H. F. Reist. To answer the question Bro. Reist addressed queries to 90 representative brethren, receiving 50 answers from which (in part) the following was gathered:

1. It encourages Bible study.
2. It produces strong Christian workers.
3. It makes better Sunday school teachers.
4. It helps to develop the missionary spirit.
5. It is one of the strongest factors in the Church to unify the old and young.
6. It makes the work of the ministry lighter, as it helps the minister to find out what the young people are thinking about, etc.

To show what the Church has missed in times past Bro. Reist said it is estimated that there are 5,000,000 descendents of our faith in the United States who are **not** of us.

The young people are the most valuable asset the Church has and merit her best care and attention. (Read Bro. Reist's complete article in the Christian Monitor.)

Bro. D. S. Yoder next spoke on **Reminiscences of the Sunday School Since Her Beginning Fifty Years Ago.** He referred to a paper prepared by Bro. David Plank three years ago, speaking very complimentary of him as a Sunday school worker. Bro. Plank was the first Sunday school superintendent in Ohio and one of her organizers. Bro. Yoder said that we should profit by the examples of consecrated workers of the past.

About 65 years ago two brethren having large families met in an upper room in a Pennsylvania home and organized a Sunday school amid much opposition. It was in May of 1863 the first Sunday school in Ohio was organized in Logan Co. It was through the efforts of Bro. M. S. Steiner that the State Sunday School Conference was made possible.

Thus closed the first session. Although extremely warm, the big tent was filled throughout the meeting and the interest and attention held.

Wednesday Morning

8 A. M. delegates meeting. At this meeting were present 13 S. S. Superintendents and others. Their main work was to discuss the report of the Constitution Committee of which Bro. I. W. Royer was chairman. The committee's work was accepted and finally passed on by the conference body.

9 A. M. Special prayer services for the Sunday school work, conducted by Bro. S. E. Allgyer, who read Psa. 103.

Bro. R. R. Brenneman told us **"The Purpose and Opportunity of the Sunday School."** Through her influence souls are saved, the moral standard of the community is lifted, opportunities to teach the Word are present, and the spirit of giving developed.

Reading of Minutes and Secretaries' Reports.

Thirty-eight schools were conducted by our people in Ohio during the past year. 3 were mission S. S., 3 schools were closed during the year for want of workers, 3 are union schools in which our people took part, 36 of the schools reported (2 mission schools failed to report) as follows:

Teachers and substitutes	525
Classes	510
Home departments	2
Primary departments	15
Pupils enrolled	6,171
Average attendance (about 72%)	4,460
Regular teachers meeting	15

Four have teacher's meeting at some time.

The Church membership in Ohio is about 3,400.

All but a few mission Sunday schools are evergreen. 17 meet every Sunday. 19 meet every 2 weeks. A comparison of this report with last year's report shows a decided improvement in the getting of reports, at least. In answer to inquiries sent out by the secretary it developed that good teachers' libraries in every Sunday school containing books on child training would be desirable.

Sister Ruth Yoder read a very able essay on **"The Point of Contact."** (Read and study her paper in the Christian Monitor.) Bro. Jesse N. Smucker followed on the same subject, and emphasized the need of studying the pupil to find the point of contact, then lead from the known to the unknown.

Wednesday Afternoon

The next period opened with song and prayer, after which Bro. C. Z. Yoder spent a profitable hour with the children who will long remember that while honey bees and bumble bees yield honey, they also sting; but there are five other B's that yield sweeter honey and do not sting: B. True; B. Pure; B. Strong; B. Gentle; B. Obedient.

The regular devotional service was next conducted by Bro. C. N. Amstutz. This was a German service and appreciated by many.

Brethren Ora Gerig and A. R. Eschliman discussed **The Responsibility of the Sunday School Teacher.** Three questions to the Sunday school teacher were asked: (1) Do you know what responsibility is? (2) Do you know how great it is? (3) Did you know how great it was before you began to teach?

The teacher is responsible for Christian character, preparation, consecration, and for the teaching of the peculiar doctrines of the Church. He must be a leader and explicit as a teacher.

The germ of what God wants man to be is in the child at birth and needs but to be developed.

"Behold the Field" was assigned to the brethren, B. B. King and J. N. Kaufman, whose word pictures were convincing and their examples of appreciative ones thrilling.

Wednesday Evening

At a specially called delegates' meeting the executive committee, I. B. Witmer, E. S. Hostetler, C. D. Brenneman, and D. S. Yoder, also the secretaries, P. R. Lantz and J. A. Liechty, were recommended for re-election for a period of one year until the new constitution becomes operative. Conference accepted.

Bro. I. W. Royer was chosen delegate to the Ind.-Mich. Conference, and Bro. T. K. Hershey to the S. W. Pa. Conference.

During the afternoon at odd times the treasures's report was read and reports from delegates to, and from sister conferences were heard; also a collection amounting to $116.00 was taken.

Next Bro. Eli Bontrager introduced the evening meeting by scripture reading and prayer.

Round Table time was taken up in the discussion of consecration subjects and further talks by visiting missionaries whose talks were very helpful. The hymn, "Blessed Assurance," was sung in Hindi by Bro. Kaufman, and in English later on by the audience.

The Resolution Committee next reported as follows:

(a) Whereas, at the last conference the establishing of teachers' libraries in our Sunday schools was recommended, therefore Be it Resolved, that this body appoint a committee whose duty it shall be to recommend the proper books. Adopted, and Brethren A. I. Yoder, E. S. Hostetler, and E. M. Detweiler were appointed.

(b) Whereas, several of the Sunday schools in their special needs mention more special rooms for Sunday school classes, Therefore, Be it resolved, that this body recommend that congregations building new church houses or remodeling old ones take this need into consideration. Adopted.

(c) Whereas, every Sunday school in this conference has expressed a need of **more** consecrated workers and further because of the fact that three of our schools were discontinued during the past year because of a lack of workers Therefore, Be it Resolved, that every Sunday school, home, and individual give personal consecration their earnest and prayerful consideration; and that they put forth greater efforts to fulfill the purpose of the Sunday school; namely, to give religious instruction for the winning of souls for Christ, the development of Christian character and the training for service, and be it further Resolved, that we recommend that some plan be formulated to station consecrated work-

ers in needy stations. Adopted.

The Sunday schools were instructed to take up an offering the year, and mail same to D. S. Yoder, Bellefontaine, Ohio, to meet current expenses.

During the evening several interesting talks were given by various workers on the following questions:

(a) Since the call for more consecrated workers is so general, what can we do to meet this need. See Resolution.

(b) What can we do to get people to be more punctual?

Leaders and teachers form the habit and always begin and close on time and when in session make the meeting interesting.

(c) Is it advisable to have churches closed every other Sunday. **No.**

(d) Would it be worth while considering the physical needs of children in building character? Yes.

(e) Is it the duty of the Sunday school superintendent to always open the Sunday services? **No.**

Bro. N. O. Blosser closed the Sunday School Conference by preaching a stirring sermon on the subject, **"Now then we are ambassadors for Christ,"** picturing to us what the duties of an ambassador are and what an ambassador is. Look it up; it will help you.

The meeting coming when and where it did, although lasting but one full day and two evenings, was full of inspiration; and so many good things that we could barely touch on the more important ones and give our readers who were not present a taste of what they missed. This was the first S. S. Conference held in Fulton county and judging from what we saw and heard all were grateful to our heavenly Father for the blessings of the meeting. The generosity of the people, the cordial reception given visitors, the kindlyc onsiderations concerning their comforts and welfare, all helped one to appreciate the meeting the more. May God richly bless the dear brethren in Fulton Co., and in the regular course of time may this conference receive another invitation to return with all of her good things.

May God bless us all and help us to know that "Now then are we ambassadors for Christ."

P. R. Lantz,
J. A. Liechty,
Secy.

REPORT
Of the First Quarterly Sunday School Meeting Held at Filer, Idaho, July 5, 1914

For the Gospel Herald.

Mod., C. Snyder; Sec., H. G. Nice; Chor., Verna Snyder.

Origin and Development of the Sunday School. Olivia Honderich.

Many attributed much of their encouragement and Bible knowledge to the work of the Sunday school, which brought impressions that will follow them through life.

The danger now is that the Sunday schools are too free to elimiate the Bible.

The Aim of the Sunday School. D. F. Detweiler, Mrs. E. Shank.

The aim is not simply to bring up the children as in a nursery, but to lead them to Christ, in whom all things must become new.

The Necessity for a Thorough Preparation and how to Prepare for Teaching the Sunday School Lesson. A. E. Sieber.

The preparation to teach the Sunday school lesson is more serious than often thought for. (1) Get hold of the lesson, the (2) let the lesson get hold of you; then study the lesson with a view of applying it to the needs of the pupils.

Should Adults be Taught by Lecture, Question, or Discussion Methods? John Musser.

The discussion method can be most freely used with best results.

Closing song, followed by closing prayer led by D. F. Detweiler.

H. G. Nice.

REPORT
Of Sunday School Meeting Held at Pea Ridge, Mo., July 12-19, 1914

For the Gospel Herald.

Organization: Mods., L. J. Johnston, Geo. Bissey; Chor., J. M. Kreider; Sec., J. W. Hess.

We were glad to have with us Bro. and Sister M. C. Lehman.

Mission of a Christian Life. Leona Hathaway, J. R. Buckwalter.

Open Doors. (a) **Rural.** J. M. Kreider. (b) **City.** Annie Edellman. (c) **Foreign.** Lydia Lehman.

Children's Meeting. Lena Kreider.

Missionary in the Field. (a) **His Call.** Geo. Bissey. (b) **His Qualification.** M. C. Lehman. (c) **His Support.** L. J. Johnston.

Methods of Support. Harry Buckwalter.

Hindrances to Support. J. H. Hershey.

Talk on India. M. C. Lehman.

A few thoughts:

Our life is largely what we aim for it to be.

Christ accomplishd a great thing when He organized the Church and brought us together to help and be helped.

The open door in India is to bring to Christ 458,000 people which live in an area of 65 miles long and 48 miles wide, in which is a church of 533. A missionary must put trust in God without worrying.

We had good interest and fair attendance.

J. W. Hess.

REPORT
Of First Quarterly Meeting of the A. M. Sunday School at the Zion Church near Hubbard, Oreg., June 28

For the Gospel Herald.

Christ's Table Talk. S. E. Roth.

Christ our example in all our conversation.

The Journey to Emmaus. Lottie Stanton.

Are we strangers to the Word of God? Lack of faith and of study the cause of ignorance of God's Word.

The Cost of Discipleship. Oliver Hartzler.

What the real cost is—things that are harmful to us. There is great reward for this investment.

Lost Sheep and the Lost Coin. Sol. Strubhar.

Joy among the saints over repentant souls.

The Prodigal Son.

Comparing return with leave-taking. Comparison of prodigal son with the sinner of today.

The Unjust Steward. Mollie Hartzler.

Our responsibility. The Golden Text should especially appeal to us.

The Rich Man and Lazarus. Chester Hartzler.

Natural and spiritual condition of the rich man contrasted with the poor man. Condition of each after death.

The Unprofitable Servant. A. P. Troyer.

We are not unprofitable when in God's service.

The Grateful Samaritan. Milt Zook.

Faith of the principal characters in Christ, also their attitude towards Him after being healed.

The Coming of the Kingdom. M. H. Hostetler.

People seeking a sign, dangerous to follow.

The Friend of Sinners. Open Discussion.

When we become Christ-like we become friends to the sinner.

The Great Refusal, and connecting of the quarter. Dan Roth.

Hindrances to the cause of Christ. The surrendering of everything to the cause of Christ. Throughout the entire quarter we have emphasized the humility of Christ and His interest for His people, and the plan of salvation laid out in general.

This is the first meeting of its kind held at this place. It proved to be a success and we believe it to be an incentive for better work in the coming quarter.

O. W. King,
Loney Yoder,
Secys.

REPORT
Of Fifth Annual Sunday School Meeting Held July 5, 1914, at Tuleta, Tex.

For the Gospel Herald.

Organization Mod., Peter Unzicker; Secys., Bro. and Sister P. J. Hooley; Chors., J. D. Hostetler, D. L. Schrock.

What Advantage have the Young People of Today over those of Thirty Years Ago? G. E. Wales, C. C. Schrock, A. C. Miller.

Every advantage. Parents are more interested. Now we have evergreen Sunday schools while then Sunday schools were few and some conducted only three or four months in a year.

The Relation of Sunday School to Church. L. C. Miller, Alta Hooley.

As the son is related to the father, so the Sunday school is related to the Church. The Sunday school is the mission branch of the Church and the Church is the Bride of Christ.

The Relation of the Church to the Sunday School. A. J. Strohm.

As father to the son. A reaching out, a helping hand to those who are influenced by Sunday school work, by helping them into church service. Soul to soul help for heaven. It is the church at work. A teaching and training for church service.

The Pupil, His Privilege and His Duty. Maud Hostetler.

What Attitude Ought We take Towards Strangers. Geo. Gingerich, E. A. Rice.

Do not wait for an introduction. Welcome them.

How can We Best Realize a Benefit from Sunday School Conference? D. Y. Hooley, B. J. Kauffman, Jennie Hooley.

All good and perfect gifts come from God. Prove all things. Making truths practical in life. Be a helper in the meeting. Not like the Dead Sea, but be willing to give. Keep our minds on what is being said and not let the devil get our minds elsewhere. Come free and open-hearted with great expectation.

Children's Hour. Sarah Unzicker, Fanny Hostetler.

Home Department S. S. Work: Its Needs, R. M. C. Nelson. **Purpose and Nature,** Paul Hooley. **Requirements of workers,** Peter Unzicker.

Right at our door those who are not interested in the work. Such children need the co-operation of Sunday school as our own. Purpose, to bring the Sunday school atmosphere to those who do not attend Sunday school regularly. To encourage old and young in Bible study. Extending God's kingdom. Know the Word, consecrated lives, tact and talent.

Necessity of Personal Work. D. L. Schrock, James Young, Mabel Silcock, Cora Miller.

Old and young people more sociable—Christ's greatest sermon on the water of life was to one woman. Preparing ourselves in the home as well as Sunday school. Question: "If all the Church people were like me what would the Church be?" Invite young people to our homes, coming in personal touch with them.

Addresses on Sunday School Work. D. S. King, H. C. Schrock, J. D. Hostetler, Anna Rice, Emily Teuscher.

Teachers ought not to have the same round each Sunday, but should use different methods in teaching in order to hold attention. Christ as an example told many stories. The Sunday school is the modern way of teaching children Bible truths. Trained teachers are needed. Should have teachers' meetings. Pray much and work hard.

Secretaries.

Obituary

Bloom.—Infant daughter of Bro. Conrad and Sister Mary Bloom was born June 28, 1914; died June 30, 1914. Funeral services were conducted at the home. Interment in Fairview Cemetery, near Hydro, Okla.

Kulp.—Katie Denlinger Kulp was born in Lancaster Co., Pa.; died June 19, 1914; aged 51 y. 11 m.. 29 d. She is survived by her husband, 2 brothers, and 5 sisters. Two children preceded her to the spirit world. She was a deaf mute, but often said she thanks God that she is blessed with good sight. She was a faithful member of the Mennonite Church, and a patient sufferer for 4 months of a complication of diseases. She often said she is fully resigned to God's will. Funeral services were held at Mellinger's Church June 22, by J. L. Landis and Sanord B. Landis. Text, Phil. 1:21.

"Lonely the house and sad the hours,
Since our dear sister has gone,
But, oh, a brighter home than ours,
We hope in heaven is now her own."

Shaub.—Katie L., wife of Bro. Amos H. Shaub, died at their home in Strasburg Twp., Pa., July 3, in her 34th year. She was sick two days with acute indigestion. She was the youngest daughter of the late John and Fanny Krantz. She is survived by the following brothers and sisters: Mrs. Aaron Groff, Mrs. George Beck, Mrs. Noah Christophel, all of New Providence, Mrs. Geo. Steffy of Lancaster, Mrs. John Shimp, of Strasburg Twp., Aaron Krantz and Peter Krantz of Strasburg, John Krantz of Willow Street, and Enos H. Krantz of Buffalo, N. Y. Her husband has the sympathy of the entire community in his sad bereavement.

"A dear one has gone from our circle,
On earth we shall see her no more;
She has gone to her Savior in glory,
And all her afflictions are o'er."

Wheeler.—Roy, infant son of Walter Wheeler, was born April 13, 1914; died at Dodds, Alta., Canada, July 15, 1914; aged 3 m. 2 d. Leaves to mourn his early departure, father and mother. Funeral services were held at the Salem congregation, near Round Hill, Alta., conducted by Bro. Milo Stutzman and Bro. N. E. Roth. Texts, Matt. 18:3 and Job 7:6. Interment in the adjoining cemetery.

He was but a flower, budded on earth to bloom in heaven.

Axtell.—Samuel Axtell was born in Gerard, Pa., Feb. 17, 1847. In childhood be came to Elkhart Co., Ind., with his parents and they settled a little west of Elkhart. For many years he was baggage master on the Lake Shore R. R. Afterwards he engaged in the mercantile business in Chicago. His first wife died some eight years ago, and several years later he married Mrs. Lena Doud who survives him. He was a member of the M. E. Church for many years. He was afflicted with Bright's disease and asthma from which he suffered much, and died on July 18, 1914; aged 67 y. 5 m. 1 d. He was kind-hearted and courteous on the subject of religion and spent hours in conversation with his friends on this subject. In years gone by he was an active worker in the cause of temperance. Funeral services were conducted by John F. Funk from Rev. 14:13. May God comfort the sorrowing friends.

Slagell.—Joseph Slagell was the son of Bishop Christian and Saloma Slagell. He was born Dec. 8, 1847, in Tazewell Co., Ill.; died July 12, 1914, near Hydro, Okla; aged 64 y. 7 m. 4 d. He was married to Barbara Gascha, Feb. 4, 1872. This union was blessed with 12 children, 2 of whom preceded him to the spirit world. The living are: Saloma Rich, Katie Detweiler, Anna Smith, Chris P., Joe G., Ben, Dan, John, and Barbara. He also leaves 2 brothers and 5 sisters, 8 of the family preceding him to the spirit world. At the age of 18 he united with the A. M. Church, was ordained to the ministry in 1889, ordained bishop in 1891. He had been sick with a complication of diseases, suffering much in the last few months, but expressed himself ready and willing to go if it was the Lord's will. Funeral services at the house conducted by Brethren Eyster, Gish, Yoder, and Johns. Text, Amos 4:12 (latter clause) and Matt. 24:44. Peace to his ashes.

Nusbaum.—Peter Nusbaum was born in Ashland Co., Ohio, Aug. 10, 1827. He was a descendant of a well represented Swiss family who emigrated to this country many years ago. He came to Elkhart Co., Ind., some 65 years ago and was a resident of the county to the time of his death. He was united in marriage with Margaret Moyer. The fruits of this union were 3 sons and 2 daughters. There are also a number of grandchildren. Bro. Nusbaum was stricken with paralysis about a week before his death and calmly fell asleep in Jesus on Wednesday morning, July 15, 1914, at the advanced age of 86 y. 11 m. 5 d. He became a member of the Mennonite Church in early life and manifested a consistent Christian spirit throughout. Through all the changes and vicissitudes of his life he stood firm and faithful to his profession. Our hearts are filled with sorrow because of his departure, but we feel confident that he has been gathered to his fathers in peace and that we may look forward with the assurance of meeting him where there is joy and fulness of joy at the right hand of God. He was buried on the 17th at the Yellow Creek Mennonite Church where appropriate services were conducted by John F. Funk and George Lambert from Jno. 14:2, 3. His funeral was largely attended. F.

Harnish.—Ida H., daughter of David and the late Martha Harnish, was born March 5, 1872; died June 28, 1914; aged 42 y. 3 m. 23 d. She leaves to mourn her loss a father, 4 brothers (Christian, David, Aaron, and John), 1 sister (Susan); and many friends and neighbors who loved her, though we sorrow not as those who have no hope. She died at the hospital at Lancaster where an operation was performed nine days before, though we thought she was getting along well. She had passed a good night, woke up at 6 o'clock, asked for her tea, sat up and drank it, soon after died suddenly. She professed faith in Christ and united with the Mennonite Church at Rohrerstown, Pa., when 20 years of age. She was an earnest worker in the Church and Sabbath school, took an interest in missionary cause. Her desire was to do right, to deny herself, take up her cross, and follow her Master in whose service she found delight. She was president of the sewing circle and like Dorcas she would make garments for the poor. Her hands and feet were not idle. She was ever ready to do a kind act. Funeral services were held July 1 at the Rohrerstown Church, conducted by D. N. Gish and D. N. Lehman. Her body was laid to rest in the Mennonite Cemetery near Rohrerstown.

"Sleep, dear one, but not forever,
There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn."

Sister.

Bender.—Jacob M. Bender was born at New Hamburg, Ont., June 4, 1842; died July 4, 1914, near Tavistock, Ont.; aged 72 y. 1 m. 10 d. He united with the A. M. Church in his early youth and was married to Elizabeth Miller, Oct. 6, 1863, who died May 12, 1864. He was afterwards married to Maria Ruby. To this union were born 4 sons and 8 daughters. He leaves to mourn his departure his aged companion, 4 sons, 6 daughters, 5 brothers, 30 grandchildren. He was ordained deacon in the East Zora congregation in August, 1871. In 1883 he was ordained minister of the Gospel and in 1887 was unanimously chosen and ordained as bishop of his home congregation. He faithfully and earnestly administered to the needs of the Church at home and abroad. He performed 136 marriages and baptized 400 converts and took part in almost every funeral service he was present. He was always willing to lend a helping hand wherever asked. Sermon at the house by C. S. Zehr by reading Psa. 90, with a few remarks at the church. C. Kropf read II Tim. 4:7, 8. S. J. Schwartzendruber of Huron Co., Mich., spoke earnestly on II Cor. 5:1-10. Burial in cemetery adjoining.

"Farewell mortality,
Jesus is mine;
Welcome eternity,
Jesus is mine;
Welcome, O loved and blest,
Welcome, sweet scenes of rest,
Welcome, my Savior's breast,
Jesus is mine."

Items and Comments

The official opening of the Panama Canal to the commerce of the world has been set for August 15.

The youthful Shah of Persia, Ahmed Mirza, formally installed in the full rights of his office, July 21, it being the 16th anniversary of his birth.

The Catholic eucharistic conference was opened at Loudres, France, July 22, with 200 bishops and archbishops from all parts of the world in attendance.

A serious labor strike is threatening Russia, 200,000 laborers having been reported on strike July 22. Whatever the outcome of the strike, the public will probably be the heaviest loser.

The 352 Hindus who for over three months had been knocking at the doors of western Canada for admittance finally sailed away on the Japanese steamer, July 23, and vexed race problem for British Columbia is resting easier.

General Huerta, with his party of refugees from Mexico, has arrived at Kingston, Jamaica. In a brief interview he is reported to have said, "I am through with Mexico." Undoubtedly so. Perhaps his reasons are personal sanitary ones.

As the result of the investigation ordered by Provisional President Carbajal into the finances of the country during the administration of General Huerta, it is reported that a warrant was issued today for Eugenic Paredes, former general treasurer of the republic. Paredes is charged in the warrant with misappropriating more than $2,000,000 of government money.—North American.

War clouds are heavy as we go to press. Soldiers in Dublin fired on a mob in the streets of Dublin on Sunday afternoon killing four and wounding sixty. Excitement is at fever heat over the affair.—An encounter is reported to have taken place between the Austrian infantry and the Servian troops. Austria is making active preparation for war.—In Mexico Carranza is apparently less inclined to grant a pardon to those who had supported the Huerta government than at first. His failure to make definite provisions for the safety of his former foes may lead to renewed hostilities. May God overrule in such a way that His servants may be spared.

ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is being sent out. It gives a description of the five courses of study offered by the institution—Academic, Normal, Bible, Music, and Preparatory. It outlines the work and expenses of the various departments. It contains a list of all graduates and former students. It gives information concerning the literary and religious activities of the school. It will be found interesting to all concerned in the subject of clean education. Drop a card for a copy. It is free. Address either D. H. Bender, or T. M. Erb, Hesston, Kans.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Annual Conference of the Southwestern Pennsylvania Conference District will be held at Scottdale, Pa., Aug. 27 and 28, 1914. The Sunday School Conference precedes the Church Conference and begins in the evening of Aug 25, continuing all day on the 26th.

A hearty invitation is extended to all who have an interest in the work.

For further information address Aaron Loucks, Scottdale, Pa.

Yours for the cause,
Wm, C. Hershberger,
Secretary.

Missouri-Iowa

In accordance with the decision of a committee appointed by conference, the time of meeting of the Missouri-Iowa Conference will be as follows:

Sept. 1 and 2.—Sunday School and Mission Board Conference will be in session.

Sept. 3 and 4.—Regular Church Conference will be in session.

The District Mission Board will hold an executive session on Tuesday immediately after the afternoon session of the Sunday School Conference, and an open session on Wednesday afternoon.

We will meet with the brotherhood at Cherry Box, Shelby Co., Mo.

All our workers are urged to be present at all the sessions. Brethren and sisters from other districts are also cordially invited to come and assist us.

Those comng from the East, West, or South can now reach Cherry Box via the new R. R. from Shelbina. Those coming from the North will be met at Atlanta. To announce your coming, or for further particulars, write to L. J. Johnston, George Bissey, or J. G. Detwiler, Cherry Box, Mo.

J. R. Shank, Secy.

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Kansas—Nebraska

The Kansas-Nebraska Conference will meet in its annual session Sept. 30 to Oct. 4, 1914, in the La Junta, Colo., district.

It will be observed that the date is two weeks earlier than usual. The change was made this year to accommodate the brethren in Colorado.

A cordial invitation is extended to brethren from other conference districts to meet with us. We will appreciate your presence.

Fuller announcements later.

L. O. King, Secy.

If you cannot go to God with a broken heart, go to Him for one.—Thornton.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan. Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 3151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 6, 1914 (Gospel Witness Established 1905) No. 19

EDITORIAL

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

As a rule the greatest blessings that come to us in this life are the "blessings in disguise."

"You know while conviction presses is the time to respond," writes a brother as he sends in a stirring article for publication. It is another way of saying, "Quench not the Spirit." Our brother's remark has two applications: (1) Sinners, when convicted of sin, ought to yield their hearts to God without delay. (2) Christians prompted by the Spirit in matters of duty and service, ought never to withstand it.

"Hold fast your religion while on your vacation," advises an exchange. Good adivce—for all times. And before you resolve to hold fast compare yourself with God's Word to see that you have the right kind of religion. They who have the real experience of the new birth in their souls are not quick to let go. In most cases where people fail to let their light shine except in meeting it is only a make-believe light that shines there.

Two brethren were impressed with the same line of thought. For a long time they meditated, and finally they sat down to write. One day one came to the other and said, "I have an article I would like you to look over." The other one read it and said, "Why, I have an editorial on practically the same subject." They compared notes, and decided to print bith. Both are published in this number of the Gospel Herald. Can you find them?

And herein is a thought concerning the inspiration of the Bible which we should never forget. The several books of the Bible, being clothed in the individuality of the several writers, present a stronger BOOK in its appealing force to the whole human family than if the entire Book had been written by one man. The unity of the Bible is assured by the fact that it was one God who directed the writing of it all and who inspired His servants to transmit His message to man, and it is made especially serviceable in the winning of the lost to God in that it appeals to man through the individuality of about forty writers. Only let not the **inspiration** of the men who wrote the Bible be confused with the **spiritual illumination** of the men of God who speak and write today. The first insures spiritual edification and enlightenment, but leaves room for human imperfections.

This reminds us of a story we once heard about Charles Wesley and A. M. Toplady, though we can not vouch for the truth of the story. The two men were intensely spiritual, but did not always agree on all points. One day they agreed that each should write out the thought which came nearest his ideal of the perfect Christian's attitude toward God. When Wesley was through he had composed that famous hymn:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

Toplady's contribution was:

"Rock of ages, cleft for me,
Let me hide myself in Thee."

Whether this story is true or not, is illustrates how that the same truth may be clothed in the individuality of different ones who present it. In this lies one of the secrets of the power of a consecrated church. God having endowed different individuals with different talents, these are all needed in the work of the Lord to make His Truth known and felt among all people.

Seriousness.—"Don't cheer; those men are dying!" said a brave captain as his men had begun to cheer when the enemy's ship with all on board began to sink. To what extent he thought of the eternal destiny of the souls of the men going down we can not tell; but he was grave enough and brave enough to recognize that the hour of death is not a time for hilarity.

The incident is a reminder of the all too prevalent tendency to treat in a light, jocular vein matters which are most serious. Thus alcohol, the breeder of wretchedness and destroyer of life and happiness, is commonly referred to as "John Barleycorn;" conversion, the change from sin to salvation, is often referred to as "hitting the sawdust trail;" the preacher in the pulpit, who deals with the most serious problems in life, often descends to the level of a clown and keeps his congregation convulsed in laughter. Other illustrations could be given, showing how vain and foolish a matter is sometimes made of things that ought to receive our most serious and sober consideration.

We are not blind to the power of wit. Humor has its place. Sarcasm often eats its way through the rough, tough, slimy, greased, calloused covering of an encysted, hardened soul which no other kind of language can reach. We are not arguing against cheerfulness. "A merry heart doeth good like a medicine." Consecrated wit and the happy use of words often drives the truth home and lays bare the sins and folly of men as nothing else will. When, for example, Elijah calls upon the prophets of Baal to

"cry louder," that their god may be asleep or have gone off on a journey, the great folly and blind hypocrisy of these false prophets becomes vividly apparent. Or when Christ refers to Herod as "that fox," the dominant trait of that wily king is brought to view. Cheerfulness is a quality of the heaven-born soul, and consecrated wit has been the means of winning many souls to God.

But none of these things justify foolishness, in the pulpit or anywhere else. Entertainment has its place; but if it takes foolishness to entertain, there is something seriously wrong with those "itching ears" that crave it. It lowers the standard all around, and unfits people to appreciate the seriousness of life and its issues, when preachers, lecturers, and other people must be "funny" to get a hearing. You might as well laugh at a funeral, or cheer in ghoulish glee when hundreds of men are drowning at sea, as to treat in a light, joking way something so serious as religion, temperance, pride, humility, covetousness, honesty, and other important issues of life connected with the happiness and wellbeing of man, for time and for eternity, you are in line with God, delivered from the bondage and curse of sin and its consequent wretchedness here and hereafter, filled with the love of God and of heavenly sunshine, knowing what it is to have within your soul "the peace of God which passeth all understanding," and you are pressing on in your heavenward journey and Christian service with "joy unspeakable and full of glory." The vain, foolish, sinful pleasures of this world are but opiates which dull our spiritual and moral sensibilities and unfit us for the appreciation and enjoyment of the higher joys of the Christian life and service. Why should we descend to the low level of acting as if the most serious things in life were but a "joke," when by giving to the things pertaining to life and death the serious consideration their importance demands we not only enjoy the only soul-satisfying pleasures which this life affords, but help to awaken fellow men to the fact that life and its issues are real and deserve the most serious devotion of all our God-given powers?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THY WILL, O GOD

Sel. by S. E. R.

Let others' works have greatest praise
And let the mem'ry of their days
Be marked by monuments they raise;
Give me Thy will, O God.

Let others be encircled round
By sympathy and friendship's bound,
For me, Thy name has sweetest sound;
Give me Thy will, O God.

Let others never suffer loss;
Let others never bear the cross,
Let others' gold ne'er turn to dross;
Give me Thy will, O God.

Let others' plans and dearest thought
Have full fruition and be wrought
In all its delights as they sought;
Give me Thy will, O God.

Let others be endued with might;
Let others' pathway all be bright;
Let others always live in light;
Give me Thy will, O God.

Let others have their heart's desire;
Let others do what they aspire;
Give me Thy voice, which is the higher
Give me Thy will, O God.

Let others prosperously ride;
Let them have fortune's highest tide.
Be Thou with me, but satisfied;
Give me Thy will, O God.

Let others' names be on each tongue;
Let others' fame be broadly rung,
And all their praises loudly sung;
Give me Thy will, O God.

Let others have a life of ease;
Let others have the things that please;
Let all their riches more increase;
Give me Thy will, O God.

Let others never have a care;
Let them no heavy burdens bear;
Let them have all, no scanty fare;
Give me Thy will, O God.

Let others' influence be wide;
Let others' messages abide;
Let not their goings ever slide;
Give me Thy will, O God.

Let others' lives be fully blest;
Let others have what they love best
Let me in every turn and test,
Have Thy sweet will, O God.

Let others have the good below.
If they but knew its tawdry show!
Give me Thyself, and let me know
Thy blessed will, O God.

Let others have the greater grace;
Let others have the highest place;
Let me, my Father, see Thy face,
Give me Thyself, O God.

Chorus:
Thy will is sweetest unto me
Thy will, O God, is rest,
And in Thy will I'd ever be,
Thy will, O God, is best.

—L. S. P.

THE PARABLE OF THE LEAVEN

By A. K. Hertzler.

For the Gospel Herald

I am sorry to say that this parable is explained one way by some people and another way by others. The purpose of this article is to help you examine and decide for yourself, according to Bible references and practical applications, what the Savior meant when He spoke this parable.

I. DEFINITION OF THE SUBJECT (from Webster's Dictionary):

Leaven: v. i.—To produce fermentation in; taint; imbue.

Leaven: n.—Ferment mixed with a body to render it light; any influence working silently and strongly that causes changes in things or opinions. **Yeast:** The barm or ferment of beer or other liquor in fermentation; froth; any preparation for raising dough.

II. CONNECTING LINKS AND ASSOCIATING PARABLES:

1. Wheat and tares.
   Wheat—good seed or Word of God.
   Tares—evil seed sown by Satan.
2. Mustard Seed and Birds.
   Mustard seed — true Christian growing rapidly and properly.
   Birds—worldly people lodging in the branches and even building nests sometimes.
3. Leaven and Meal.
   Leaven — unrighteousness which Satan prompts us to mix with our three measures of meal.
   Meal—three Christian possessions.

III. OLD TESTAMENT REFERENCES:

1. Leaven forbidden at Passover: (Ex. 12:15; 13:7.) Their bread was to be pure, not tainted with leaven (sin).
2. Leaven forbidden at Meat Offering and others: (Lev. 2:11; 6:17.) God's offerings were not to be poluted with leaven (sin'.
3. Leaven was not permitted where true worship was.

IV. NEW TESTAMENT REFERENCES: Read I Cor. 5, especially verse 6.

V. 6.—Sin is represented as leaven, and Paul says "Know ye not, that a little leaven leaveneth a whole lump?"

V. 7.—Purge out old leaven, be a new lump.

V. 8.—Keep the feast not with old leaven, neither with leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

V. 10 & 11 explains further what leaven represents and tells us to cast it out.

Why I Uunderstand Leaven Represents Sin

Example:—"Bread." By associating a little yeast with the bread dough, it becomes unfit for eating in that state. It becomes sour, puffed up and sometimes even runs out of its bounds. If molested while in progress, it is positively spoiled, as bad as if you would pull the tares

out of the wheat field while the wheat was growing. The dough is only made fit for eating by getting rid of the yeast by means of baking which dries it out. In dough the yeast (or leaven) becomes gaseous, forming the holes which you see in the bread. In liquor, it escapes by means of the froth.

I cannot see where the Church is getting purer and more holy day by day. We do not have many people sacrificing their lives for Christ, or preaching day and night, or giving all their time, talent, and money for the cause of Christ, as we have record of some doing in the early days. Instead of that, the people of today try to rob God of Sunday, and grumble when the sermon is a little long. "As in the days of Noah, so shall it be when the Son of man cometh." Sin is growing.

The individual Christian and the Church as a whole, just submit to a little evil (leaven) at a time and mix it with their religion and of course like leaven it grows and increases until it becomes pretty sour. But does that necessarily say that the whole Church will be lost in everlasting doom? No! Is bread spoiled when the yeast has it all worked up and sour, unfit for eating at that time? No! It is, of course, not good in that state, but a great separation must take place by means of baking in the oven. Then it is fit to eat. Just so with the parable of the wheat and tares. The proportion of tares was so bad that the servants came to the master and told him about it. But the master was not discouraged at that and said to leave it alone until the time of the harvest when it would be separated, the tares burned and the wheat put in the barn. So with the bread, it is not allowed to be shaken or moved roughly while in progress, until it is put in the oven to be baked, the sour part evaporated, leaving nothing but the pure bread.

The three measures of meal could represent WORSHIP, PURITY and SINCERITY, which are three essentials which are very important for a child of God to possess. Man is apt to fall into sin. He thinks just a little of this or that will not matter and just tries a little "leaven" and mixes it in these three measures. It might not amount to much if it never grew, but grow it will. Take for example, "worldly dress." We have denominations today that at one time were plain people. By degrees they partook of the leaven and today cannot be told from the world, whether in the church or in the street.

Because of the many **leaven-by-nature** differences of opinion, there are so many different denominations and sects, and such differences of opinion between brethren right in the same church. God does not care to separate the right from the wrong at the present time but leaves this to be accomplished at the "day of judgment." Hence—"If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Also, "Not every one that says Lord, Lord, shall enter into the kingdom of heaven." There shall be many that shall have done good things but shall be like we read of in Matt. 25:31-46, on account of this leaven which overruled them.

Norristown, Pa.

ASSURANCE

We give below the conclusion of the collection of replies which came in response to the request of Bro. J. M. Shenk, for articles on the above subject. The subject is an intensely practical one, and should have the earnest consideration of every reader. It is the privilege of every child of God to know that he is saved. We hope that this series of testimonies will help some souls into a closer walk with God as they claim their high privilege as sons of God.—R.

The Blessed Experience

Every child of God should be ready to give a reason of the hope that is within him. The apostle says, "We know that we have passed from death unto life, because we love the brethren." Paul says, "and herein do I exercise myself to have always a conscience void of offence toward God and man." If we have these Christian graces it is one of the evidences we are on Gospel lines. But how can we know we have peace with God or have the assurance? When we have been convicted of sin, made a complete restitution, put all on the altar of God, made no reserve to ourselves, love God supremely, love our enemy, can pray from the heart for those who misuse us and persecute us, we can know God is pleased with us. The apostle says, "For as many as are led by the spirit of God, they are the sons of God."

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we say, Abba, Father."

"The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:14, 15). Every child of God will realize some experience of great joy and blessings in the heart. When we pass from death unto life, the Word of God becomes a sweet treasure to us, and the ways of the world a hatred. "Beloved, if our hearts condemn us not then have we confidence towards God" (I Jno. 3:21). Friend, it costs a complete sacrifice to get the assurance we must get under the blood of Jesus, willing to go with Jesus all the way. We must read God's Word carefully and prayerfully and then we can know if we are measuring up to the standard of the Gospel of Jesus Christ. The child of God can know when he has the assurance. "They that have suffered in the flesh have ceased from sin" (I Peter 4:1, 2). When we meet the condition of God, God will meet us and no sooner. And when God meets us we will know it. Some people are waiting on feelings, but if we comply with God's will we need not wait for feelings, they will be right with us. May every brother and sister, if they have not got the blessed assurance, hold on to God until we get that blessed experience of having peace with God. Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water. (Heb. 10:22). The prayer of the writer is that God may put every one in the crucible until we all get in the unity of faith in Christ Jesus that we all speak the same thing. Christ says, "I and the Father are one," and if Christ is in us the hope of glory, oh, how blessed! Reader, have you got this experience?

A. H. Brenneman.

The Spirit's Witness

What makes a little child so confident and openhearted with mother and not with strangers, or even other members of the family? It is a tie that is far deeper and more real than any intellectual knowledge of the fact that it is mother. Just so there is something away down in the innermost recesses of my soul, that makes me know more certainly than even the truths of the revealed Word, that I am a child of God. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16.) "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (I Jno. 3:19-21). This is the test by which I know whether my life is pleasing to God or not. When a child is willful and disobedient it does not come to mother with open heart and mind—there is something that hinders—when I seek to place my own will before that of the Father, then condemnation hangs over me, and I cannot approach Him with joy and assurance, but when I give up my will, and seek only to live and walk in the

Spirit, then the peace of God, which passeth all understanding, fills my heart, and I am convinced that there is everything to gain and nothing to lose by being wholly submissive to Him.

Mabel Groh.

Many Precious Promises

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God."

"We know that we have passed from death unto life, because we love the brethren."

"Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself."

"And we know that we are of God, and the whole world lieth in wickedness."

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

"Whatsoever ye shall ask the Father in my name, he shall give it you."

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight."

Aaron Loucks.

Divine Assurance

I know that I am a child of God by the assurance He gives me in His blessed Word. I am what I am alone through His grace. II Cor. 12:9: "My grace is sufficient for thee: for my strength is made perfect in weakness." This promise (and many others) has been verified many times in my years of Christian experience.

That He is at the present time pleased with my life is proven to me by a life free from condemnation. I Jno. 3:20-23: "For if our heart condemn us not, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

My daily prayer is that God may help me lead that life, and leave undone those things that are not pleasing in His sight, and be willing to be used where He sees best. Pray for me to this end.

Lizzie Hess.

Christian Experience

How do I know I am a child of God? By the way I believe Him and trust Him. I do not travel much, but when I do, I trust Him and He helps me through. And the Bible says, "He that believeth on the Son hath everlasting life." I know I please Him now because I make every effort to do His will and I know He will reward my effort, even though I do not always meet with success.

Esther Weaver.

Why I Know

I know that I am a child of God from past experience; that Jesus died for my sin, the peace of God flooding my soul, abhorring ALL appearance of evil, by a renewing of mind. The things I once hated I now love, feeling my best when doing my Master's will and bidding, a baptism of the Holy Spirit leading into ALL truth, a crucifying of the old man, a desire to set my affections on things above, a desire that ALL should have that blessed assurance which has taken an overwhelming power of my soul, has set my feet on solid rock Christ Jesus, and has given me personal liberty through God who strengtheneth me.

J. D. Hostetler.

Christian Experience

I know that I am a child of God because of past experience. I know that God is pleased with me at this present time because I have a clear conscience towards Him in my daily devotion to Him. In doing anything in an unguarded moment that is displeasing in God's sight, He at once reveals it to me. A true child of God can't have a clear conscience toward God unless he adjusts such matters at once, having no fear to meet Him face to face. Knowing that the Holy Spirit is my daily guide, the more I learn out of God's life-giving Word the more I feel my nothingness and the greater desire I have for others that they too may receive salvation; and the more wonderful Christ's sufferings seem to me that He shed His blood for my sins. Pray for me, that I may ever be kept humble at the feet of Jesus.

Fannie M. Hostetler.

God's Providence

I know that I am a child of God because "I know whom I have believed"—Jesus Christ, the only begotten Son of God; and Jesus Himself says, "He that believeth on me hath everlasting life." I could not have a stronger testimony than the Word of the Eternal God. I know He still claims me as His own, for His Spirit bears witness with my spirit, telling me wherein I am inclined to do contrary to His will, calling me back when I wander from His appointed plan for me; and confirming me wherein I do right.

J. A. Ressler.

Assurance

The doctrine of assurance, like every other Christian doctrine, is grounded in and rests upon the infallibility of God's Holy Word.

The heathen, when he has measured the long journey to the sacred shrine with the compass of his body, or when he has given "the fruit of his body for the sin of his soul," has assurance that the gods are pacified, and well pleased with him. But such assurance is without foundation; hence a delusion and a snare.

I know I am saved, because I have met the conditions of salvation as revealed in the Bible. John the apostle **wrote** his first epistle for the express purpose that believers might **know.** I Jno. 5:13. So we obtain assurance through what is written. **The first source of assurance is the Bible.**

I know, in the second place, that I am saved, because I have **believed,** or have faith in, what is written. "These things have I written unto you that **believe** . . . . that ye may know." Now faith is a matter of consciousness.. Paul **knew** he had believed. II Tim. 1:12. I know I have believed, in the sense that I have received Him (Jno. 1:12), therefore I know I have eternal life. I Jno. 5:13. Faith is the second source of assurance.

I know, in the third place, that I am saved, through the testimony of the Holy Spirit. He is the Spirit of **life** (Rom. 8:2); He brings about the new birth (Jno. 3:3-8), He makes His abode in my mortal body (I Cor. 6:19) and as thus indwelling He enables me, now a child of God, to look up into His face and cry "Abba, Father." He thus bears witness with my spirit that I am a child of God. Gal. 4:6; Rom. 8:14. The third source of assurance is the Holy Spirit.

The great evangelical prophet reminds us (Isa. 32:17) that assurance is an **effect.** "The effect of **righteousness** is quietness and assurance forever." Assurance may be lost. Its constancy depends upon righteous living. The beginning of our confidence must be held steadfast unto the end. Heb. 3:14. It requires a worthy walk (Eph. 4:1); a keeping of His commandments and doing those things that are pleasaing in His sight. I Jno. 3:22. It means to abide in Him (Jno. 15:4-8) which gives confidence even at His coming. I Jno. 2:28.

I know I am saved today, because the truth of the Bible is unchange-

(Continued on next page.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(720 W. 26th St.)

Gospel Herald Readers, Greeting:—We write this evening as an acknowledgement of God's continued goodness to us. Although we do not furnish Mission notes very often there are a great many times that we feel keenly our obligation to the Church along this line. The many blessings that are ours are made possible through the kind and unselfish support of our brethren and sisters and we are anxious that they know of some of the good that is being done.

A visitor attending several of our Sunday services last Sunday expressed surprise at the attendance—especially in the Sunday school. It seemed very strange to us to have only about fifty in attendance in the Sunday school when it generally averages about 225. The readers will, of course, know that this decrease is due to the large number being in the country and in country Sunday schools. Our records on last Sunday showed that there were about 170 in the country. Nearly this entire number has gone to the country during the past ten days and are cared for in the homes of good-hearted brethren and sisters for a few weeks. We are expecting nearly all of them to return during the coming week and are looking forward to a busy time listening to the enthusiatsic reports of the boys and girls of the good times they had while on the farm.

The past month has been a strenuous one for the workers. We have tried to satisfy both the children and the country brethren. We have felt our limitations very keenly this summer, and expect that there will be brethren in the country who were not satisfied with the children assigned to them, also that there will be children who will return dissatisfied. We trust the disappointed ones will attribute the fault to our weakness and, instead of being critical toward the work, will give us suggestions that will make the work more helpful in the future. Every year with its increased number of applicants and its multiplied evidences of the permanent helpfulness of the "Summer Outing" work we feel more keenly its importance and its great bearing upon our work in general. It is our firm conviction that more permanent good can be done for the children during the two weeks while they are in the country than we can do in months in the limited periods of time that we have them under our influence. We have been praying that every home will be made a real light house to the child or children which it entertained. Many times there are dissatisfactions and disappointments because too much is expected from the children and results are looked for too quickly. We have learned in the mission to build and teach with the expectations of seeing the fruits only after years of effort. Often they are not what we hoped for but we are glad to state that the Sunday school work of nine years ago is showing effect in a most striking manner in many lives. We praise God for this.

I want to express our appreciation to all who have so kindly assisted us this summer in making our "Summer Outing" work possible. You no doubt found pleasure in making your sacrifice and seeing the children happy. How much more pleasure there would be if you could be with us and during the coming year hear the frequent expressions of appreciation coming from both the children and their parents and friends; or if you could keep in touch with these boys and girls for a number of years and see their development into manly young men and women with ideals far above those of the other children of the streets.

May you not be weary in well doing. In due season we shall reap if we faint not.

Our work is hard, the problems are many and perplexing and the devil is busy on every hand. Will you remember us in prayer continually? Workers.

Aug. 1, 1914.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

This week we placed a little girl into a home in Stark county, and another one in Mahoning county, Ohio. This still leaves us with 80 inmates in the Home, all well.

The new Juvenile Code of Ohio gives us quite a lot of extra work. Recently we were required to compile, for the State Board of Charities, a report of every child placed out, and another one of every child now in the Home, each report requiring answers to about thirty questions relative to each child and its parents. Besides this we are obliged to visit in person or by proxy every child placed out by this institution once each year, in order to learn the real condition and welfare of these children.

As stated in our last letter, we have in compliance with this report, prepared blank sheets on which we use the list of questions adopted by the State Board of Charities, and we are now mailing them to ministers, and in some instances to lay members, in order to get these reports. We feel that we are imposing on them, but since it is unavoidable, we beg to heartily thank you for your co-operation in this work for the Lord, and for placing us under lasting obligations.

The object of this work is to keep in touch with each unfortunate, homeless child and see that it is receiving the proper care and training. We must highly commend this work of the State in the vigilant efforts put forth in behalf and for the welfare of the orphans, the dependent and unfortunate children. They deserve special care and it is Christlike to help them. It makes our hearts throb when we remember that Jesus Himself, busy as He was, took them in His arms and blessed them, and gives us the assurance that whatsoever we do for them we do it unto Him. "Whoso shall receive one such little child in my name receiveth me" (Matt. 18:5). Pure religion is "to visit the fatherless and widows in their afflictions," etc.

Pray that the Lord may raise up a worker for this place.

West Liberty, Ohio.

(Continued from preceding page).

able, because I find myself still believing with ever increasing appreciation, and because the Spirit of life still bears testimony with my spirit that I am a child of God. Assurance then is the effect of the maintenance of a righteous life.

The fourth ground of assurance is the life itself.

The Bible speaks of three kinds of assurance; or rather of **full assurance**: (1) the full assurance of faith (Heb. 10:22); (2) the full assurance of understanding (Col. 2:2); and (3) the full assurance of hope (Heb. 6:11.) These three are beautifully implied in II Tim. 1:12: "I know whom I have **believed**"—the assurance that faith brings; "I know **whom** I have **believed**"—the assurance that comes as one apprehends the finished work of Christ, hence the assurance of understanding; I "am persuaded that he is able to keep that which I have committed unto him against that day"—the assurance of hope, which rests upon the faithfulness of God's promises. Thanks be to God for His unspeakable gift.

J. B. Smith.

Family Circle

MAKE HOME HAPPY

A happy home! a home of bliss!
Oh, what a happy home is this!
The world would so much better be,
If more of this we could but see.
This admonition, then, I give
To all who in a home do live—
Do all the good that can be done,
And make your home a happy one.

Our ears would not so often hear
Of tales of crime, of woe, and fear,
Nor would there be so many groan
If each would make a happy home;
For when we hear of guilty ones,
Of daughters dear and lovely sons,
How often do we find that they
Have cheerless homes in which to stay.

When in the evening time of life,
With friends around jocose and rife,
It will be pleasant to recite
How many we have taught the right.
So, then, make home a happy place,
Where all will wear a happy face,
And let no shams or frowns be thine,
But study well that truth may shine.

Make home on earth a lovely home,
And then a better one will come—
A joyous, happy home above,
A home with all of those we love!
A home with friends that are so near!
A home with brothers, sisters, dear;
With father, mother, daughter, son,
Lord, grant that all may reach that home!

—C. H. Gruber.

A SENSE OF HUMOR

B. J. A. Ressler.

For the Gospel Herald.

God has given us our natural, physical and mental tastes, appeties, and inclinations for use. The abuse of these powers is sin. Perhaps there is no natural instinct of man so much put to wrong use as his sense of the humorous.

The sense of the humorous is God-given. The smile which expresses pleasure in general, and expresses an appreciation of the humorous, is one of the first manifestations of the awakened consciousness of an infant. This sense is further manifested in play, and all normal children engage in play as a necessary element in their development. The tendency to play is seen in the young of most lower animals as well as in man.

The proper place of play and its proper limitations is a subject well worthy of the careful and prayerful attention of all who wish to place the best influences around our young people. It is a grave mistake to denounce all play as of the evil one. It is but the culmination and natural development of a God-given instinct. Healthy children need play just as much as they need food. Children in Palestine played in the days of our Savior's earth-life as they do now and as they do all over the world. And I cannot imagine the Savior rebuking this tendency in them. On the contrary, He said of them, "Of such is the kingdom of heaven."

Paul said he put away childish things when he became a man. With them would be put away childish play. But Paul did not put away his sense of humor, for notice his keen wit as he writes to Philemon. He tells his friend that anything his servant owes him should be put to Paul's account. Then he tells him that he is not going to say that Philemon owes his own life to Paul! A keen and very gentle reminder that the bill should not be made very heavy.

Even Jesus used the keenest wit to the glory of God when He said, "Go and tell that fox—" a strong, forceful, yet humble defiance.

Oh, how carefully we should guard and cultivate our sense of humor! Nowhere else does a person so quickly reveal his character as in the things which amuse him.

Does an accident excite your laughter? I once heard a woman say that she always had to laugh when she saw a person fall. She believed she'd have to laugh even if a person were to kill himself falling. Such a tendency shows a gross perversion of habit and possibly a selfish lack of interest in others. The way to correct it is not to try to smother the inclination to laugh, but get into the right relation with God, and thereby into a right relation with man, and those things which give another pain will no longer seem funny to you.

Of a similar nature are mistakes made by persons in speaking and mannerisms in speech. To feel amused at such things not only shows bad breeding but a lack of Christian courtesy.

A very common way of showing the wrong kind of spirit is to laugh at a foreign accent in a stranger's speech. A person to whom such a thing is amusing shows that he has never tried to learn and speak in a foreign language. The stranger may be a man of high culture, and his education in his own language—and perhaps a half-dozen other languages—may be far in advance of the little stock of the person who laughs at him. He is undoubtedly doing his best and is glad if people understand him, even if his grammar, diction, and pronunciation are a trifle at fault.

To laugh at vulgarity, profanity, or obscenity is to show a perverted taste, a corrupt heart, and a heathenish nature. Soon after our work in India was begun, a native Christian told me that all the jokes of the heathen are based on obscenity. That if one heard them laugh at a story that had been told by one of their number he could be sure that it was a vulgar story. The spirit that prompts hilarity at hearing of sin is certainly not of God. Sin is serious. It dooms men to hell. He who laughs at it shows that his sense of humor has been grossly perverted.

The best remedy for a wrong use of our faculty of the humorous is to realize the seriousness of life. Have a high and holy purpose and your powers of wit and humor will be consecrated to the Master with all your other faculties. Your wit will not be drowned or smothered, but will be regenerated with the rest of your being and will be used only in such a way as will glorify God.

Scottdale, Pa.

SORRY IS NOT 'NUFF

"Allen! Where is Allen?"

A moment ago he was playing with his little cart in the yard, hauling earth to the currant bushes. I cannot tell how many cartfuls he carried. He was as busy as a little man. But Allen is gone; there is his cart.

"Allen! Allen!"

"I'se here," at last said a small voice from the back parlor.

"What are you here for?" asked his mother, opening the door and looking in.

Allen did not answer at first. He was standing in the corner with a very sober look on his face.

"Come out to your little cart," said his mother. "It is waiting for another turn."

"I'se not been here for long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my own self. I picked some green currants, and they went into my mouth," said Allen.

"Oh! when mother told you not to! Green currants will make my little boy sick," said his mother in a sorry tone.

"You needn't punish me," said Allen; "I punish my own self."

His mother often put him in the back parlor alone when he had been a naughty boy, and you see he took the same way himself.

"Are you not sorry for disobeying mother?" she asked Allen.

"I am sorry, but sorry is not 'nuff; punish me. I stay here a good while and thinks."

Is not Allen right? Sorry, if it is only sorry, is not enough. How often children say they are sorry, and yet go and do the same thing again! This is very short, shallow sorrow. Allen felt this, so he was for making serious work of it.—Selected.

Sunday School

By J. R. Shank.

For the Gospel Herald.

Lesson for Aug. 16, 1914.—Matt. 21: 33-46

THE WICKED HUSBANDMEN

Golden Text.—The stone which the builders rejected, the same is become the head of the corner.—Matt. 21:42.

Introductory.—The smiting of the fig tree and the cleansing of the temple were followed up by a number of other incidents which showed to the Pharisees and to us that faithful loyalty to God is needed if we would retain our relationship with Him. Among these is the parable of the householder and the husbandmen. The Pharisees might well take the lesson home to themselves. But let us not give the lesson all to them. We ourselves need it.

The Householder.—There was a householder who planted a vineyard, made all necessary arrangements that it might be worked with profit, then made a journey into a far country. At fruit time he sent his servants to the husbandmen that they might receive the fruits. But these were evilly entreated, one of them killed. He tried it again, and with the same results. His patience was not yet exhausted. "They will reverence my son," he said. But his son fared no better, and he was slain.

The Husbandmen. — Who were these wicked men who thus plundered and murdered? They were the men in whose charge the vineyard was placed. The best of provisions were made that this vineyard should prove profitable to both them and the householder, but they wanted it all, and did not scruple to descend to the lowest point, even murder, to carry out their plot. The goodness of the householder was nothing to them. Even his son was slain when that course seemed in line with their interests. But there was a day of reckoning. Hear the judgment of the Pharisees upon these men: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen."

The Application.—Having received this testimony from the Pharisees, Jesus proceeded to make the application. This He did, not by harshly accusing the Jews, but by quoting such scriptures as made it plain that the lesson was intended for them. That vineyard represented the kingdom of God upon earth. The Jews were the husbandmen into whose hands the vineyard was placed. The servants were the prophets and other faithful men of God whom He sent to the husbandmen to request a reckoning. These they persecuted, stoned, some of them put to death. Finally the Son was sent. But instead of reverencing Him, after they found that they could not use Him to their own selfish ends they put Him to death. Verily, they had pronounced judgment upon themselves.

That was the lesson the Pharisees learned. Let us continue the application. The vineyard has been let out "unto other husbandmen." We, the Gentiles, are now in charge. Are we faithful? Do we reverence the Son? Is our righteousness of self, or of God? Are we using the vineyard to the glory of God, or to our own glory? If Christ were to appear today, as He did 1900 years ago, and make demands of us as He did of the Pharisees then, would we line up for Him or against Him? Is our professed loyalty a matter of our lips or of our lives? This parable was a very live one for the Pharisees in their time. It is a very live one for us in our time.

The Effect.—The story of the householder having been compared with Scripture and the Pharisees having clearly seen that it was meant for them, what was its effect upon them? Did they see themselves as God saw them and repent? By no means. That was what they ought to have done. Believing, as they professed to believe, that they were the only people that were right, when the searchlight of God's Word was turned upon them that they saw themselves as having gone wrong, they ought to have proven the sincerity of their pretensions by accepting the light when it was presented to them. Instead of this they went ahead and deliberately did that which the parable warned them of—the killing of the Son whom they ought to have reverenced.

When we are shown our faults and shortcomings, the effect is one of two things: it will either bring us to repentance, or make us more desperate in our sins. The truth has one of two effects upon the heart of man: it takes hold of the heart and converts, or the devil catches out the Word, grips more firmly the hardened heart and makes it still harder.

We should study this lesson about the Pharisees for the practical lesson we may get out of it for ourselves. "Wherefore . . . . let every man be swift to hear," and profit by the hearing.—K.

There is only one way to get ready for immortality, and that is to live this life, and live it as bravely and faithfully and cheerfully as we can.—Henry van Dyke.

Our Young People

ORDINANCES: THEIR PLACE AND PURPOSE.—I Cor. 11:1, 2; II Thes. 3:6, 13-15; 2:15

Topic for August 23

MOTTO

"Thus it becometh us to fulfill all righteousness."

PERSONAL THOUGHT

Do we value every command of the Lord and emphasize the things He emphasizes? Can we ignore the smallest detail of a "thus saith the Lord" and not dishonor Him?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Keep.**
2. Commit Jno. 15:1-15.

For Young People

1. Happiness in Doing what God Commands.
2. The Importance of a Complete Obedience.
3. Losing a Blessing in the Ordinances.
4. The Old and the New Covenant.

For Older People

1. Arguing Away the Spirit of the Ordinances.
2. Form without Power.

THE GOSPEL STANDARD

By E. J. Berkey.

For the Gospel Herald.

Do you appreciate the standard of doctrine held by the Mennonite Church? Have you ever thought of what it cost our parents and forefathers to hold the standard for us? Do you want your children to enjoy the same? Then are you willing to pay the price by your consistent life of self-denial to hold this standard for the coming generation? If not, who will help to hold it for them?

Waynesboro, Va.

O Lord our God, grant us grace to desire Thee with our whole heart; that, so desiring, we may seek and find Thee; and so finding Thee, may love Thee; and loving Thee, may hate those sins for which Thou hast redeemed us.—Anselm.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Whenever I hear of one taking the name of God in vain, I find him an enemy of the Lord.—J. F. Bressler.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 6, 1914

Field Notes

Will begin meetings at the Sharon Church near Guernsey, Sask., July 29. Remember us in the work.—S.

We have a program of the Sunday school conference to be held at Wakarusa, Ind., Aug. 19-21, 1914. The program is full of interesting matter and we anticipate a spiritual feast at that time. See the announcement on the last page.

Bro. Benj. Weaver of Union Grove, Pa., filled appointments at York and Stony Brook, Pa., over Sunday, July 26.

Bro. C. M. Brackbill of Kinzer, Pa., filled the regular appointment at Ephrata, Pa., on Sunday evening, July 26.

Bro. John McCulloh of Morrison, Ill., is at this writing visiting congregations in Lancaster Co., Pa., preaching the Gospel of the kingdom.

A series of tent meetings began in connection with the Canton, Ohio, Mission on July 26. May God bless the work to the saving of many souls.

An inspiring mission meeting was held at the Paradise (Pa.) Mennonite Church on Wednesday, July 29. The meeting was well attended by brethren and sisters from neighboring counties.

Thet brethren J. W. McCulloch and Joseph Gsell, returned to their homes the latter part of last week, after an extended visit among the congregations in Franklin and Lancaster counties, Pa.

A harvest meeting was held at the River Corner Church near Conestoga Center, Pa., on Thursday, July 30. Bro. N. H. Mack of New Holland, Pa., was present and preached the harvest sermon.

A large section of the middle west was suffering from drouth when we last heard from there and fears were entertained for the corn crop. Perhaps this is an offset to the immense wheat crop just reaped.

Bro. J. F. Bucher of Mummasburg, Pa., spent the greater portion of last week in Lancaster Co., Pa., filling appointments at Bowmansville, Weaverland, and attended the Mission Meeting at Paradise, July 29.

A brother writes: "Please tell the people when they send in death notices to tell where the deceased lived." And to this we say "Amen." We try to supply this information when it is omitted in the word we receive, but very often we do not know ourselves and we have a choice of three things to do: guess at it, write back to the sender asking for information and thus delay the notice from one to three weeks, let it go as it is. Sometimes we do one thing and sometimes another according to which seems best at the time. How would you do?—J. A.

The Lord willing, Bro. S. H. Miller of Shanesville, Ohio, will conduct the annual harvest meeting for the Martin congregation near Orrville, Ohio, Saturday, Aug. 8.

Bible Doctrine.—The binders did very good and quick work on the new book, Bible Doctrine, and the work is now ready for delivery. It may be had in three styles of binding. For prices see announcement on last page.

Ordination.—Bro. J. M. Yoder of Vestaburg, Mich., has recently been ordained to the ministry, as will be seen from an item in our correspondence columns. May God abundantly bless the efforts of our brother in the sending out of the Good News.

Bro. I. J. Buchwalter, who had so far improved from a long siege of sickness as to enable him to attend public services, has taken a relapse and is bedfast in his home near Dalton, Ohio. Remember him at the throne.

The Lord willing a Bible Instruction Meeting will be held at the Vincent Mennonite M. H., beginning on Saturday, Aug. 15, and continuing one week. Instructors, N. H. Mack, New Holland, Pa., and George R. Brunk, Denbigh, Va. Welcome to all.

Scottdale congregation is getting ready for the conference. Those who expect to attend the meetings from Aug. 25-28 will confer a favor on the committee of arrangements by notifying Bro. H. F. Reist, of this place, of their intention to come. Ample accommodations will be provided and a hearty invitation is extended to all.

Special summer tourists rates are granted by some of the transcontinental railroads, especially the Great Northern. Tickets can be bought until Sept. 30, and are good until Oct. 31 for final return. We wish that some interested brethren and sisters would take advantage of this and attend the Pacific Coast Conference, Sept. 30 to Oct. 2, 1914.—S. G. S.

Communion services have been announced in Middle District of Ohio as follows:

Union Hill, Aug. 30.
Guilford, Sept. 6.
Pleasant View, Sept. 13.
Canton, Sept. 27.
Salem, Oct. 4.
Longenecker, Oct. 11.
Crown Hill, Oct. 18.
Old People's Home, Oct. 18.

That the Lord may richly bless us in these meetings is our prayer.—B.

If previous arrangements were carried out Bro. J. F. Brunk, Supt. of the Old People's Home, conducted a harvest meeting at the Pleasant View Church, Saturday, Aug. 1.

Correspondence

Jet, Okla.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place may be of interest to some.

A few weeks ago Bro. M. C. Lehman, wife and two little girls came into our midst and remained over Sunday. While here Bro. Lehman gave us a sermon and two very interesting talks on India. From here Bro. Lehmans went to Hesston, Kans. We are having quite warm weather at present, had a heavy rain over a week ago. Most people are through threshing now. We surely have had a bountiful harvest for which we have great reasons to be thankful to our heavenly Father who giveth all things.

The brethren Owan Eash and Forrest Hostetler left for Indiana last week where they expect to work this fall and winter.

Health is fair as far as I know. Will close, wishing all God's richest blessings.

Yours in His service,
Ella Miller.

Collegeville, Pa.

Dear Readers of the Gospel Herald, Greeting in the name of Him who gave His life for us:—"I will lift up mine eyes to the hills from whence cometh our help. Our help cometh from the Lord which made heaven and earth" (Psa. 121:1, 2). God has been showering His blessings upon His people at this place. Three precious souls yielded to the call of our great King. What a rejoicing in heaven this must be if all have received a new heart, for we know that if we do not give up all for Jesus it will not help us anything. Would that we might with David pray, "Search me, O God and know my heart, try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

On Sunday, July 26, Bro. Jesse Mack preached an impressive sermon to us concerning the garment of separation. It was a rich spiritual feast for us from our heavenly Father. We are looking forward to our harvest home service to be held at Skippack, Aug. 4; Providence, Aug. 6; Worcester, Aug. 14. May the Lord bless us and keep us all true in everything. Let us take the Bible for our guide, Jesus for the way, and heaven for the end. Asking an interest in your prayers, I am,

Yours in Christ,
Carrie Kulp.

July 26, 1914.

Detroit, Mich.
(188 Baltimore Ave.)

As you see by the heading we are still in Detroit, Mich., and would be pleased to have the brethren call and pay us a visit when traveling this way. We are still living in the fear of the Lord and feel the need of the prayers of the Church and brethren. Wishing you all God's richest blessings.

Adam Martin and family.

July 27, 1914.

Stony Brook, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We cannot thank the Lord enough for the many blessings He betows upon us. He has blessed us with flocks and herds and crops of all kinds that we can not thank Him once in a thousand for His blessings. On July 25 we held our harvest meeting. Bish. Benj. Weaver, accompanied with Dea. Samuel Martin, was with us. The text was Psa. 50:14.. On Sunday morning he also preached to us from II Cor. 2:8 and Rom. 12:1, 2. On Sunday evening services were at York from Psa. 119: 89. We thank the brethren for their visit and labors. My prayer and wish is that we may all live so as to meet over yonder if not in this world again.

Cor.

July 27, 1914.

Spring City, Pa.

Greetings to all in Jesus' Name:—"And he that reapeth receiveth wages, and gathered fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (Jno. 4:35, 36).

On Sunday, July 26, six precious souls were received into the Church by baptism upon confession of their faith. May the brotherhood be a bright and shining light unto them, and only walk in channels safe for them to follow.

Yours in faith,
Paul Sheeler.

July 28, 1914.

Greenwood, Del.

Dear Herald Readers, Greeting in the Name of Jesus:—We have just enjoyed a spiritual feast. Bro. Jonas Yoder and wife and little son, and Bro. Christ Hostetler and family, all of Belleville, Pa., came here Saturday. Bro. Yoder preached to us Sunday morning, Sunday evening, and Monday evening—all three very important sermons. We were very much encouraged. Hope more of the brethren will come through here, especially ministers. We are glad for their visits as we feel it is a help to us. We are having good rains the last few days for which we feel thankful, as it had been very dry for several weeks.

Pray for the little church at this place.

Mollie Miller.

July 29, 1914.

Vestaburg, Mich.
(Oak Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On July 25 Bro. J. K. Bixler came into our midst preaching four very interesting sermons and organized a congregation with 21 members at this place. On Sunday evening Bro. J. M. Yoder was ordained to the ministry. May the Lord bless him and use him to His honor and glory.

On Tuesday evening we observed communion and were again strengthened spiritually. We invite traveling brethren, especially ministers, to stop with us. Vestaburg is located on the P. M. R. R., midway between Saginaw and Grand Rapids.

Pray for the work at this place that all things may be done to the honor and glory of God.

Matilda S. Schloneger.

July 30, 1914.

Bowmansville, Pa.

Greeting to all Herald Readers:—There was nothing reported from this part for awhile. I always like to read the correspondence so I will try to help it along. We were favored with visits by the following brethren: Jacob Bucher of Adams Co., Pa., preached to us Sunday evening, July 26; Daniel Kauffman and his companion from Scottdale were here on Monday evening, July 27. On account of the inclement weather the meeting was not so well attended. Thursday evening, July 30, C. R. Strite and wife of Hagerstown, Md., were with us. All gave heed and warning not to follow vain things and follow only Jesus and Him crucified. Come again, brethren, we need your help.

J. G. Musser.

July 31, 1914.

Each day comes as a new addition to our capital. How are you investing the days as they come?—The Evangelical.

The greatest man on earth is the man who, like the little child, counts himself nothing and lets the Lord take care of his greatness.

Miscellaneous

EASILY GIVEN

Sel. by S. E. R.

It was only a sunny smile,
And little it cost in the giving,
But it scattered the night
Like morning light
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of light and love,
And the angels smiled as they watched above,
Yet little it cost in giving.

It was only a kindly word,
And a word that was lightly spoken,
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a fate beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing,
But its clasps were warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel's wings,
But it rolled the stone from the hidden springs
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word or a touch,
And each is easily given,
Yet one may win
A soul from sin
Or smooth the way to heaven.
A smile may lighten the falling heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given!

THE NORTH DAKOTA FIELD

By S. G. Shetler.

For the Gospel Herald.

We reached this field July 15th and labored with the Fairview congregation near Surrey for ten days. We found an active congregation, numbering about sixty members. With but few exceptions the young people have been gathered in. The Sunday school meeting held by the members of the state was well attended and a good interest manifested. It was very encouraging to see what an active part the young people took in the discussions.

For want of time, we were permitted to spend only four days with the Spring Valley congregation near Baden. This congregation numbers about forty and is also quite active.

That which attracted our attention most of all are the members, belonging to this bishop district, and scattered in various parts of this state and eastern Montana. We will note what we have been able to gather, taking Surrey as our center in reckoning distance.

Columbus, 100 miles northwest, two families, four members, five children.

Reservation near Ryder, 50 miles southwest, two young brethren and one young sister, who have taken up homesteads.

British Columbia, Canada, one family, two members, four children.

Coalridge, Montana, 200 miles west, several families, some unmarried people, four members, about a dozen children.

Brinsmaid, 120 miles east, two families, a few members, and a few children.

Cando, 120 miles northeast, one married sister.

Landa, 65 miles northeast, one married sister.

Portal, 80 miles northeast, one brother.

Cohagen, Mont., 250 miles southwest, one young brother and one young sister, who are homesteading.

Starkweather, 130 miles northeast, one sister, who is a widow with six children.

Davenport, 250 miles southeast, two families, one deacon, eight other members, twenty children. One of the young sisters will likely enter the mission field as soon as the Lord opens the way.

Woolford, 80 miles northwest, one family.

Dear eastern workers, think of all this work under the care of one bishop, with the assistance of three ministers (one just recently ordained) and one deacon.

No doubt there are others of whom we have not yet found out. Besides there are to be found a number of people of Mennonite parentage, who have drifted into other churches, or have not united anywhere.

Why not have a brother take an extended trip through the west and northwest, similar to the trip of Bro. and Sister C. Z. Yoder through the south?

We believe that time and money would be well spent in visiting these members, preaching to them, trying to get them to move to established congregations, seeking the salvation of the lost.

"Who is willing to consecrate his service to the Lord this day?"

May this appeal be read and well considered by the General Mission Board.

As one example of lack of Gospel privileges, we will give the following: One entire township is without a Sunday school, but has a Farmers' Club organized, which holds its meetings on Sunday and has an attendance of 300 or more.

Some one might want to know something about the country. The crops look very promising this year, consisting of thousands of acres of wheat, rye, barley, flax, corn, and potatoes. Gardens do quite well. With the exception of the dry years, 1910 and 1911, people have done well. Homesteads are too far away from the congregations. Land sells from $2100 to $4000 or more per quarter section. Do not change location without first investigating or seeing yourself. By experience, I know that this summer is hot, and by reports the winters are cold.

Hubbard, Oreg.

A MESSAGE TO OUR YOUNG PEOPLE

By Abram Metzler.

For the Gospel Herald.

Dear Young Friends:—A greeting of good will to you, in the name of Him who gave His life that you all, in the vigor of youth, in the vitality and energy of young manhood and womanhood, might be pure, noble, and good.

Recognizing the fact that, within each one of you there is an innate desire to be good, to please God and to serve humanity, and realizing the great need of the Church and the world for the very best your lives can produce, and in this connection appreciating the great strength, and the severe battles you have as you strive for these most worthy attainments, we are constrained out of love to write a short message for your special help and encouragement.

We shall endeavor to address you in a plain, matter-of-fact way, with a view of helping you to better understand yourselves physically, morally, and spiritually, as creatures made in the image of God, for His glory, and on your part the priceless heritage of the fact and joy of eternal life.

You began to learn even in early childhood that life is a conflict, a struggle. You wanted to do good, but evil was present, and how often you suffered the pangs of remorse because you failed to do right, and sometimes even did that which was decidedly bad.

Did you willingly ignore the right, and deliberately choose and do the wrong? No, I think not; but because of the evil tendencies of the flesh, and the forces of evil about you, not having enthroned (perhaps within your heart the kingship of self) the power to overcome the world through Christ, you failed. Oh, the awful experience of moral failure! but how thankful you should be, and how you should appreciate the fact and experience, even early in life, of moral victory and spiritual power through Him who died for us.

Yes indeed, you want to look up, open wide the door of your heart,

(your will) and let Jesus, the loving Savior, be your constant Companion. Throw open the windows of your soul (your senses) and let the knowledge of God, His wisdom, occupy your mind and fill your heart, and the energy of your youth, the vitality of your early life, yea, the very fibers of your moral and spiritual being, will be so completely interwoven with grace and truth, and the characteristics of true manhood and womanhood that the trend of your endeavors, the bent of your mind, and the affections of your heart will be upward to the ennobling of your life and the glory of God.

I can think of nothing better than the admonition of Paul to Timothy as given in I Tim. 4:12: "Let no man despise thy youth." The force of this admonition must be apparent to every consecrated youth.

If God says to you, "Let no man despise thy youth," He just as especially emphasizes the importance of **you yourself** recognizing the importance and the opportunity of this period of your life, the time when you can gain more in the way of constructive ability than you can at any other time of your lives.

Life is before you—with its issues and responsibilities, the end of the race, either to win or to lose. Make the best of the morning of your life. Keep your eyes upon the bright morning star of your soul. Ever keep in a right relation with the risen Sun of Righteousness that you may at all times receive the beneficent influences of His heavenly rays.

All vegetable and animal life receives a special invigorating influence that is peculiar to the morning sun of nature. Even so the life-giving, sanctifying influence of the Son of Righteousness in your early life, if you let Him shine in He will illuminate your soul, and induce (under the blood of the cross) the quickening growth and development of that innate divine principle that God has given you, and thus establish within you the kingship of self (God's kingdom). Luke 17:21.

Now I feel sure you realize the need of this inward power. It is the secret of your success in overcoming evil, and the foundation under the master hand of God for constructive ability and equipment for your life's work.

Surely you have every assurance from God that if you thus submit yourself to Him by His help and guidance, in the morning of your life He will make of you a vessel meet for His service. II Tim. 2:21. As you become burdened with the greater responsibilities of life under the burning rays of the midday sun you will be all the more able to do greaest things for God and His kingdom. As you pass over the meridian of life, and the sunset of evening draws near, the great joy of old age will be the fruitage of a well-spent life. Psa. 92:12.

Possibly before concluding our mesage we should touch some of the real practical phases of your life and experience. Paul in his admonition to Timothy tells him to be "an example of the believers." Now we take it for granted that you are a believer. You have been born again. You belong to the kingdom of God. You know Christ as your personal Savior. In this high calling and heavenly relationship you want to be an example, a real good example, so that in the minds of others there will be no question as to where you stand or whether you belong to the family of God or not.

Dear young friends, my prayer to God is that He may help you to see and realize the real power and beauty made manifest in the lives of believing, consecrated young people. We that are older know full well you have peculiar struggles and temptations, but we want to assure you by acting nobly, choosing wisely, giving heed to the promptings of your better self, profiting by the lives of the best people, and above all walking in the footsteps of Christ your Savior, your life will be a joy and satisfaction to yourself, a blessing to your home, the Church, and the world, and a glory to God.

In word, and conversation you have a blessed opportunity of exemplifying this pure, godly life.

First, be careful in the selection of the subject matter of your conversation. Talk about things that are profitable, either from a physical, intellectual, moral, or spiritual standpoint. How many precious moments are worse than wasted by talking in a light, purposeless manner, and sometimes even stooping to the impure and vulgar, wasting precious time, and more than that creating a a poisonous, unhealthy, immoral atmosphere, which weakens, degenerates, and destroys. How sad!

We are thankful that God has created us with a capacity to think, and reason wisely of things that are useful and good for time and eternity, and speak of them to edification and comfort.

Not only the subject matter, but the **manner** of speech should be given special care and attention. God Himself pays a high tribute to this phase of our subject. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

A most noble acquirement indeed for young people, to talk about things worth talking about. Being careful as to the manner of speech and the use of words adds force and beauty to your conversation. Mal. 3:16, 17.

Perhaps our message is becoming lengthy, but we are burdened with a few thoughts yet we want to present for your good. I know there are some real live, practical problems that young people meet with.

The social problem is one of them, and in this I am sure you need (and will appreciate) our sympathetic help rather than corrective censure (though the latter may sometimes be necessary). God has created us with social tendencies, and the vigor and vitality of youth makes these tendencies the more intense; hence the importance in this constructive period of your life of expending your energies in the right way. By living in constant communion and fellowship with God, by His presence in the beneficent power and influence of His Word and Spirit your desires, affections, and your passions will be sanctified and controlled by God's unfailing love and power. Here is the foundation and source of your stability and assurance in connection with the social problem.

Let your attitude toward the ungodly be that of a desire to help them to a better life in God's way. Your social relation with them (as this applies to young people) should not be in a way that you endanger your sanctified life, or affords the enemy of your soul a vantage ground to lead you off into coldness and indifference, or actual sin. Paul's wonderful declaration to the Church at Philippi as given in Phil. 4:19, will apply right here. Trust God, walk with Him, live with Him, and He in His provident care for the good of His children for time and eternity will supply your social needs. In the course of your single life, and as to that life companion that God (as a rule) will provide or has intended for each of you, **He will supply your need.** Look to Him, trust Him, ask Him to help you in all your decisions and He will direct you in the right way and overrule all for your good and His praise.

The cross may sometimes be heavy, the crucifixion of self tryingly severe; the suggestions and the dictates of ordinary standards of goodness at sight may be a little hard to subdue, but as you conquer through Him who has promised to be with you even to the end, you will have the peace of God in your soul, the joy of victory for the right will be your strength, and your life energies and influence will be conserved for the strengthening and purifying of the Church and the saving of lost souls.

I am sure that in this beautiful, unfolding life God will help you and make it comparatively easy for you

to be a real, living example of believers, a very helpful, consistent church member, a worthy model in simplicity of attire, and general deportment in life. This soul saving, uplifting work of God in your life will occasion within you such a love for God and the joys of His kingdom that you will have no desire for worldly pleasures, or carnal amusements by reason of which many dear souls, young and old, are being carried away in these last days.

Dear young souls, may you know indeed that you have in your favor the heartfelt concern and sympathy of those of us that are but older children of the same heavenly family. May you at all times have a high appreciation for the fostering care and influence of the Church, and rejoice to know Christ as one who is interceding for you at the Father's right hand, claiming the merits of His blood which was shed for you, so that under the severest pressure of temptation along any line He, "the God of heaven," will sustain you and give you a crown of life, a home in heaven.

Martinsburg, Pa.

EXPLOSION IN LARNED (KAN.) CHURCH

For the Gospel Herald.

For the benefit of those interested I give a brief account of the explosion in the church at Larned, Kans., Sunday evening, July 26, 1914.

The light in the church is furnished by an acetylene plant located in the basement. At the beginning of the service a sound, not unlike the blowing of wind accompanied by falling rain on the roof, was observed by the audience, but no further thought was given the matter. As I was about to announce the last hymn the lights suddenly went down. It not being light enough to read readily, I suggested that some familiar hymn be sung. Bro. Walter Zook announced "Blessed Assurance." The first stanza was not finished when a slight puffing sound was heard followed immediately by a terrific explosion. The entire ceiling with the roof was raised and the walls of the building bulged out, the east wall standing a foot out of its former position, the other walls not so much. The floor was torn up in places; the top of the heating furnace was blown through the floor toward the ceiling; the pulpit crashed into the plastering above the usual seat of the minister; both east and west doors were blown off and thrown into the yard; seats were demolished and in places piled upon each other; plastering was knocked down, broken glass flew in different directions and the building was badly damaged throughout.

Utter darkness followed the explosion, save the slight fire in the basement. The screaming of the children was touching. Some escaped by the windows, but the fright of the children prevented them from attempting escape. There was a sigh of relief and a devout thankfulness to God when it was finally learned that all were out of the building and no one seriously hurt.

The janitor, William Collins, had gone to the basement to investigate the cause of the sudden dimness of the lights and stood near the plant when the explosion occurred. He was burned about the face and neck, but not seriously. Bro. Dan Zook is quite lame by being struck by the end of a pew. A number of others suffered slight bruises. I have a lame shoulder where the corner of the pulpit struck me and I carry three other slight scratches. No doubt more serious hurt was escaped because I had taken a seat to the side of the pulpit instead of directly back of it just before the explosion.

The cause for the accident seems to be explainable in this way: The plant evidently did not work properly. The first sound heard was the escape of gas and water. The higher portion of the basement and the furnace were filled with the escaping gas. When this was sufficiently lowered to come into contact with the burning jet the explosion occurred.

That no more serious results to the members of the congregation followed is only attributable to the protection of a divine Providence, to Him we offer our heartfelt thanks. There were about three dozen in the congregation, sixteen of whom were children.

This church was built but a few years ago, the former building having been destroyed by lightning.

D. H. Bender.

A LESSON IN HUMILITY

By E. J. Berkey.

For the Gospel Herald.

A lesson along the way may serve a good purpose. While preaching in one of the mountain appointments last Saturday evening there were five preachers of another denomination present and we had a crowded house. After giving the message on "Five Steps of Sowing," Bro. John Shank followed and then called on one of these preachers for a closing prayer. He responded, and the tone of prayer, formation of sentences, and general make up seemed to be to the glory of self and show and self exaltation in presence of these preachers and one would have inferred that the sermon was nothing, song, etc., not worth mentioning and in fact he failed to ask the blessing of God on the message or any thought of it to the hearers. It was fine (humanly speaking from man's make up) and then when concluding with the simple "Lord's Prayer" that nearly every child knows, the Lord shut his mouth, and when he attempted to say, "Lead us not into temptation," etc., he had a clear break down, hesitated, could not get the wording, and finally said, "ah—In Jesus name, Amen." You see the true prayer is, "Thine is the kingdom, and the power, and the glory, forever. Amen." The prayer he had uttered was the preacher's glory, not God's glory, and so God would not let him say it. Had the tone of his prayer been as humble as was his "In Jesus Name" and then broke down, no one would have thought a word, but it was a good lesson of humility. Let us all profit and let God have all glory, and we may avoid experiences of self humiliation. It is a grand thing to be "dead, and your life is hid with Christ in God" (Col. 3:3). Till this is true look out for break downs and lessons to make us humble.

Ft. Seybert, W. Va.

OBSERVATIONS BY THE WAY

By Anna B. Nissley.

For the Gospel Herald.

Greeting: I will continue my letter where I had left off while in Oregon.

After I left the Zion congregation I attended Church services at the Hopewell Church. The membership numbers about ninety, seemingly enthused workers. I left Hubbard Monday morning, June 8. We rode through an agricultural section, following the beautiful Willamette river. I changed cars at Portland for Nampa, Idaho. The scenery along the Columbia river was picturesque. As we followed the Cascade Mts. we noticed many waterfalls. Many beautiful canyons led into them. On the river we saw an island with a statue or monument signifying the early burial of Indians. We crossed the Snake River many times. The valley is drained by it. We saw many Indian huts and wigwams which were inhabited by that tribe. As the smoke ascended from their huts through the dense forest, we were reminded of our childhood school-days when we first learned of them.

I arrived at Nampa Tuesday morning and spent a day at the mission, which seemed very profitable to me. The Mission is in charge of Bro. and Sister George Hilty and Sister Sadie King. The latter was sick when I was there. I ask the prayers of God's people for her, as the field is in need of her.

I left Nampa the following day. We passed through much desert land, arriving at Twin Falls at noon, where I met Sisters Emma Kauffman, Ada Zook, and Anna Ebersole. We all visited Shoshone Falls of the Snake River, which flows through a canyon very picturesque. The water falls about 200 feet, with a beautiful island at the top of the falls. The country about Twin Falls and Filer, which was my next stop, is beautiful. Many orchards of all kinds of fruit. The chief crops are potatoes, alfalfa, wheat, barley, and berries. I worshiped with the congregation there on Sunday, June 14, which I greatly enjoyed. The membership numbers about thirty. We were glad for the interest manifested.

The time arrived for me to proceed. I reached Pocatella Monday noon, where I made arrangements to visit Yellowstone National Park. We again followed the Snake River. The park is traversed by two four horse coaches. The first marvelous sight our eyes met was the geysers and paint pots. The paint pot is a remarkable mud caldron, has a basin which measures 40x60 feet with a mud rim on three sides, from four to five feet high. The whitish substance in the basin is in constant agitation. It resembles some vast boiling pot of paint or bed of mortar. There is a continuous bubbling up of mud, producing sounds like a hoarsely whispered polp-polp. A geyser may be defined as a periodically emptying hot spring. Its water is not volcanic but simply hot, meteoric water; so a geyser is not a volcano ejecting water but a true spring. Sounds like cannonading are heard after a geyser eruption. This is caused by the collapse of steam bubbles from the hotter region below rising through the cooler strata of water. The pressure in water being due to gravity, increases with depth, and the boiling point rises with the increase in pressure. The geyser tube which extends deep into the earth is filled with water from the higher tracts of land around. The heat is from the buried masses of lava not yet cool.

The Giant Geyser is the highest geyser in the world. It plays 250 feet for a period of one and one half hours, every seven or twelve days. We were not fortunate enough to see the Giant play. The highest one we saw was Old Faithful, playing every sixty-five minutes, with rarely a variation of five minutes, day and night, summer and winter. Hence it gets its name Old Faithful. It played to a height of 125 or 150 feet, when it remained stationary for about 3 minutes. There are 23 geysers and 42 hot springs in the Upper Geyser basin, where the greatest ones are situated. The pools and springs are all beautifully colored, which steam constantly and always boiling hot. We could write much more about these wondrous sights, but I might weary you. We leave this great basin and proceed through the forests following the Madison River to the Keplar Cascade, whose waters leap from shelf to shelf in a rocky chasm, aggregating 100 to 150 feet in height. Farther on in the distance we could see Shoshone Lake and 65 miles beyond, the snowcapped Teton Mts., 14,000 feet in altitude. We soon crossed the Continental Divide, the highest point being 8,325 feet. This range of mountains extending from Mexico to Canada through the western portion of the United States is the watershed of the Continent. On the summit of this range, a few miles south of Yellowstone Lake, is Two Ocean Pond, a small lake with two outlets, one into the Altantic through the Yellowstone and Missouri Rivers, the other into the Pacific through the Snake River, a branch of the Columbia. We soon reach the beautiful Yellowstone Lake which is the largest at its altitude (7,741 feet) in the world with the exception of Lake Titicaca, Peru. It is 20 miles across. The Absaroka Range of snowcapped mountains rise from the edge to altitudes of ten or eleven thousand feet. As we drove along we saw many deer, elk and antelope grazing in the meadows and along the mountain sides. Lots of wild duck and pelicans on the river. We reach the Grand Canyon, which was the most beautiful one I ever saw. As we stood on Inspiration Point we had an excellent view, and 1500 feet above the river. Our minds are too finite to express the grandeur of it. A great exageration would be the utmost tameness compared with the reality. There are two falls here, Great or Lower Falls, 300 feet; Upper Falls, 112 feet.

We leave this point of inspiration and proceed on to the terraces and Mammoth hot springs. On our way we passed Roaring mountain, which is of volcanic formation; also see many beaver dams and the beautiful Blue Lakes. We reach the Terraces which are a mass of deposit forty feet in height, covering an area of nearly three-fourths of an acre, with a hot spring on the summit some twenty feet in diameter the temperature of which, at the edge, is 154 degrees Fahrenheit. The Mammoth hot springs occupy several acres. One characteristic of these great lime deposits is the absence of color when dry. The beautiful colorings for which they are famous, occur only when the water flows. When any spring changes its course the algae, which produce the color, disappear from the old course, and soon the new course is brilliantly colored.

We leave this beautiful spot and return to the station. Passing through the golden and silver gate, by the Hoodoos, a wild, strange region, inaccessible, with huge masses of fractured rock. We also saw two buffalo from a distance, and several bears very near. Many mud geysers filled with blue, pasty mud, one and all sending odors far from agreeable.

We reach Yellow station and leave at 7:30 in the evening and arrive at Salt Lake City at 7:35, where I visited Saltair and the Mormon Temple grounds. I attended the noon services in the tabernacle, which seats 8,000 people. I left Salt Lake City the same day, arriving at Colorado Springs the following afternoon, where I visited Pike's Peak, which summit is reached by a cog road; summit, 14,000 feet. Many points of interest can be located from here, but the distance is so great that objects cannot be distinguished. I also visited the Cave of the Winds and Garden of the gods. The drive to the cave led through Williams Canyon nearly two miles, very picturesque. We enter the cave which has the service of electric lights and is designed in halls and rooms. The trip underground is nearly three-fourths of a mile. The walls and ceilings are decorated with most beautiful colors and crystallized forms. Cypress, slender flowering alabaster to carbonate stalactites six feet long, attached to ceiling. Walls appear to have been powdered with diamond dust. Clusters resembling chrysanthemums or chestnut burs as thick as grass. The cave was discovered by two small boys and is open to the public any time of the year.

The Garden of the gods covers about 190 acres. The rocks are named according to their formation, all very strangely formed.

I am glad that I am acquainted with the true and living God, not of wood or stone. As I moved eastward and homeward many thoughts presented themselves to my mind. Tears of joy found their way down my cheeks as I thought of those who have gone the way of all earth since I left my home, and fell asleep in Jesus, remembering the promise that when He comes He shall bring them with Him.

After a visit to my cousins, George Bomberger and wife, at Anderson, Ind., I returned home, feeling very grateful, which no words of mine can express adequately. I wish to thank everybody for their kindness to me while in their presence, and heartily invite all to visit Pennsylvania, and especially my home. "God be with you till we meet again."

Mt. Joy, Pa.

REPORT
Of the Proceedings of the Alta.-Sask. Mennonite Annual Conference Held at West Zion, June 30, 1914

For the Gospel Herald.

The conference was well attended, all the Conference members present. Bro. S. G. Shetler of Hubbard, Oreg., was with us, also Bro. S. Gerber of Tremont, Ill. Bro. Gerber preached the conference sermon from Eph. 4:1-16. He spoke on the vocation of individuals, the Church, conference, how to pray and work together, to be humble. Must cling to Christ, accept Him, and be led by Him. Must have the love of God and Christ within us, then we can show love, exercise forbearance, show unity of the spirit, which is required in order to prosper and grow, that the body of Christ may be edified. Christ is willing and able to help and sustain His Church, that even the gates of hell will not prevail against it. The world with its amusements may come in and drown out the Christ-life if we are not on our guard. He promised to be and abide in us and to be our all in us if we abide in Him.

After the sermon the Conference members testified to the same and expressed a desire to work together for the cause of Christ.

The minutes of the last Conference were read and approved.

After hearing the reports of the different congregations, committees, and home evangelist the same were adopted.

The following questions were then discussed and resolutions drawn up:

Does this Conference deem it advisable at the present time to carry out article 1, sec. 3, in our discipline?

Resolved, that this work be in the hands of the bishop and a committee of three of the Conference members.

How may proper relations be maintained between the officials of the Church?

By following the guiding of the Spirit and the Word, as also contained in the Discipline.

Do we as a Conference approve of the actions taken by General Conference on the Dress Question?

Resolved, that we endorse and accept the resolution as given by the General Conference.

To what extent can our Conference members co-operate with other denominations without sacrificing Gospel principles?

Whereas, some of our own fields have been neglected for want of workers and whereas some of our people have been led in the past to accept erroneous teaching, therefore be it resolved that we urge our conference members to put forth every possible effort to supply our already opened fields and that we hold aloof from those who attempt to bring their erroneous teaching before our people. I Tim. 6:3-5; Rom. 16:17, 18.

Committee on ministerial help for the ensuing year: N. R. Weber, I. Rosenberger, N. E. Roth.

Committee on printing of Church Calendars, Constitution and Discipline for Conference year: A. H. Wambold and W. H. Schmidt.

That the deacon or other official of the different congregations see that collections be taken for the defraying of printing expenses on Calendars, Constitution and Discipline.

Committee on Home Mission Fund for ensuing year: Ira Gingerich, Sharon; Henry Weber, West Zion; Wm. Wideman, Mayton; Wm. A. Wideman, Mount View; Wm. A. Wideman, Sec.-Treas. of Committee.

That Bro. N. E. Roth be evangelist for the coming year.

That the next Conference be held with the Mount View congregation, Alta.

That Bish. N. B. Stauffer be moderator of the next annual conference.

A. H. Wambold, Secy.

REPORT
Of the Ninth Semi-annual Sunday School Conference Held at the Spring Valley Mennonite Church, Near Canton, Kans., June 21, 1914

For the Gospel Herald.

Conference theme: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Joys of a Sunday School Teacher. W. S. Landis.

The teacher rejoices over what the Lord has done for the Sunday school in the past, what He is doing for it at present, and what He will do for it in the future.

Rejoice that your names are written in heaven.

Sorrows of a Sunday School Teacher. Cora Landis.

Sorrow comes to the teacher when pupils are disinterested in the lesson, and reject the best efforts of the teacher to lead them to the Savior.

Joys and Sorrows of a Sunday School Pupil. Ruth Diener.

The joys of a Sunday school pupil are the following:

1. When the pupil can place great confidence in the teacher.
2. The privilege of attending Sunday school and co-operate with the teacher, in trying to win souls to Christ.
3. Help lighten the burden of the teacher, by promptness and good lessons.
4. Should be a joy to fulfill Col. 3:12-14.

Sorrows:

1. When the pupil cannot place confidence in the teacher and follow in his footsteps.
2. When pupils are slighted by their teacher.
3. Unprepared lessons.

The Persevering Sunday School Worker. Aaron Landes, D. S. Brunk.

Consecration is at the bottom of the true worker's heart.

Prayerfulness, promptness, perseverance, and trusting in God to give the increase, are the conditions under which the persevering worker finds himself.

Diligent workers are needed much more in the spiritual than in the natural harvest.

Beginning with the qualifications mentioned in Eph. 6:19-19, working hard, and keeping at it to the end brings the reward.

Each of us will find some time in life when we wish we had been more alive to the good work.

Secretary.

Married

Eicher—Gingerich.—Bro. Elmer Eicher of the West Fairview congregation, Beaver Crossing, Nebr., was married to Sister Emma Gingerich of Kalona, Iowa, July 19, 1914. The marriage took place at the church, Bishop Peter Kennel of Shickley, Nebr., officiated. May God bless this union to his service.

Obituary

Shank.—Anna Shank, nee Stouffer, was born in Pennsylvania, Oct. 3, 1834; died July 18, 1914; aged 79 y. 9 m. 16 d. In 1862 she was married to Jacob Shank, who died in 1890. To this union were born 2 sons and 1 daughter. One son preceded her in infancy. Soon after marriage they joined the Mennonite Church to which both remained faithful until death. Buried at the Midway Cemetery, Mahoning Co., Ohio. Funeral sermon by E. M. Detweiler and Allen Rickert. Text, Heb. 11:16.

Winger.—Franklin D. Winger died July 25, 1914; aged 48 y. 11 m. 12 d. Bro. Winger had suffered from diabetes for three years, yet it was a shock to his many friends to hear of his death; even his immediate family had not expected his end so near. He left a devoted wife, a son aged 18, a daughter aged 9, one sister, and many friends to mourn his departure, yet we mourn not as those who have no hope. He was a member of the Salem Mennonite congregation in Wayne Co., Ohio, where his good advice will be missed. The funeral was held on the 27th from the Union Church where a large number of friends gathered out of respect and sympathy.

Kauffman.—Teresa Leah, daughter of Thomas and Anna Kauffman, was born near Garden City, Mo., Jan. 5, 1897; died at the home of her grandmother near Garden City July 11, 1914; aged 17 y. 6 m. 6 d. She leaves a father, stepmother, and brother, grandmother and grandfather, and a number of relatives and friends to mourn her departure. She moved with her parents to near La Junta, Colo., about 8 years ago, which was their home when she died, but at time of sickness and death was visiting relatives and friends at this place. She confessed Jesus as her Savior at the age of 12 and united with the Mennonite Church, of which she was a faithful member at ime of death. Funeral services were held at Bethel Church by the brethren, H. E. Helmuth, T. J. Miller and Joe C. Driver. Text, Isa. 40:6-8. Her remains were laid beside those of her mother who preceded her 10 years ago.

Kornhaus.—Anna Beutler Kornhaus was born July 23, 1841; died July 19, 1914; near Orrville, Ohio; aged 72 y. 11 m. 27 d. She was the youngest of a family of 9 children of John and Elizabeth Beutler, of which family 2 sisters survive, Barbara Martin of Orrville, and Katharine Rohrer of Ottawa, Kans. On Nov. 2, 1865, she was married to Adam Kornhaus, who served the Martin's Mennonite congregation as minister and bishop and was called to his eternal abode while seated in the pulpit of his home church, Nov. 26, 1893. God honored their home with 5 children, 3 of whom are living, Barbara Eshleman, Melvin Kornhaus, and Alice Horst (at whose home the mother died), and 15 grandchildren, 13 of whom are living. She was a faithful member of the Mennonite Church for over 40 years. On Dec. 28, 1913, she experienced a paralytic stroke from which she never fully recovered. Funeral services were held at the Martin's Church near Orrville conducted by David Hostetler at the home and I. W. Royer at the church, assisted by others. Text, Matt. 5:8, "Blessed are the pure in heart, for they shall see God."

Dean.—Arthur Ray, son of Bro. John and Sister Elizabeth Dean, was born July 26, 1913, at Altoona, Pa.; died July 23, 1914; aged 11 m. 28 d. He is survived by his parents, 5 sisters and 6 brothers, 1 brother having preceded him to the spirit world. Services were held at 10:30 Saturday morning, July 25, by J. L. Stauffer. Text II Kings 4:26 and interment in Rose Hill Cemetery. He was not a healthy child and still his death was sudden and unexpected. J. L. S.

Shoop.—Emerson Stoner Shoop was born near Bainbridge, Lancaster Co., Pa., July 22, 1905; died July 14, 1914; aged 8 y. 11 m. 22 d. The cause of his death was neuralgia of the heart, of which he suffered for about 8 weeks. His grandfather Daniel M. Shoop preceded him to the spirit world just two weeks ago from the same home of a severe attack of pneumonia. He is survived by his parents, Mr. and Mrs. Joseph K. Shoop, one brother Russell, aged 5 years, and one sister aged 9 months, and his grandparents, Mr. and Mrs. Andrew K. Stoner and a number of uncles and aunts. He was a bright child and was loved by all who knew him. It was hard to give him up, but God knows best. The funeral was held from the home of his parents on Friday afternoon and at the Goodville Mennonite Church. Services by Bro. John Landis and Bro. B. M. Myer of Elizabethtown from John 11:5. Interment in cemetery adjoining church.

Nafziger.—Joseph J. Nafziger was born in Fulton Co., Ohio, Feb. 26, 1841; died July 19, 1914; aged 73 y. 4 m. 23 d. He was united in marriage with Lydia Frey Jan. 14, 1866. They lived together over 48 years. Bro. Nafziger was a faithful member of the A. M. Church until his death. They had no children of their own but their home was seldom childless and there are several at present that look to him almost as to their father. He was a man widely known and was a friend to everyone, always having a good word for anyone he met and was peaceable, patient, and contented. His last illness was of short duration and while he seemed to be seriously sick he was calm and conscious to the end. He is survived by his wife and one sister and a host of friends to mourn their loss, and while we mourn the loss of one who was dear to us we mourn not as those who have no hope but we believe he is now at rest. Funeral services were held at the Central Church July 21, where appropriate remarks were made by D. J. Wyse and S. D. Grieser.

Zorger.—Elizabeth (Rhoads) Zorger was born at Newtown, Pa., April 27, 1875; died at her home in Altoona, Pa., July 17, 1914; aged 39 y. 2 m. 20 d. She was a daughter of Mr. and Mrs. John Rhodes of Newtown, Pa., who still survive her. She was married to Charles Zorger Sept. 30, 1894, and moved to Altoona in November, 1906. She has been a consistent member of the Mennonite Church for about 15 years. Funeral services were held on Saturday evening, July 18, at her Altoona home by J. L. Stauffer. Text, II Cor. 5:2. The remains were then taken to Newtown, Pa., where further services were held in a school house on Monday at 2 P. M., conducted by Bro. Henry Longenecker of the Salunga congregation, text Rev. 14:13, 14, assisted by Bro. Eli Engle of the Brethren Church. Interment was made in the adjoining cemetery. Surely our departed sister will "be missed because her seat will be empty" in the home as well as the Mission where she attended whenever her health permitted. Deceased is survived by her husband and the following children: George, Carl, David, John, Catharine, and Jessie. J. L. S.

Bennette.—Jane Constantia Aylsworth was born near Buffalo, N. Y., Aug. 9, 1834; died July 16, 1914; aged 79 y. 11 m. 7 d. In the days of her youth she gave her heart to God and He has been her stay all these years. On Oct. 10, 1872, she was united in marriage to Edward J. Bennette of eastern New York, where they resided until his death six years later. She then spent some time with her oldest brother in Michigan. From there she came west to Nebraska with her youngest brother and located at Roseland, Nebr., where she lived 16 years. In 1907 she moved with her daughter, Mrs. Edwin Ebersole, to La Junta, Colo., where she remained until death. The law of kindness ruled her life and charity towards all. Death was due to hardening of the arteries. Her suffering for the past year was very acute at times, being unable to lie down at night. For the last three months she bore all this uncomplaining; she spent ten days in bed. At the last delirium seized her and during that time she sometimes prayed all night. She sang and quoted much scripture. The end came peacefully. She became a member of the Mennonite Church in 1909. She leaves to mourn her departure 4 sisters, 1 brother, 3 step-children, 1 daughter, 8 grandchildren, nieces and nephews. "Blessed are the dead that die in the Lord." Sermon by John Thut from I Cor. 15:55, 56. Was laid to rest in her last resting-place in in the East Holbrook graveyard.

Landis.—Pre. John L. Landis was born in East Lampeter Twp., Lancaster Co., Pa., July 28, 1832; entered into rest July 20, 1914; aged 81 y. 11 m. 22 d.

Nov. 24, 1855, he was united in marriage to Mary J. Denlinger. To this union were born 2 children, Aaron D., and Anna D. The daughter only lived 16 days and was buried in August, 1860. He is survived by his aged companion and son, Aaron D., 7 grandchildren, 8 great-grandchildren. On Dec. 27, 1865, he was ordained to the ministry at Mellinger's Church, the charge also including Stumptown Church. To this charge he was ever faithfully devoted for almost 49 years. At the time of his ordination the worship in these churches was altogether conducted in the German language. Not many years after by the earnest request of his membership he consented to preach a sermon in the English language every six weeks alternately in his two churches. This custom grew so much that in the latter half of his ministry he spoke nearly all in English. In those early years he had very many calls in the districts lying north of his district to preach in the English language at funerals. This made his life a very busy and strenuous one.

He was a patient sufferer for many years with bladder trouble, which became so severe, that one year ago in August he passed through a serious operation for gravel which proved very successful for a man of his age. After being in the hospital 32 days he came home cured and has enjoyed good health since. During the last year he again filled his place and often visited the sick and preached a number of sermons in church and at funerals.

On Monday morning, July 20, he and his aged companion went to the funeral of Bro. Amos L. Kreider, about 1½ miles from his home, feeling well and in good cheer. He conducted brief services at the house, walked out to his carriage, started away a short distance and waited for orders to proceed when the undertaker was ready, and while speaking to the undertaker, he was fatally stricken, expiring instantly in his carriage.

His funeral was held from his late home on Thursday, July 23. Pre. David L. Landis had the services at the house. At the church his two co-laborers, Pre. David L. Landis and Pre. Sanford B. Landis, spoke briefly, followed by Bishop C. M. Brackbill. Text, Psa. 73:23-26. Prayer by Bishop Noah Landis. Services at the grave in Mellinger's Cemetery by Bishop Abram B. Herr.

About 1700 persons were present, including many ministers and deacons from all over the county. While we know and believe that his work on earth was done and our loss is his eternal gain, yet we miss his presence and our hearts are saddened. May this solemn providence of an all-wise God in removing our father so suddenly and unexpectedly preach a louder sermon than any he ever preached. "Watch and pray, for ye know not when the time is." A. D. L.

ANNOUNCEMENT

The fall term of Goshen College will open on Sept. 9. The past year has been a record breaker in several ways. In all there were registered 408 students. The coming year promises more than last year. Catalogues are ready for mailing. Full information is given concerning courses in College, Academy, Bible, Business, Music, Normal, Shorthand and Typewriting, Agriculture, and Domestic Science.

If you are coming this Fall it is time now to engage room in dormitory. Special Bible Term bulletins are ready. For further information write Paul E. Whitmer, Dean, or John E .Hartzler, President, Goshen, Ind.

ANNOUNCEMENT

Orders for BIBLE DOCTRINE can now be filled promptly as the first lot of finished books has just come from the bindery. This book should be in every Mennonite home and in many others. Prices are as follows:

Cloth, postpaid,	$1.50
Half Leather, postpaid,	2.00
Full Leather, Postpaid,	2.50

For full particulars and agents terms address,

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is being sent out. It gives a description of the five courses of study offered by the institution—Academic, Normal, Bible, Music, and Preparatory. It outlines the work and expenses of the various departments. It contains a list of all graduates and former students. It gives information concerning the literary and religious activities of the school. It will be found interesting to all concerned in the subject of clean education. Drop a card for a copy. It is free. Address either D. H. Bender, or T. M. Erb, Hesston, Kans.

Items and Comments

As we go to press, the news from Europe is very gloomy. Austria and Germany one one side, and Servia, Russia, France, and England on the other side, are certain to be involved in the conflict. The other European powers are so far endeavoring to remain neutral. The causes of the present conflict are deeply rooted in the history of the nations involved. Constantinople is situated on the narrow strait of Bosphorus and conrols the entrance to the Black Sea and so can prevent Russian ships from going to or from southern Russia. The nation which holds the Bosphorus can also guard the Suez Canal, for that canal is just across the eastern end of the Mediterranean Sea from Consantinople. For many years the weak and inefficient government of Turkey has been upheld in the possession of the Bosphorus by the jealousy of the great powers of Europe, each being afraid to allow any other strong nation to gain control of that point. Russia has made many attempts to get possession and has been checked by England, for England very carefully guards the approach to her possessions in India and Australia. More recently Austria-Hungary has become more powerful as a military nation and also as a sea-trading nation, and has been making efforts to advance her borders toward the coveted Bosphorus. In the way of both Russia and Austria stood the "Balkan States," a number of independent countries in and around the Balkan mountains, and the old Grecian empire of Alexander the Great. These countries have been upheld by the "concert of European powers" so that no great nation might get Constantinople into its power. Servia is the Balkan state farthest to the northwest and is on the Austrian border. There are a good many Servians living in Austria and they have been active in organizing an "All Servia League" whose purpose is the maintenance of the integrity of Servia '

Two provinces, Bosnia and Herzegovina, in which live many Servians, and which Servia claims as rightly belonging to her domain, although they have been semi-independent until recently, have lately been annexed by Austria notwithstanding the protests of Servia. A few weeks ago while the crown prince of Austria was visiting in the newly acquired territory, he and his wife were assassinated by a member of the Servian league. Austria demanded indemnity from Servia for the outrage. Servia disclaimed responsibility and Austria proceeded to punish Servia by force of arms. Russia is determined to protect Servia against foreign invasion. By treaty Germany is bound to help Austria in case of attack from other great powers and Englang and France are similarly bound to help Russia. Thus the act of an erratic man in a small country in an obscure place is the match which sets ablaze the powder magazines of Europe and plunges into fratricidal strife those nations of Europe which recently have boasted of their advancement in civilization and have argued that heavy armaments were the surest guarantee of peace. Germany is reported to have invaded France, Russia to have invaded Germany and there have been mutual seizures of vessels between Germany and England.

"Make new friends, but keep the old;
The first are silver, the latter are gold."

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Lord willing the Mennonite and A. M. Sunday School Conference for the states of Indiana and Michigan will be held this year at the Holdeman Church near Wakarusa, Ind., Aug 19-21.

Parties coming from the east on the Wabash can stop at Wakarusa at 8:35 A. M. and from the west at 5:30 P. M.

Those coming by rail will please write the brethren D. S. Culp or Samuel Dintaman of Wakarusa, Ind. A cordial invitation is extended to all.

Southwestern Pennsylvania

The Annual Conference of the Southwestern Pennsylvania Conference District will be held at Scottdale, Pa., Aug. 27 and 28, 1914. The Sunday School Conference precedes the Church Conference and begins in the evening of Aug 25, continuing all day on the 26th.

A hearty invitation is extended to all. Those expecting to come to the conferences will confer a favor by notifying Bro. H. F. Reist, Scottdale, Pa., of their intention to do so.

For further information address Aaron Loucks, Scottdale, Pa.

Yours for the cause,
Wm, C. Hershberger,
Secretary.

Missouri-Iowa

In accordance with the decision of a committee appointed by conference, the time of meeting of the Missouri-Iowa Conference will be as follows:

Sept. 1 and 2.—Sunday School and Mission Board Conference will be in session.

Sept. 3 and 4.—Regular Church Conference will be in session.

The District Mission Board will hold an executive session on Tuesday immediately after the afternoon session of the Sunday School Conference, and an open session on Wednesday afternoon.

We will meet with the brotherhood at Cherry Box, Shelby Co., Mo.

All our workers are urged to be present at all the sessions. Brethren and sisters from other districts are also cordially invited to come and assist us.

Those coming from the East, West, or South can now reach Cherry Box via the new R. R. from Shelbina. Those coming from the North will be met at Atlanta. To announce your coming, or for further particulars, write to L. J. Johnston, George Bissey, or J. G. Detwiler, Cherry Box, Mo.

J. R. Shank, Secy.

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Kansas—Nebraska

The Kansas-Nebraska Conference will meet in its annual session Sept. 30 to Oct. 4, 1914, in the La Junta, Colo., district.

It will be observed that the date is two weeks earlier than usual. The change was made this year to accommodate the brethren in Colorado.

A cordial invitation is extended to brethren from other conference districts to meet with us. We will appreciate your presence.

Fuller announcements later.

L. O. King, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan. Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Lewi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THU RSDAY, AUG. 13, 1914 (Gospel Witness Established 1905) No. 20

EDITORIAL

"Wait on the Lord, and keep his way, and he shall exalt thee."

On another page Bro. Ressler begins his discussion on the life and doctrines of Mormons. This subject is barely introduced in what appears in this number. We suggest that you give it careful reading and continue till the last of the continued article is reached.

"The Ideal Girl" is the subject of an article which we are glad to print in this number of the Gospel Herald. The thoughts therein presented are practical and helpful, and no one interested in the highest development of our girls should fail to read it.

"The Wedding Feast" is the srtiking theme to be considered in next Sunday's Sunday school lesson. The lesson is laden with food for meditation. Why should those men refuse the invitation to a feast which every one is supposed to delight in? And yet, the invitation to the great wedding feast which the Lord prepared, and which far exceeds in delightfulness and glory any other feast ever prepared for the pleasure of man, is being thoughtlessly refused by thousands who are supposed to be intelligent, and for reasons more flimsy than those given in the lesson. Then there are many who would be perfectly willing to enjoy the glory of this feast but they are not willing to wear the wedding garment. Many of these get into the guest chamber (the visible Church) without this garment on, but in the final test before the saints are finally admitted to this great feast, these would-be partakers of the heavenly blessings will be "speechless." Be sure you study the lesson well, and ponder over the impressive truths therein presented.

Did the Editor Turn Higher Critic?—One of the editorials in last week's Gospel Herald closes as follows: "Only let not the **inspiration** of the men who wrote the Bible be confused with the **spiritual illumination** of the men of God who speak and write today. The first insures spiritual edification and enlightenment, but leaves room for human imperfections." That is the attitude taken by the higher critic. "The Bible," he says, "is the best book ever written; but it is not infallible, being written by human beings like ourselves." In this the editorial as it was printed states his position fairly well.

But that was not what we intended to say. Had the exact copy been followed the editorial in question would have read: "Only let not the **inspiration** of the men who wrote the Bible be confused with the **spiritual illumination** of the men of God who speak and write today. The first insures an infallible and absolutely reliable message. The second insures spiritual edification and enlightenment, but leaves room for human imperfections." There were just a few words omitted, yet the omission made us say the opposite of what we intended to say. So the few touches of liberalism which the higher critic gives the Bible makes it valueless and misleading as God's message to man.

Militarism Unchained.—At last the "dogs of war" in Europe have been let loose, and that monstrous institution of murder called "WAR" has broken loose in all its savage fury. Already fields are being drenched in blood, great hordes of madmen are hurled against each other like so many wild beasts, thousands of them falling never to rise again. The groans upon the battlefields are being re-echoed in the homes of distressed widows and orphans, later to be continued forever amid the caverns of hell! The load of militarism, burdensome as it is in times of peace, will be made immeasurably more so by this cruel and wholly uncalled for war. Race hatred will be intensified, and the pagan world stands horrified at the savagery of socalled Christian nations which are supposed to champion the cause and exemplify the life of the pure and lowly Prince of Peace.

What is all this war about? On the face of it, it was caused by the assassination of the crown prince of Austria by the Servians. But this was but the match which caused an explosion which has for years been ready to go off at almost any time. The greed of man, the jealousy of races, and the pride of nations, mixed here and there with a tinge of religious fanaticism, has prompted the leading nations of the world to make extensive preparations for this great conflict which all felt must come at some time. Far-sighted men have pointed out that these preparations for war, instead of maintaining peace would simply enkindle a spirit of rivalry and militarism and would invite and hasten this gigantic struggle, but the powers that be were too avaricious and proud and blind to see the point. Now they are trying to fix the blame on each other, but as we see it from this distance the leading nations in this conflict are all guilty. But it is not within the province of this article to fix blame or to forecast possible results. Even by the time this reaches the eye of the public the situation may be entirely different from what it is now, but the moral lessons remain, and this is our apology for venturing this discussion.

1. "Whatsoever a man soweth, that shall he also reap." For many years the nations have been sowing the seed. Distrust, rivalry, pride in

military glory, "expansion," a feeling of revenge for real or fancied insults, lust for power and wealth, politics, commercialism—these are some of the seeds that have been sown and germinated and grew for many years, and the result has been a magnificent array of armies and navies which are at once the admiration and the dread of the whole world. It is the same old story. The nations are but reaping what they have sown. Bayonets and bullets form a very unstable foundation for nations to rest upon. The man or the nation that goes armed is the one in greatest danger. The advice, "In time of peace prepare for war," is a most treacherous and costly one. Carnal men and carnal nations invariably get their fighting blood up when they see that their neighbors mistrust them and are preparing to fight them. The whole idea of militarism is not only unscriptural but also most unwise and savage.

2. The vanity and weakness of modern peace movements are once more illustrated in this great struggle. Men whose voices were frequently heard in peace conventions and conferences are zealously enlisted in this war, as they were in the cause of peace. Even Andrew Carnegie, who has been looked upon as a great peace champion in that he has given millions in the interests of peace, is reported as saying that Great Britain is perfectly right in taking up arms against Germany. The weakness of most if not all of these peace movements is that they are not opposed to war under any and all circumstances. They have never espoused the principle of following our Savior to the grave rather than to send others there. Conquest through suffering has been with them too much of a dream and not enough of a reality and Christian duty. There is but one peace program that stands the test under all circumstances, and that is the real principle of nonresistance as taught and practiced by the Prince of Peace and His followers.

3. The real nature of war is being once more illustrated. As the harrowing tales of cruelty and barbarous practices came from the Balkan war, and later from the war in Mexico, the civilized world was greatly shocked; but many were inclined to partly excuse the excesses on the ground that "those people are only half civilized any way." Now the nations that have prided themselves on their high order of civilization have entered upon a death grapple on the field of carnage, and already we hear reports of savage cruelty on the part of those in power. The rules of warfare are being disregarded, the rights of neutral nations are being trampled upon because it is thought they are too weak to offer much resistance, and other excesses are reported. It is impossible to civilize this institution of iniquity. Ships and cannons are great engines of murder, and in their wake follow looting, robbery, poverty, degraded morals, wretchedness, a violation of every principle of decency and honor.

4. As usual, the men who are really responsible for the war are out of the reach of bullets. The men who are doing the real fighting and who sacrifice their lives to the greed of those who brought on the war would gladly have avoided the strife if they could. If some means could be devised whereby the crowned heads of Europe and the men of wealth whose greed for more wealth and glory brought on this war would be placed in the bloodiest part of the battle-fields, the war would soon be a thing of the past. One of the saddest phases of war is that men who furnish the life-blood are not the ones who are responsible for it.

5. The trial of our faith is another thing to be taken into consideration. We do not believe in war—neither did thousands of the soldiers who at the command of their governments are now engaged in taking the life of fellowmen. If this war should spread to America, we would then be in the same situation as were our fathers in the great Civil War of half a century ago. Is our faith strong enough to stand the trial? It is not a trial of our faith to try to stay out of the reach of bullets, for many who have no conscientious scrpules as to war do the same thing; but is our faith strong enough that in the midst of trial, persecution, insults, etc., we would manifest a meek, submissive spirit, suffering rather than to inflict sufferings upon others, dying rather than to kill. This is the real test, in times of war especially. This is where God wants His people to be in order to be strong conquerors in His name—strong in the power of love and truth, remembering that "the weapons of our warfare are not carnal."

May our prayers ascend to God in behalf of our brethren in Europe who are even now going through this fiery trial; for the powers that be in the strife-torn nations that their eyes may be opened to the folly of the struggle now going on, and that a speedy return to peace may be sought; for the rulers of the nations now at peace, that they may not be drawn into this unfortunate conflict; for God's people everywhere, that their lights may shine brightly and bring many to the paths of peace and holiness.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE NAME ABOVE EVERY NAME

Earth has no name so dear to man,
So linked with human destinies, as Thine,
My blessed Jesus! All that tongue can tell,
That pen can write, or glowing soul conceive
May not portray the beauty of Thy name.
All earth is radiant with its holy light;
Hope springs exultant in its beams, and Faith,
With eagle eye fix'd on it, dares to shout
And fling her challenge to the hosts of hell.
One ray, flash'd on the darken'd soul, has lit
A flame that many waters cannot quench,
A love to blaze immortal in the breast.

When in the drear, deserted memr'y halls
No echo wakes to human thought or word,
This precious name with music fills them all,
And thrills the stagnant pulses e'en in death.

No other name may come
With such a gentle ministry of love
To dying-beds, to bruis'd and bleeding hearts,
To drooping mourners, to the lowly poor,
To hopeless toilers groaning to be free.

No other name can bring
Salvation to the lost, life to the dead,
Or fill the deathless spirit's vast desires,
Or bear the burden of our human hopes,
Or charm our cares away, or stay the flow
Of sorrow's bitter tears, or touch the sigh,
Transform, and send it wing'd with joy to heav'n.

No other name we seek
To cheer us on our rugged pilgrim way.
Our dearest hopes, our souls' eternal all,
Our trembling faith, our trust and all our joys
Are hung upon Thy name, O Savior dear;
And Thou wilt never fail us in our need,
No, never leave us, never cease to love,
But keep us now, and crown us "at that Day"
When Thou shalt come again and claim Thine own.

—H. B. Hartzler in "The Evangelical."

MORMON "REVELATIONS" AND STUBBORN FACTS

By J. A. Ressler.

For the Gospel Herald.

Introduction

For the facts presented in this article the writer does not claim originality. He has attempted to gather from a large store of matter a few of the most convincing facts and argu-

ments and arrange them in such a way that they may readily be gotten by our readers. Persons who wish to study the Mormon problem further will do well to read the publications of the Utah Gospel Mission of 1854 E. 81st St., Cleveland, Ohio, from which many of the facts herewith presented have been gathered. "The Mormons and their Bible" by M. T. Lamb, is also a most excellent treatise on the Mormon problem.

When it is remembered that the Mormons have approximately two thousand missionaries in the field at all times and that the majority of these are young men anxious to do their utmost for their religion; that they aim to place a missionary into every county in the United States; that they work among people who are already religious and the best class of citizens generally; we realize that the danger from Mormonism is not a remote contingency, but an active, festering sore, gnawing at the very vitals of our nation, and threatening the life of the Christian Church.

Not only do the Mormons have missionaries in our own country and Canada, but they have sent their emissaries into almost every civilized country on the face of the globe. They have, however, met with but little success except among religious people, professing faith in true Christianity.

A Glance at the Bible

The audacity of the Mormon claims is seen in the fact that they claim to be Christians, profess to believe the Bible as the Word of God, and yet at the same time profess faith in other books than the Bible, the teaching of which is diametrically opposite to the teaching of the revealed Word of God. Such teaching cannot for a moment be considered Christian teaching. The Bible is complete in itself and leaves no room for any further revelations except such as the Holy Spirit gives to every man in accordance with the Bible.

Show a mathematician an arc of the circumference of a circle and he need not be long in finding the center of that circle. Having found the center, he can readily find the dimensions of the circle—its diameter, area, etc. Suggest to the mathemetician that possibly he is mistaken and that the circle may contain areas outside of the circumference he has described, and you puzzle him by your ignorance. The moment you suggest an irregularity in the outline of the surface you are considering, you deny the fact that the figure is a circle. Open the Bible at almost any part and you will readily find that the teaching centers around the personality of Jesus Christ, the incarnate Son of God. Follow the leading of the "arc" you have found, trace it by means of the Center—Jesus Christ—and you will find that the Bible completes the circle. There is no room for any other revelation which will add to it or detract from it. The outline may seem dim to you and there are more and more details added to your vision as you study the surface, but there is nothing added that is without the circle. There can nothing be added, for that circle of revealed truth is absolute truth. Anything contrary to it is untruth. It begins and ends in eternity; so what the years of history, as they unfold and roll onward, reveal to us is only the revealing of the details of the great plan of God as given us in the Bible.

Mormon Books of Religion

The Mormons recognize four chief authorities on religion: **The Bible**, the **Book of Mormon**, the **Book of Doctrines and Covenants**, the **Pearl of Great Price**, and the **Sayings of Joseph Smith the Seer.** In addition to these books, the Mormon priesthood claim the power to interpret the will of God with absolute authority over all the members of their organization. A sermon by Brigham Young is considered by the faithful as being as high in authority as the Bible itself. If the books named above and all the sermons by all the apostles, elders, priests, and deacons of the "Church of Jesus Christ of Latter Day Saints," as they call themselves, were in harmony with the Bible, the danger from Mormonism would not be so great. But as we look into these expositions of the doctrines of the Mormon "church," and compare the practices of the members with the teachings of the Bible, we are forced to the conclusion stated before, that the teachings and practices of Mormonism are diametrically opposite to those of Christianity.

(To be continued.)

THE CHURCH OF GOD

By J. F. Funk.

For the Gospel Herald.

We read and hear a great deal about the Church; and yet with all the reading and preaching about this important subject, there are many people who know very little about its origin, its true character, its design, its usefulness, and the blessings it brings.

Dietrich Philip, in his article on "The Church of God," says: "The Church of God was originally begun by God in heaven with the angels, who were created spirits and flaming fire" (Psa. 104:4; Heb. 1:7) to stand before the throne of God, praising and serving Him, and also that they should minister to and be fellow-servants of the believers. Rev. 2:19. For although they are such high and exalted creatures of God, they are nevertheless, one and all, ministering spirits, as the apostle says, 'sent forth to minister for them who shall be the heirs of salvation' (Heb. 1: 14). For they guard the children of God, they encamp round about those that fear God. They went before Israel, they led Lot out of Sodom; in short, they serve the saints and chosen people of God; they preserve them in all their ways, yet always behold the face of the Father in heaven. Hence the Church had its origin in heaven.

"Afterwards the Church of God was begun in Paradise with Adam and Eve, who were created after the image of God and in His likeness, upright and pure creatures of God, incorruptible and immortal (Gen. 2: 7), and endowed with a godly nature and divine attributes, and in whom there was a true knowledge of God and the love and fear of God so long as they remained in their first estate and bore the image of God. Sir. 10: 12, 13.

"Therefore the Church of God is a Church of holy beings, namely, of the saints in heaven and of the believing regenerated men on earth, who have been renewed in the image of God. These are all united in Jesus Christ, as Paul explains in his epistles, especially to the Hebrews, when he writes: 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and unto an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant and to the blood of sprinkling, that speaketh better things than that of Abel (Heb. 12:22-24).

"From these words it is to be clearly understood that the innumerable company of angels, the general assembly and Church of the first-born which are written in heaven and the spirits of just men made perfect, together with all believers which have been added thereto, all together comprise the Church of God, over which God, the righteous Judge, rules, of which Christ is the Head, and in which the Holy Spirit dwells. Eph. 1:22, 23.—From English Translation of the Works of Dietrich Philip.

Elkhart, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—This monthly letter finds us busily engaged in building and repair operations on the building that we expect to hold our first service in on Sunday, Aug. 16, 1914. We expect to have an all day meeting at that time. Will thank all who may come at that time to notify us as to the number coming. Further announcement in this issue of Gospel Herald.

Folowing is a record of the money received the past month:

Conestoga Cong.	$13.50
Martinsburg S. S.	10.00
Number 112	3.00
Number 113	.20
Number 114	2.00
Chambersburg S. S.	6.00
Masontown Sewing Circle	5.75
Number 115	1.00
Blooming Glen Cong.	42.00
Scottdale Cong.	13.70
Number 116	3.00
Number 117	2.00
Number 118	6.00
Number 119	1.00
Millersburg, Ohio, Cong.	17.25
Towamencin	9.29

Yours in His service,
J. L. Stauffer.

Philadelphia, Pa.

(2151 N. Howard St.)

We again thank God for the privilege of service, in this corner of the great harvest field, and realize that the harvest is plenteous and the laborers few.

We rejoice in the fact that Jesus said, "Pray ye the Lord of the harvest, that he will send labourers into his harvest."

We have been encouraged in our work by visits from brethren and sisters from a distance. Sister Martha Buckwalter from Kansas City and her sister Mary from Kansas, Sisters Jennie Ebersole and Lizzie Fretz and others of Souderton, Pa., Clayton Derstine and family of Altoona, Pa., Bro. Daniel Kauffman and family of Scottdale, Pa., Bro. and Sister Hershey and Sister Shank from Lancaster Co., Pa., and on the 2nd of August Bro. and Sister Swartley of Doylestown, brought her Sunday school class, while they kindly rembered the work with their offerings. We believe these young soldiers of the cross will pray more earnestly, and work harder for the saving of souls, for "when Christ has made us free we are free indeed," and want to see others enjoy the same blessing.

We expect Bro. I. B. Good to preach the 9th, Bro. H. B. Rosenberger the 16th, Bro. Simon E. Garber the 23rd, and Bro. A. S. Mack the 30th. Pray that these messages may come with power, and that we all may not be forgetful hearers, but doers, of the Word.

Yours for the needy,
The Workers.

Aug. 6, 1914.

GIVING

By S. C. Yoder.

For the Gospel Herald.

In this day when so many demands are made upon those who are charitably inclined, the question of where to give may not always be a clear one. I believe that almost every donor has a number of places where he might place each donation. It shall not be the aim of this article to decide this for you. However, in order that the charitable effort of the Church may be centralized and the greatest possible good accomplished, the following thoughts may not be out of place at this time when so many institutions are drawing directly or indirectly upon the Church for support.

Where to Give.—We could hardly say wherever you see the need, because the needs seem greater than can be supplied. Hence we shall say, Give where the need seems greatest and where your dollars or cents will do the most good or go the farthest. I am sure that the man or woman who is blessed with means to help the cause of the Lord will day by day have opportunity to exercise his or her gift by bestowing upon all classes from the unfortunate who sits by the wayside and begs for the means with which to keep body and soul together to the scoundrel who solicits under some plausible guise or pretense and uses it for selfish gain.

Owing to the great scarcity of means as compared with the need (made so at least in part by two things: (1) Not all have means to give. (2) Not all who have means are willing to give) the work of supplying the need falls to the third class; namely, Those who have the means and are willing to give as the Lord opens the way and the Spirit directs. Hence prayerful caution should be exercised to bestow where the greatest amount of good can be accomplished. In spite of the fact that God has been especially good to us as a Church we need not look far beyond the field covered by the Church for objects upon which to bestow our charity. With some it has been a custom to give to every one who solicits regardless of church affiliation and afterward found to their regret that they have been imposed upon by smooth-tongued deceivers, and what they had given with the intent of doing some one good has failed altogether to fulfil its mission.

There are a number of reasons why it is perhaps wise to limit your contributions for institutional support to the field covered by the Church.

First, because the Church not only can use but actualy stands in need of all that you can give. Some one has made the remark that in such a case the coffers of the Church would soon be overflowing—and I am sure that would be a happy day for the Mission Board when they should be compelled to look about for a place to put the money to use instead of having to look about, as is so often the case, for money to use.

Second, the affairs of the Church are so ordered that I question whether you can contribute to the support of any cause whatever where a dollar will go as far and buy as much as it will when contributed to our own church institutions: (1) Because our missionaries, ministers, etc., work free of charge, many even supporting themselves; (2) Nearly all of our soliciting, when such is necessary, is done by letter which is the most economical and inexpensive way of collecting. Sometimes when home new project is being promoted the Boards or committees see fit to solicit in person in order that the project may be thereby explained and rightly understood; (3) Utmost discretion gleaned by mature experience is used in distributing the means collected.

Third. The cause which is being furthered is in keeping with the teaching of the Bible, which alone should be an incentive to keep your means within the Church.

Someone will perhaps say that such a policy would be narrow; yet those same people would hardly consider themselves narrow if they should refuse to let their own children starve that others might live, nor if they should refuse to let their harvest spoil that another man's might be garneded.

In the light of the foregoing facts, dear reader, if you have anything to contribute to the support of orphans and homeless there are several orhanages and homes within the portals of the Church that need your support. If you have anything to contribute to the work of spreading the Gospel at home and abroad we

know of a number of mission stations that could do more extensive and effective work if the means were at hand.

Likewise the Church has its educational institutions, and publishing interests that need and deserve the united support of the Church in finances, in help, in prayer.

Kalona, Iowa.

OUR OPPORTUNITIES FOR CITY MISSION WORK

By Nancy Shoup.

For the Gospel Herald.

> But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered, as sheep having no shepherd.—Matt. 10:36.

Jesus the compassionate one is today in heaven looking down upon multitudes of people who truly are as sheep without a shepherd. If we could lift the curtain of space we would see the crowded cities, where homes are dark with sin. The wants and woes of these unhappy people are many, but their chief need is **The Christ.** As we think of the great havoc the enemy of souls has made and is making in many lives, we hear the groaning of sin-oppressed and defiled souls our hearts go out in longing that something may be done to send the light of the Gospel. And to us comes the opportunity to bring to them the message of love, and telling them how they may obtain salvation.

This opportunity does not come only to certain individuals, but each one of us have our part to do in the great work of rescuing the lost of the cities. What are the opportunities that await us for doing city mission work?

First if the message of salvation is to be borne to those who have not heard, surely there must be messengers. There must be willing hearts and hands to serve. It was opportunities that prompted the motives of our own church to establish mission stations in the various cities. It took sacrifices to gain an open door to these different fields of labor. Some who labored faithfully then, have gone to their reward. That indicates that there must be a continuation of sacrifices made, new lives must be given, whole-hearted service be rendered if we wish the work to prosper. Will we permit a decrease in number of the band of workers because we think of sacrificing our country homes, pleasant environments and associates? A sacrifice like that is not worthy to be compared with the one Jesus made for us.

When once at the mission station we need to help those who are poor financially, physically, and spiritually. As we behold men and women who live anything but pure lives, stepping downward until seemingly they are in the valley of sin, we should not grow disheartened, because the Christian's work is usually in the valley instead of on the mountain top. But they are so careless, so indifferent, so far from God, that we sometimes wonder how they can be brought from darkness into the light, how unhappy they must be without faith or hope in Jesus.

We say again the chief need of these multitudes is to have the blood of Jesus applied to their hearts. When humanity once looks toward the cross and beholds "the Lamb of God which taketh away the sin of the world," then there will be less homes where envy and strife reign, fewer children will suffer from starvation and cold, and there will be more noble characters. Let us ever teach "first the kingdom of God and his righteousness."

Many a soul has sunk into despair and gone into a Christless grave, because they thought no one cared for them, what an opportunity to meet such an one at the verge of distress and tell them of the One who really cares for them. The glimmer of brightness that steals over the face of one who once hears and believes upon the love of Jesus, is an ample reward for the efforts put forth. There are many nations represented in our cities, especially in the slum districts. A large portion of the population are foreigners. It is our privilege to bring to them the Gospel story, and when returning to their homes they carry the message with them and thus we can send it across the waters. I wish to urge that we make a study of their languages that we can better contribute to their needs.

Sometimes we wonder if it really pays to do mission work, when there are numbers dealt with and so few repent. Let us remember that one soul is valued higher than all the world. Although sometimes discouraging we need to stand unflinching as Jesus has commanded, and leave the results with God.

There is another phase of the work which is a blessed opportunity, that of rescuing the boys and girls before they become so steeped in sin. There are millions of children throughout the world who are waiting for some ray of hope or bit of brightness to shine into their little lives. How sad to see the innocent little ones brought up surrounded by evil environments. It is worth our every effort to teach them to love Jesus in their youth. Upon the boys and girls of today depends the future destiny of the Church, the nation, the world at large.

It is true we can not all go, God did not intend it to be so. Many and not less important are the opportunities that come to those who are permitted to remain in their country homes. If God has prospered us with a portion of this world's goods, our fields of grain and all we have is a gift from Him. How willingly we ought to share with those who have been less fortunate than we. "Give as the Lord hath prospered you." Those who know the worth of prayer let us never fail to remember the work in our prayers. So much of the prosperity of the work and workers depends upon the church at home. In order that the work may be successfully carried on there must be at home, willing hearts and hands to give, pray, encourage, etc.

In the Sunday school we have the opportunity of creating an interest in the work and teaching the children to give.

We should seek to know the needs of the field and present them to those about us, we should also frequently visit mission stations, in this way we become more interested and sympathetic toward those who are lost. Throughout the universe from across the waters even to the doors of our homes there comes the cry for help. While we heed these calls, let us not stop our ears to the cry of the poor in the cities.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13).

Wadsworth, Ohio.

CHILD MOTHERS OF INDIA

As more and more details of the Indian Census of March 16, 1911, are worked out, the truly horrible condition of women in that vast hot-bed of humanity becomes more apparent.

Of the 315 millions recorded by the census 312½ millions have now been analyzed, regarding sex, literacy and marriage. The remaining 2½ millions consist of entirely uncivilized tribes living in more or less inaccessible regions; in whose case nothing more than a mere enumeration was possible. Forty-three millions of the semi-civilized total consisted of children less than five years old. In this 43 million there was an excess of 639,000 girls. Between the ages of five and ten the relative numbers have changed until the boys are a million in excess. Between fifteen and twenty they actually outnumber the girls by three and a quarter million. After this the proportion of women gradually increases, and at the 25-year age period they again

(Continued on page 324)

Family Circle

TRUST THE CHILDREN

Trust the children. Never doubt them
Build a wall of love about them;
After sowing seeds of duty,
Trust them for the flowers or beauty.

Trust the children. Don't suspect them
Let your confidence direct them,
At the hearth or in the wildwood
Meet them on the plane of childhood.

Trust the little ones. Remember
May is not like chill December.
Let no words of rage nor madness
Check their happy notes of gladness.

Trust the little ones. You guide them
And, above all, ne'er deride them,
Should they trip, or should they blunder,
Lest you snap love's chords asunder.

Trust the children. Let them treasure,
Mother's faith in boundless measure,
Father's love in them confiding;
Then no secrets they'll be hiding.

Trust the children just as He did
Who for "such" once sweetly pleaded,
Trust and guide, but never doubt them
Build a wall of love about them.

—Selected.

THE IDEAL GIRL

By Mary H. Gish.

For the Gospel Herald.

While at one of our western schools, several of us girls began to discuss what are the chief requisites of an ideal girl. Here are a few definitions by Webster and others: "An ideal is a mental conception regarded as a standard of perfection; a model of excellence.' "Ideals are the world's masters." "An ideal is a fugitive which is never located."

The highest and noblest thing that can be said of any young girl is that she is a Christian. This girl's training should begin generations before she is born and she should have honorable, God-fearing parents whose ancestors were the same. Coming from such a home, a type of heaven, our ideal girl will spend the greater part of her early life with her mother who only knows how to teach her daughter her first lessons in domestic science, art, economy, honesty, neatness, cheerfulness, and contentment. The mother should be a companion of her daughter and later when she becomes a mother she will succeed in having her daughters make a comparison of her. Because if the daughter is a companion of her mother, she will never be ashamed of her but will always love and obey her mother. Eph. 6:1.

Every girl should have a good, broad, liberal, and well-rounded education, in which body, mind, and soul are equally developed; for it is necessary that each girl should have an open-minded outlook upon life. Probably you are beginning to say, "I have not had such opportunities." Let me tell you that when you left the public school your education did not cease; but if you are wide awake you are still learning. A true education better fits one for life, and if once attained will never be lost. Brother D. G. Lapp of Nebraska gave a group of student girls this advice: "An hour of hard study may mean a week of victory." His parting words were these: "Be noble, be virtuous, be true, and the blessings of heaven are yours."

My ideal girl will be sent to such a school where students and teachers all have high ideals. It has been said that "Experience, supplemented by books, teaches you more in one year, than experience alone will teach you in twenty years."

Do our ideals change? Yes. As we advance, our ideals advance a step higher. We should aim high, as it is better that we miss our ideals sometimes; for it is then that our lives will be more noble than if we always succeed. I admire any young girl who has the backbone to say no —who has self-control, mental balance, patience, forbearance, forgiveness and true sympathy. Tit. 2:7, 8. Girls who are unselfish, utterly frank, teachable, not fidgety or hysterical over new conditions are loved and admired by everyone. Here are some questions which you may answer individually: Do I live in sunshine and cheerfulness? Do I make home a heaven? Do I never squander time, which is the sin of the age? Is my consecration complete? Do I hate sin? Do I do right anywhere and everywhere? Can I smile when everything seems to go wrong? Rom. 8:28.

As we said before, our ideal girl is a Christian; so she begins the day with God, converses with Him during the day and when night comes, she concludes the day with God and trusts in His atoning blood and pleads His righteousness. The Church and the ministry needs faithful, consistent, consecrated members who are loyal to God and to the Church. You should know the policy, the history and for what the Mennonite Church stands. We are all aware that the world is crying out against the appalling fashions of today which the Bible strictly condemns. Zeph. 1:8; I Tim. 5:6. Here are the words of a Christian young man, "Immodest apparel is robbing girls of their purity. If they only knew and realized the danger that they invite by unbecoming dress, styles would quickly change. Girls who have the courage to stand up for modest apparel are respected by all. No girl can be ideal and indecently appareled at the same time." I wonder whether all of my dear girl readers realize that they are setting the standard for their brothers. A writer has once said, "A boy is what his mother has made him." A brother after a certain age will reveal his plans to his sister instead of to his mother, because he realizes that she can better sympathize with him. Besides being sympathetic, she needs to be taught how to appreciate the beautiful in nature, in poetry, in music, and how to express herself in writing and conversation, and to be able to meet all classes of people and feel at home with them. Thus I say, live your best in the home while you are all together, for in a few years great changes may be made.

"More like the Master, I would ever be,
More of His meekness, more humility,
More zeal to labor, more courage to be true,
More consecration for work He bids me do."

Dear young girls, be yourselves; for you have some quality, value, message, and mission. The secret of Christ's life was this: "The grace of God was upon him." May this be said of each one of you.

Modesty.—"Modesty seldom resides in a breast that is not enriched with nobler virtues." The modest woman realizes that she does not know it all when she has been away to school; for she realizes that there are a hundred things that she cannot do; that for everything that she knows, there are a thousand things that she does not know. "Modesty is the charm of all power." Take for instance two stalks of wheat, an empty and a full ear. The empty ear stands more erect and makes more of a show to the observer; while the full ear modestly and gracefully bends over because it has something in it. "Brass makes more noise than gold, but it is gold men are after and they commonly know it when they see it." The ideal girl will neither talk nor dress loud, but will be simple in action and in conversation.

Be as careful in choosing your books as you are in selecting your associates. One of my teachers has said, "Never think of buying or reading a new book until it is off the press five years and then if it is in circulation yet, you are safe in purchasing and reading such a book." Mary Wood Allen has said that no young girl should read a novel before the age of twenty-five, which is surely a safe rule to follow. I know several girls who are readers of the

(Continued on page 324)

Sunday School

For the Gospel Herald.

Lesson for Aug. 23, 1914.—Matt. 22: 1-14

THE WEDDING FEAST

Golden Text.—O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!—Luke 13: 34.

Introductory.—Thus did Christ give vent to His feelings, and picture vividly the condition of wicked Jerusalem. In this is also found the explanation of the strange and foolish actions of some of the men mentioned in the lesson before us. Christ was still in the temple enlightening the people. This lesson follows closely after that of "The Wicked Husbandmen." After applying the lesson to the Pharisees, let us bring the application home to ourselves.

The Marriage Feast.—In a series of parables which Jesus gives He illustrates different phases of the kingdom of heaven. In the one before us He teaches the close relationship between Christ and the Church. It is typical of the relationship here; it is especially typical of the final consummation of the permanent union when Christ will come again to claim His Bride. To this great feast all the world is bidden; every individual has the privilege of becoming (in common with the entire congregation of saints) the Bride.

The First Invitation.—"All things are ready: come unto the marriage." This invitation has been ringing ever since the Gospel was given and sealed on Calvary. The debt was paid, the feast was spread, the words "It is finished," proclaimed to the world that "whosoever will may come to the feast and partake of its bounties forever.

To the Jews especially was the invitation first extended. The twelve, and again the seventy, were sent to "the lost sheep of the house of Israel." But the Jews would not come. "They made light of it." They were willing that the Messiah should bring glory to Israel, but the kind of glory they wanted would still have left them in their sins. They were whole; they needed no physician—in their own estimation. They went their way, slew their wouldbe benefactors, espcially the One who came to bring them the glorious news from heaven. The wrath of God upon that nation is still manifest in that it is scattered to the four winds of earth, yet preserved as a reproach in the sight of all nations.

The Second Invitation.—But the wedding table was not to be without guests. Hear the words of the king: "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage."

Here is a type of the invitation to all the world. Two remarks which the king made are especially worthy of notice: (1) "They which were bidden were not worthy." That is entirely different from the estimate which they placed upon themselves. They imagined themselves too great to stoop to such a thing; but the fact was that whoever refused the invitation thereby proved his unworthiness to have a part there. They who refuse the Gospel invitation are unworthy to enter heaven, and will never get there if they die in their unworthiness. (2) "As many as ye shall find bid to the marriage." The first thought that comes to our mind as we read this is that there rests upon the servants of God the solemn duty to "find" the people. They having been found, the responsibility rests upon them whether they will heed or reject the invitation. This invitation is being sent out today. The Holy Ghost is at work choosing out a Bride for the Lamb. The servants are out extending the invitation, and many that are taking their ease ought to be out. By and by we shall sit around the wedding table together, and feast forever in the blissful realms above.

Without a Wedding Garment.—When the king came in and saw the guests he discovered one man who was like so many are today. He wanted to enjoy the feast, but was too negligent or disobedient to obey the rules. He came in without a wedding garment. It was the custom in those days to supply all the guests with wedding garments. God has a garment of righteousness for every one who wishes a place at His wedding table. It is possible for men to get into the Church without this garment, just as it was possible for that man to get inside without his garment on. But that man did not get to the table at that feast, neither will any man get to the great table of the marriage of the Bride and the Lamb without the robe of righteousness, for "Except a man be born again, he can not see the kingdom of God." Let us not only accept the invitation to come, but come in God's appointed way. "For many are called, but few are chosen."—K.

"He that is greatest among you, let him be servant of all."

Our Young People

HOW THE CHILDREN OF ISRAEL GOT INTO EGYPT.—Psa. 105.

Topic for August 30

MOTTO

"I will be your God and ye shall be my God."

THE STUDY HOUR

The whole story of how the children of Israel got into Egypt centers around the life of Joseph. Joseph as an obedient son goes in search of his brothers in order to bring his father word as to how they are getting along. They sell him into Egypt where he became Potiphar's servant and was soon cast into prison. After years of patient endurance he was released because he interpreted Pharaoh's dreams and then was made second ruler in the kingdom. During the famine his brothers came to Egypt to buy corn and so found their long lost brother. When they were restored to each other Joseph sent for his father and all his family. So they dwelt in the land of Egypt.

STUDY OUTLINE

I. Why Israel went to Egypt.

1. Famine throughout the land of Caanan.
2. Plenty of corn in Egypt.
3. Israel's sons go to buy corn.
4. Joseph's treatment to his brethren.
5. Their return to Egypt with Benjamin.
6. Reception given by Joseph to his brethren.
7. Joseph makes himself known.
8. Israel and his whole family go to Egypt.

SUGGESTIVE ASSIGNMENTS

In the Study Hour only a brief outline of Joseph's life was given. This story is one which appeals to children very much and those in charge of the meeting will arrange the program to suit their individual needs.

1. Text word, **Faithful.**
2. The Story of Joseph's Life.
   a. From Boyhood to Thirty Years of Age.
   b. From Thirty to the End of His Life.
3. What Lessons May I Learn from the Life of Joseph?

SEED THOUGHTS

God's plans for us are often not in the most pleasant places, but He is ever with us and rewards us according to our faithfulness.

Long sieges of patient endurance are often the best courses of instruction.

Lamps do not talk, but they do shine. A light house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. —C. H. Spurgeon.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUG. 13, 1914

Field Notes

If previous arrangements were carried out Bro. S. G. Shetler of Hubbard, Oreg., worshiped with the congregation near Cresston, Mont., last Sunday.

The Lord willing, Bro. P. A. Friesen, wife, and children of Dhamtari, India, expect to be with the Hopewell congregation near Hubbard, Oreg., Aug. 30.—S.

Change of Address.—Bro. I. A. Wambold, from Mt. Joy, Ont., to Markham, Ont., R. F. D. No. 2. Friends desiring to write will please note the change.

A letter from Kalona, Iowa, dated Aug. 3, brings this cheering news: "A week ago a class of seven was received into Church by baptism and one by letter."

Bro. E. M. Shellenberger, our aged ministering brother at Freeport, Ill., expected, the Lord willing, to spend last Sunday with the congregation near Sterling, Ill.

Bro. J. S. Hartzler and wife of Goshen, Ind., were called to Topeka, Ind., recently on account of the serious illness of their sister-in-law, Sister Enos Hartzler.

We are glad to state that Sister D. G. Lapp of Roseland, Nebr., who has been suffering for the last few weeks from the effects of blood-poisoning is reported as gradually improving.

A Sunday school meeting was held with the Sharon Mennonite Church near Guernsey, Sask., on Monday, Aug. 3. If we can judge from the printed program we conclude that a live, profitable meeting was held.

Bro. P. A. Friesen of Dhamtari, India, spent a day with the Sharon congregation near Guernsey, Sask., in a Sunday school meeting. He has also spent some time visiting among the Russian Mennonites in Saskatchewan. He reports good interest in the mission cause.—S.

Bro. L. E. Blauch of Aurora, Ohio, is the first to send in for a large order of our new book, "Bible Doctrine." He has been canvassing in Holmes Co., Ohio, and sends for an initial order of 85 books. The book is now ready for delivery, and may be ordered in any quantities, large or small.

An all day meeting has been arranged for to be held at the Altoona, Pa., Mission Aug. 16, the occasion being the dedication of the new mission home at that place. Bro. J. L. Stauffer, superintendent of the Mission, writes: "We expect Bros. J. A. Ressler, John S. Mast, David Garber, and J. N. Durr to be with us at that time." An interesting and very practical program has been arranged for that occasion. Those intending to be there are requested to notify Bro. Stauffer of their coming. Remember the new address—1614 8th avenue.

Bro. Aaron Loucks of this office, accompanied by his father, Bro. Jacob S. Loucks, and other members of the family, spent last Sunday in Franklin Co., Pa., the guests of Sister Ada Martin and family.

A program of the Bible meeting held at the Vincent Church near Spring City, Pa., this week is before us. The subjects selected are as important as they are practical, and assigned to brethren who are sound in faith and able to handle them. May God richly bless the meeting.

Bro. and Sister J. B. Smith of Hesston, Kans., are both down with typhoid fever. They were removed to the Bethel Hospital, Newton, Kans., on July 30, in order that they might have the best possible attention. Their six children are being cared for in the home of Bro. and Sister J. A. Cooprider. The prayers of God's people are solicited for the afflicted family.—B.

Correspondence

Minot, N. Dak.

Greeting of love to all:—On July 15 Bro. S. G. Shetler arrived and began a series of meetings that same evening, continuing until July 24. While there were no open confessions at this time, yet it was a time of feasting to the hungering soul and we trust the good seed sown will after all not need to return void, but will accomplish God's will. Bro. S. also gave a few lessons on John's epistles which were very interesting. The annual Sunday school meeting was the largest yet held here—and full of life and inspiration. Praise the Lord. The three days' Bible conference during Bro. Shetler's stay here were also helpful. We feel God has been very good to us though some of the prayers were not yet answered concerning the lost. But may we not grow weary in well-doing for in due season we shall reap if we faint not. While God is remembering us spiritually so our souls may be fed from time to time, He graciously remembers our temporal needs—for four weeks past we were without rain, mostly very warm, sometimes extremely so. What! in the refrigerator state? Yes, excellent corn weather. Wheat was showing the effects from the heat and dry, but God again remembered us with a good gentle rain and continues warm, so that everything is a smile, and prospect for a large harvest is before us. Some wheat soon ready to cut.

The Lord's great harvest is always ripe, and there is plenty to do every-

where, North Dakota not excepted. As we study the field, the greater we see the harvest is, and the more we think of the blessed Master's words to the disciples concerning the harvest and the **TRUE** laborers.

In His name,
L. S. Glick.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—We feel thankful to God for the blessings He is bestowing upon us from time to time. He has again blessed us with a shower of rain, which makes the earth fruitful and all nature rejoice. He has also remembered us spiritually. Bro. S. G. Shetler came here on Saturday, July 25, and left Wednesday morning. We are sorry he could not stay longer. He preached five good sermons and he also had a children's meeting. There were 29 children present. One precious soul confessed Christ as his Savior. We ask an interest in the prayers of God's people.

Pearl Kauffman.

July 31, 1914.

Reist, Alta.

Greeting in the worthy Name of Jesus:—While meditating on the deep things of God I am constrained to say with Paul in Rom. 11:33; "Oh, the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." We feel still to praise Him for His goodness.

We are glad for the good interest taken in our annual Conference and in the results in the salvation of souls. We all wished we could have Bro. Shetler stay with us longer, but thanks be to God for the stay he made with us.

After Conference Bro. and Sister A. Biehn of Guernsey, Sask., on their way home spent Sunday with us, accompanied by Bro. and Sister Dan Frey of Carstairs, on a trip to visit their daughter near Alsask. We appreciated their visit very much and would say to brethren and sisters passing through, if you can spare the time, stop off and lend us a helping hand.

On July 14, wife and I and Master Freddie set out for a visit among brethren and sisters and friends in the vicinity of Alsask, Sask., which we enjoyed very much and we believe was appreciated by them. They said we were the first to come and see them. Who will be the next? We were glad to meet some north of Alsask whom we had never met before and enjoyed our visit and worship with them.

From 18-21 was spent with the brethren and sisters in the Acadia Valley, Alta., south of Alsask. Had services at the home of Bro. Norman Krempein, at which there were 35 present. We realized His presence as some said, "The preachers seem to know just what we need and how things go." May God bless those whose lot it is to be placed away out in this great prairie. May the light shine through them and may they stand the test, is our prayer.

Turning our thoughts to temporal things. We found no sickness. South of Alsask crops are almost an entire failure. Will have some feed. In these parts we may have half a crop. Weather is very dry, with such hot winds, but we will trust the Lord for all things. Some have had special meetings to pray for rain, but instead of rain they got spiritual showers.

Glad indeed to see Sister J. K. Detweiler able to walk around again.

On Sunday Bro. and Sister Ivy Wideman came into our midst for a few days to visit the brotherhood. Pray for the work at this place.

Yours in the Master's service,
I. Miller.

Aug. 1, 1914

Weaverland, Pa.

Dear Herald Readers, Greeting:—On Sunday, July 26, Bro. J. F. Bucher and wife of Gettysburg, Pa., came into our midst and stayed with us a fewd ays. Bro. Bucher preached in the morning at Weaverland, and in the afternoon at Adamstown. On Tuesday, July 28, we held our annual harvest meeting, when Bro. Daniel Kauffman preached the sermon. Text, Prov. 3:6: "In all thy ways acknowledge him, and he shall direct thy paths." We were plainly and forcibly reminded of our duties toward God and man. In the afternoon Bro. Kauffman filled an appointment at Metzlers and in the evening at Groffdale. Bro. Kauffman was accompanied by his wife, two sons, and little daughter.

On Tuesday evening Bro. Christian Strite of Hagerstown Md., filled an appointment at Goodville. May the seed sown spring forth and bring abundant fruit and build us together in charity, which is the bond of perfectness.

D. S. Wenger.

Aug. 3, 1914.

Lansdale, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord is still mindful of us in this part of His vineyard, blessing us with many blessings, both temporal and spiritual. The Lord willing, we expect to hold our annual harvest services at this place Aug. 15, thanking God for past blessings.

Bro. C. R. Strite of Hagerstown, Md., with his wife and his brother and wife, came into our midst and broke unto us the bread of life. Bro. Strite filled appointments in Bucks and Montgomery counties as follows: Doylestown, Blooming Glen, and Perkasie, July 26; Franconia and Souderton, July 27; Plain and Skippack, July 28. From here they left for Lancaster county. May God bless the brother as he goes forth declaring the precious truths of the Gospel.

Yours in His service,
Laura F. Fuss.

Aug. 3, 1914.

New Holland, Pa.
(Groffdale congregation)

Dear Herald Readers, Greeting in Jesus' worthy Name:—Since our last correspondence from this place one sister was received from another denomination several months ago. On Aug. 2 two were received by water baptism and two renewed their covenant with God. May they be bright and shining lights in the world and remain faithful till God shall call them home. Owing to the illness of our bishop, Bro. Benj. Weaver, Bishop Noah Landis was called to perform the ceremony on this occasion. The visiting brethren, C. R. Strite and Sanford Landis, were also present. The former preached an instructive harvest sermon on Aug. 1. We have been informed to praise God for the bountiful harvest and to give of our substance to promote His cause.

Bro. Daniel Kauffman preached a sermon for us on the evening of July 28, from the text, Jno. 5:25-28. These were all refreshing seasons and the believers at this place are encouraged to press onward in the service of the Master.

All Christendom should pray that the heavy war clouds now hanging over the land of our forefathers should speedily pass away.

From your brother in faith,
W. H. Benner.

Aug. 4, 1914.

The only good man to be found anywhere is the man who has been made good by the blood of Jesus Christ.—J. F. Bressler.

"Prove all things; hold fast that which is good."

There are some friends that we never should have had.—J. F. B.

Miscellaneous

"LIGHT IN THE CLOUDS"
Job 37:21

Sel. by S. E. Roth.

What is told thee in the darkness,
Speak it forth when it is light;
Show the patterns in the daytime,
That were woven in the night.

Let life's shadows form a background
For a vision, full of grace;
Keep the fire beneath the silver
'Till there's seen the 'Finer's face.

Let thy tears disclose a rainbow
When the light above doth shine,
Let Him polish in the workshop
Ev'ry jewel He calls "Mine."

Learn the songs He teaches nightly,
When soft silence holds her sway;
Thou canst hear the voice of Jesus,
Better then, than in the day.

When the winds and storms beat wildly,
Deeper strike the roots below—
Spreading branches then will strengthen;
Satisfying fruits will grow.

Thus our testings bring us triumphs;
Ev'ry sorrow, pressing down,
Gives us grace and gives us glory,
And we give to Him the crown.

L. S. P.

WHAT CAN THE SUNDAY SCHOOL DO TO INCREASE THE NUMBER OF EFFICIENT WORKERS?

By Della Schmucker.

For the Gospel Herald.

Then saith he unto his disciples, The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matt. 9:37, 38.

One great step toward increasing the number of efficient workers is to increase the number of genuine conversions. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (Jno. 15:5).

There are those who have a form of godliness but deny the power thereof. There is no change from the former life. Their profession is one and their life another. Jesus said, "Ye cannot serve God and mammon." Half-hearted service is not acceptable. Rev. 3:16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The world itself scoffs at the kind of religion that has only a form. The influence of a formal religious soul is very destructive. The greatest stumbling block in the Christian religion is unfaithful church members. This religion instituted by God is practicable. God never asks anything of us that we cannot do. Paul said, "I can do all things through Christ which strengtheneth me."

A decision day in the Sunday school may persuade some to better service. While each day should be a day for higher aspirations, this may be emphasized on some appointed day. Some cold and indifferent soul may be caused to put forth greater effort. The nonprofessing may also be persuaded to start for Christ.

We may use all the tact and talent we have, but without the aid of Christ and the Holy Spirit our work is of no avail. I Cor. 13:1: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

If method is emphasized too strongly the Sunday school becomes formal and chilly, and soon pupils drop out because there is not enough that draws them there. Christ should be the central figure in all teaching. Jno. 12:32: "And I, if I be lifted up from the earth, will draw all men unto me."

Better organization in some Sunday schools will help to increase the opportunity for workers. Better organization does not necessarily mean more organization. The amount of organization should be governed by the needs of the Sunday school that would be helped by more organization. Some classes are too large. These should be didived, for as many pupils as are in a class that many different natures the teacher has to deal with. By finding a teacher for each class more will have an opportunity to do something.

There are pupils who if given an opportunity to work will bring a talent to the surface which has been lying rather undeveloped because it has not been put to use. These workers are needed.

One plan which has been tried is to let some members of the class take turns in teaching their class and the regular teacher be a pupil. This may encourage them to do something. It also gives them a little practice and proves what they can do if they try. Often talent and ability is thus discovered.

A proper library in the Sunday school may also strengthen the pupils to work for the Master that would otherwise have been lost to Christ and the Church. A single book has helped to shape the destiny of many a soul. The mind wants and finds employment either good or evil. That is human nature. The wise man Solomon says, "As a man thinketh in his heart, so is he."

Because of the great amount of impure literature, pure literature must be brought before the people to counteract to at least some degree the influence of the former. This is neglected in many homes. Then the Sunday school must fill the place. The Bible should be the chief Book in the library around which all others cluster.

Only such books as help to gain a clearer knowledge of the Word should be found in the library, among which are commentaries, encyclopedias, books on church history, etc., by some able authors, which are of great help to the Sunday school teacher. Without a clear knowledge of the way of life the Sunday school teacher is surely incompetent. It has been said that a Sunday school teacher should know ten times more than he teaches.

Jesus said, "The children of this world are in their generation wiser than the children of light." The public school board looks for capable teachers. They must have thorough preparation before the education of pupils is entrusted in their care.

The public school teacher has to prepare mostly for the welfare of the pupil in this life, while the Sunday school teacher is to prepare his pupil for after life. How much more then should he be able to accomplish his great task, when he has the salvation and growth of souls in his care!

We are told the Spirit will bring all things to our remembrance, but we must know before we can be made to remember. In II Tim. 2:15 we find these words: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A teachers' training course should be given in each Sunday school. We have church institutions where such courses are given, but not all attend these schools. In a training course the characteristics of child nature are given, which are a great help to the study of child nature In order to be of the greatest help to his pupils, the teacher should know the position of the pupil, and his method of reasoning should be such that he may better draw him up where he should be. To do this needs the help of God and the Holy Spirit and on our part tact, talent, and our very best effort.

The teachers' meeting is also of great importance. A blessing may be received by each one who attends. New ideas and impressions on the lesson are received. The teaching can be made more uniform in each class. Each one is made stronger and goes before his class better prepared.

After all, at the bottom of all qualifications is geunine conversion. Our actions speak louder than our words. How can the teacher point out the way of life if he himself is not

acquainted with it? How can he warn sinners to flee from the wrath to come if he shows by his actions that he don't believe there will be any? Let us prove that Christianity is not only a subject to talk about but theg reat requisite for the future well being of the soul. Then the demand for efficient workers can more easily be met and effective teaching will not be so difficult.

Louisville, Ohio.

NO CHANCE AFTER DEATH

By Rudy L. Stauffer.

For the Gospel Herald.

We want to look at the subject from the Bible viewpoint. "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27). When a man closes his eyes in death, his eternal destiny is forever fixed and sealed. What is done is done, what is left undone is undone forever. Rev. 22:11. "As death finds us, eternity keeps us." Where the tree falls, there it lies. (Eccl. 11:3). The state is fixed. That ought to settle the view of another chance after death.

Death was a terrible awakening to the rich man. Luke 16:22, 23. He closed his eyes in his sumptuous home; he awoke in hell. What a fearful awakening! Out of the palace of pleasure into the prison of pain. No chance after death. He made preparation for no other world but this and we see his fate. As we go down to the grave, so we will stand before God. Some to everlasting life, and some to shame and everlasting contempt. Dan. 12:3. No repentance beyond the grave. Eccl. 9:10. In Jno. 5:29: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." A resurrection of the just and unjust. Acts 24:15. Peter speaks about the just and unjust. II Pet. 2:9. The "Lord knoweth how to deliver the godly (or the just) out of temptation, and to reserve the unjust unto the day of judgment to be punished."

The Scripture plainly states and teaches that there is no chance for the unsaved dead to repent. David speaking in Psa. 119:155 says: "Salvation is far from the wicked; for they seek not thy statutes." Psa. 9:17: "The wicked shall be turned into hell, and all the nations that forget God." Two classes of people; those that know not God and those that forget Him. No more chance after death, but "be turned into hell." Who shall be punished? "Those that know not God, and those that obey not God." II Thes. 1:8, 9. "In flaming fire, taking vengeance upon them."

It is the declaration from headquarters, the declaration of the Son of God Himself, that all who die unsaved of His grace and power suffer; and that there is no relief to that suffering. As death meets us, eternity keeps us. Hell is a terrible place—to find out too late that the Word of God is true. The rich man was in hell because he had refused to believe and obey, because he refused the testimony of God's written Word. Now and here is the time of salvation; now and here is the time of warning."

Paul says ignorance does not go very far. What God wants is repentance. Acts 17:30. Now is the time, today is the day. Now is the chance, not in the millennium. Ignorance will not excuse. Compare Matt. 10:15, Matt. 11:24, with Luke 12:47, 48. The greater the light, the greater the responsibility, and God will judge the world in righteousness. Psa. 9:8; 72:2; Gen. 18:25.

Now how dare these people come around and say that the unsaved dead will have a chance to repent during the millennium, when the Bible says they will not be resurrected till this is over? God's Word is true; it is settled in heaven (Psa. 119:89) and all combined powers of the devil, hell, world, and the International Bible Student's Association cannot change it. Let God be true.

People now-a-days see a man or read his writings. They think it looks and sounds real nice, and if it does not harmonize with God's Word they still hold on to it. Why? Three reasons: (1) It sounds good and right. (2) They have religion for a cloak. (3) The devil has them in his clutches. Now when our interpretation does not harmonize with the Bible, let us not do like Jehudi, who took a pen knife and cut out what did not suit his idea. But let us cut out our interpretations to fit God's Word (Jer. 36:23-32) or God will judge us all the more severely on the great Judgment Day. Let us heed the apostle Paul's admonition to Timothy: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:16). Now is the time to be saved, not after death.

Spring City, Pa.

If you are looking for some way in which you may help the good cause along, you might get the Gospel Herald into a few homes which up to this time have not welcomed it as a weekly visitor.

"Lead us not into temptation; but deliver us from evil."

"LOVE NOT THE WORLD"

Sel. by C. H. Musselman.

"Love not the world, neither the things that are in the world" (I Jno. 2:15).

"This is the victory that overcometh the world, even our faith" (I Jno. 5:4).

The Greek word **kosmos**, translated "world" in the above passages, means system, order, arrangement. Its force can be grasped readily when we know that it is the opposite of **chaos**, a word which has preserved its original meaning when carried over into English. It is the characteristic word in the New Testament for that mighty aggregation of spiritual forces of which Satan is the head, and of which fallen angels, demons, and lost men are the members. Hence it will not be out of place to inquire how nearly this system reaches to ourselves.

In pursuing our study it will be necessary for us to remind ourselves of Satan's real plan It is a popular misconception that he is trying to get men landed in hell. He is not. Neither is he there himself, nor does he wish to be there. Go there he must and his followers; but he is striving with all his might to put off that evil day as long as possible. His purpose as revealed in the Bible is to become the god of this earth and to establish himself here forever. And to do this he must get men to accept him as their leader, forsaking God and all that He has to offer them.

With this plan of its organizer in mind, the purpose of the **kosmos** system will be apparent. It is Satan's substitute for God's "Better Country." He would make this earth such a delightful place that men will be satisfied with it and with its would-be lord forever. He would banish from our sight all the sad results of sin; and have us delight ourselves in culture, refinement, and wealth, and all the pleasures that accompany them. For Satan, personally, is not the immediate cause of wretchedness and vice, though his system is. He would fain hide such results of the work of his emissaries. Himself the most beautiful and talented creature ever created, he delights even now in the cultured, the refind and the aesthetic; and it is by means of these things that he seeks today to lure men from God. (In our humble judgment this statement is probably overdrawn; but there is enough truth in it for the meditation of the thoughtful reader. —Editor.)

This, then, is the system against which John warns us, anything by which the world is made better apart

from God, and any attempt at the uplift of humanity that ignores God's only "way," His Son Jesus Christ.

Let us ponder over this a moment. It does not mean that everything which makes for the betterment of humanity is evil, but it does mean that it should be subjected to careful scrutiny in the light of the Spirit before we acclaim it as a thing in God's plan, and so worthy of the allegiance of Christians. Take a few prominent examples. Education, for instance, is a good thing in itself, a thing absolutely necessary for us; yet as given in the public schools and colleges of our land today its whole tendency is to make men independent of God. Hence our educational system as a system, must be a part of the kosmos. In its aims and organization it is anti-Christian. Nearly all our uplift movements, social service campaigns, etc., fall into the same class, since no matter how they may laud the man Jesus they ignore the Cross which is the only means of salvation. Even the temperance movement, noble as are its aims, falls into the same category when it seeks to make men sober without their hearts being made right with God. The more moral we make people without bringing them real salvation through Jesus Christ the more we establish them in the idea that they are independent of God, and the more we play into the hands of our arch-enemy. How he must smile as he sees the professing Church of Christ advancing his schemes with all her might!

"Love not the world." How solemn is the message in the light of the facts we have just been considering. The world has its mighty movements with their embracive propaganda, their cultured orators, their music and their show, and how prone are we to follow them. Oh, no, we would not dance, nor play cards, nor be seen in the theatre. We love to sing the songs of Zion as we draw our skirts aside that they may not be contaminated by the flesh. And yet how we estimate success by numbers, how we delight ourselves in men.

Beloved, may we not find here some cause of our weakness before God? Do we not at times feel the attraction of the glittering religious pageant, the wish to be numbered with those who seem to be accomplishing things, the temptation to forsake our old-time faith for the attractive money-making methods of modernism? Not to such are we called. Ours is to follow the early Christians as, equipped only with the Gospel message and a faith that always lead them forth to triumph, they carried the story of the Cross to the ends of the earth. Ours is to know the fellowship of the sufferings of Christ as, despised and rejected of men, He took His lonely way to Gethsemane and Calvary. The world could not understand Him then, nor can it understand us now if we follow Him. But are we really doing so? Let us examine ourselves.

"This is the victory that overcometh the world, even our faith." It is gripping God, not His instruments, that will bring us through more than conquerors. Victory means battle, trial, temptation. We can not know it apart from these. But "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." May we, by His grace, "Keep ourselves unspotted from the world."—James H. Allen, in The Alliance Weekly.

Berne, Ind.

MISSIONS

(Continued from page 317)

outnumber the men. After this until the age of sixty male predominance again occurs.

The explanation of these curious fluctuations in the number of women is contained in two words—neglect and abuse. Although the actual murder of girl babies is said to have ceased, they are not wanted by parents, receive little care, and are not regretted when they die. Secondly, if they survive, they are married, usually to more or less mature men, almost as soon as the cradle is outgrown. The recent census showed no less than 302,425 girls less than six years of age already married—and 17,700 of these were widows condemned to perpetual widowhood by Hindu custom. Of the ten-year-old girls, two and a half millions were married, and of those sixteen years old no less than 9,412,642. There were but three and a half million boys at this age married. While these early marriages are especially prevalent among the Hindus, the Musselmans also practice them. The result of this is that there are very few spinsters in India. Of the women between 25 and 30, but 309,000 were unmarried.

These figures are unusual in many ways. They show the terrible mortality among the women caused by neglect and early motherhood. But they also indicate that despite this handicap the women outnumber the men at the age period between 25 and 30, and also after 60 is reached. The explanation of this fluctuation is not obvious.—Presbyterian Banner.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

FAMILY CIRCLE

(Continued from page 318)

Alger and Henty books, who spend late hours in reading them and who are found weeping over the woes of the hero of such trashy novels. Once after having had such a taste for such books (I am told and I fully beieve it) your taste for other good and pure literature is gone. First, I would say—form a permanent and carefully guided reading habit which should consist of some well selected books of prose and poetry. Several good biographies of great men and women; several essays and books of descriptive narrative, as books of nature and travel should be read as well as the best books of lyric and epic poetry. The "girl books" will be found in the ideal girl's library—"What a Young Girl Ought to Know" (which can be read at the age of twelve), and "What a Young Woman Ought to Know." You can generaly pick out the girls who are readers of these safe, sane and pure books.

Ruskin and Carlyle tell us, "Read all other books, philosophy, poetry, history, fiction; but if you would refine the judgment, fertilize the reason, wing the imagination, attain to the finest womanhood or sturdiest manhood, **read the Bible,** reverently, and prayerfully until its truths have dissolved like iron into the blood." Thus we see that girls who have these virtues of honesty, temperance, perseverance, patience, sympathy, sobriety, cheerfulness, thoughtfulness, hospitality, charity, kindness, purity, and industry, etc., most perfectly developed are the most deserving of the name—"Ideal Girls." Gal. 5:22, 23.

Millersvile, Pa.

MISSION MEETING REPORT

The 75th Quarterly Meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., July 29, 1914.

Devotional, John Sauder.

Moderator, B. Lehman Kraybill.

The program was as follows:

Harvest Sermon. Bishop Peter R. Nissley.

The Purpose of Church Membership. I. B. Good.

Working for the Master. David L. Landis.

Victory over Spiritual Indifference. Daniel Kauffman.

Blessings of Faithful Service. John H. Mosemann.

Short talks by John McCullough and C. M. Brackbill.

Among the miscellaneous business Arthur T. Moyer gave a report of the Sunday school and industrial work of the Welsh Mountain Mission, and Supt. Mellinger made an appeal to lift the debt of the Lancaster Mission.

Contributions, $224.61.

The following are a few thoughts presented:

We have been reminded that the husbandman who expects a harvest will first break up his ground and cultivate it till it becomes a proper seed bed, then selects the best seed, cleans it well, and distributes it evenly, also makes preparation to keep any enemy out that may want to enter to destroy the same. Then to trust to God for the sunshine and the showers, to germinate and develop the same to maturity. After that it is our duty to enter the house of worship to render thanks to Almighty God for the same.

We become accustomed to have things come our way and forget our gratitude to God for the many blessings He bestows upon us.

Needs are manifest everywhere, both temporal and spiritual, and we need to go where the need exists.

The Church is a body of believers in Jesus Christ and was organized by Him.

Unless Christ has given us a new name, our church membership will not amount to much.

We need to take the Word of God as it is, and not to interpret it to suit our own hobbies.

The Church is not for the loaves and fishes, or any self interest, notoriety, or power whereby we may accumulate wealth, but the place we assemble to receive food for the soul, to be edified spiritually from one another—that we may be of some use or service in it.

The Church needs us and we need the Church.

We are sometimes willing to save but not willing to seek.

Has the community been bettered by our living in it?

Sad, sad if we do not want father or mother in the home, and send them away from it to be kept.

The body of Christ is hampered because of the inactivity of its members.

Unconscious work will be rewarded.

We cannot work cheerfully for the Master unless we love Him. If we work only for reward we will neglect the work.

As arrows are in the hands of a mighty man, so are children in their youth.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Indifference is another word for "I don't care."

Opposition cannot fight us down as long as the power of God is with us.

Victory cannot be achieved by dreaming about it. It requires active work.

The hardest people to reach are those that are lukewarm.

Not one of us but what has a tinge of indifference about us, the remedy is Matt. 6:33: "Seek ye first the kingdom of God and his righteousness."

First faith, then much faith, then more faith, and then unbelief will stand between us and perfect faith, faith will solve many problems in the Church of God.

As soon as we substitute reason for faith, our faith is dead, and as soon as we have the faith we ought to have, we will wear his armour according to Eph. 6:13-17.

If we sow bountifully we shall reap bountifully, and if we expect large returns from the Lord, we must make large investments. The sufferings of this world are not to be compared to the glory that shall be revealed.

We have been bought so that we might be servants in His kingdom. Not only those who go to fight the battle, shall receive the reward, but also those who stay at home. Can God depend on you?

Henry Hershey, Secy.

REPORT
Of Bible Conference Held at Fairview Mennonite Church near Surrey, N. Dak., July 22-24, 1914

For the Gospel Herald.

Organization: Mod., I. S. Mast; Chor., Alphaeus D. Yoder; Secys., R. E. Myers, Barbara Yoder; Query Mgr., D. F. Miller; Instructor, S. G. Shetler.

Subjects treated: **Regeneration, Consecration, Sanctification, Evils of the Tongue, Education, Worldly Gatherings, Heaven, Woman's Sphere.**

Sermon each evening during the week by S. G. Shetler.

In connection with the conference ordination services were also held. Bro. Shetler preached a sermon on qualifications for the ministry on Wednesday morning after which votes were taken resulting in three brethren voted for. On Thursday evening Bro. Shetler preached the ordination sermon, using various texts referring to the casting of lots, duties and obligations of the ministry, etc. At the close of the servces the lot was cast and by the laying on of hands Bro. Levi S. Glick was ordained to the ministry, Bishop I. S. Mast giving him his charge. The services were very solemn and impressive. May the Lord bless this work to His glory and the upbuilding of the Church of Jesus Christ here below.

Following are a few of the many precious thoughts given during the meetings:

Regeneration is the work of God in the heart. Observance of all the ordinances are results of it.

The Spirit of God makes men stand up and glorify God. The spirit of devils makes men foam at the mouth and act disorderly.

We were all redeemed long ago by the blood of Christ, but regeneration must take place ere we can be the child of God.

Regeneration is God's part Consecration man's.

The Christian's happiness is the only true happiness. The true child of God will be persecuted but never forsaken.

We know not what may be our last words. May we guard our speech therefore.

Take every man to be an honest man until he proves himself otherwise.

The root of nearly all contentions can be traced to a lie.

Some of the evils of the tongue are: flattery, evil surmising, a false report, foolish talking and jesting, debating foolish questions, whispering, tale-bearing, bearing false witness, cursing, lying, etc.

The Father is the Author of
The Son is the means of Regeneration.
The Holy Spirit is the life of
The Word the seed of

Secys.

REPORT
Of the Tenth Annual Sunday School Conference of the Mennonite Church of North Dakota, Held at the Fairview Church near Surrey, N. Dak., July 20, 21, 1914

For the Gospel Herald.

Organization: Mods., L. A. Kauffman, I. S. Mast; Secys., R. E. Myers, Barbara Yoder; Chor., Alphaeus Yoder.

Devotional exercises were conducted by D. B. Kauffman.

What Should be the Object of a Sunday School Conference? D. B. Kauffman.

Sermon. S. G. Shetler. John 6:2, 26, 36, 41,52, 66, 14, illustrating different classes of followers of Christ.

The Sunday School and Its Purpose. L. S. Glick, A. C. Ogburn.

Sunday School Officials. (1) **Supt.,** Addie Woodiwiss, L. A. Kauffman; (2) **Teacher,** Joe Kauffman; (3) **Chor.,** Ella Glick.

How Unify Their Efforts? Barbara N. Yoder, Jason Miller, Ira Yoder.

Arranging of Classes. Robert Myers, A. A. Kauffman.

The Importance of Prompt and Regular Attendance. D. F. Miller, D. B. Kauffman.

Talk to the Children by S. G. Shetler on the subject of Hearts. Illustrating steps from pure to impure.

Sunday School Pupils and How to Win Them. Thomas Yoder, S. G. Shetler.

How Create a Greater Interest in the Study of the Lesson. Matilda Leichty, Silas Hertzler.

The Sunday School Pupils' Opportunity of the Day. Milo Kauffman, I. S. Mast.

In the evening a workers' meeting was conducted by Bro. Shetler, followed by a sermon, using a number of references illustrating what a very small and insignificant thing may amount to if God's blessing rests upon it.

Some gleanings:

Object of Sunday school meeting should be to strengthen the workers in the cause, unify their efforts, fortify against the wiles and intrigues of the enemy. To receive blessings we must open our hearts one to another, giving our experiences, trials, and problems, and helping each other to find remedies for them.

The influence of Sunday schools will never be known until eternity. Sunday school is a reformer of society.

Superintendent alone cannot make a good Sunday school. He must have the co-operation of all in the school.

A great deal of the interest of the Sunday school depends upon the singing. Hymns should be suitable to the lesson, sung with spirit and understanding.

The Sunday school is a department of the Church of Christ in which the Word of Christ is taught for the purpose of winning souls to Christ and strengthening those in Christ.

As children are great imitators we should walk through life worthy of imitation.

If there is no weekly workers' meeting a good idea would be for the superintendents and teachers to meet one-half hour before time of services and go over the lesson so that their efforts might be more unified.

An aimless life is a fruitless life.

We must set our aim according to Gospel standards.

Our Christian parents expect something of us. Let us so live as not to spoil or disappoint their expectations.

Get all the men interested and the boys will also be interested, as boys will always follow men.

To be an efficient and interesting teacher we must be a careful, prayerful student of the Master Teacher above.

Secretary.

One of the greatest works before us is to get the people to have faith, a living faith.—David Landis.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

June, 1914

Evangelizing

Carver Cong., Mo.	$ 1.00

General Fund

Freeport Cong., Ill.	$ 37.62
Wayne-Stark-Medina Co's., O., S. S. Conference	35.26
East Union Cong., Ia.	19.10
East Fairview S. S., Neb.	27.12
Sugar Creek Cong., Ia.	28.44
Eastern A. M. Conference held near Archbold, O.	130.00
Ohio S. S. Conference	104.57
Logan & Champaign Co's., O., Mission Meeting	146.10
West Union Cong., Ia.	41.60
A. M. Fairview S. S., Ore.	8.00
Beech Cong., Ohio	21.50
Total	$598.31

India Missions

Milton L. Neff	$ 5.00
Sterling Cong., Ill.	22.25
A Bro. and Sister	13.20
Pleasant Hill & Oak Grove Cong's., O.	66.00
Zion Cong., Oreg.	10.00
Orrville Mennonite Cong., O.	10.19
Belleville A. M. S. S., Pa.	15.00
Friends in Philadelphia Cong., North Lima, O.	20.64
Peter D. Schertz	15.00
Mattawana A. M. S. S., Pa.	20.00
From Souderton, Pa.	9.00
Youngstown Cong., O.	17.93
	3.27

For Microscope

Katie Slabaugh	1.00
Solicited by Florence Cooprider:	
Harmony Cong., Ill.	15.13
Cong. at Gridley, Ill.	12.00
Delavan, Ill.	11.20
Noble, Ia.	10.00
Tiskilwa, Ill.	7.00
Roseland, Nebr.	5.83
Cullom, Ill.	5.00
Tremont, Ill.	5.00
Morrison, Ill.	5.00
Eureka, Ill.	5.00
Freeport, Ill.	5.00
Kalona, Ia.	5.00
Hesston, Kans.	5.00
Canton, Kans.	5.00
Newton, Kans.	5.00
Inman, Kans.	5.00
Sister Oyer's S. S. Class Harmony S. S.	7.00
Hesston Student Volunteer Band	5.00
Sterling Sewing Circle	5.00
J. S. Shoemaker	5.00
Mission S. S., Hesston, Kans.	2.78
Prayer Meeting Circle, Souderton, Pa.	1.50
A Classmate	.25
Total	137.49
Total	$465.97

Widows' and Orphans' Fund

Salem S. S., Wooster, O.	$ 3.35

Leper Asylum

Friends in Philadelphia	$ 10.00

Native Workers' Support

A Bro. & Sister, Kans.	$ 6.00
Logan Co., O., Sewing Circle	4.00
A. R. Eschliman's S. S. Class	3.00
A Bro. & Sister, Wooster, O.	60.00
Salem S. S., Wooster, O.	2.00
Sewing Circle, Martinsburg, Pa.	20.00
Minnie Campbell	2.00
Total	$129.00

Missionary Support

Logan Co., O., Sewing Circle	$ 2.90

Bible School, India

Myrtle & Irene Springer	$ 5.00

Chicago Missions

Willow Springs Cong., Ill.	$ 24.27
Waldo Cong., Ill.	42.65
G. G. Marner	5.00
D. P. Springer	3.00
Mrs. Mary Nafziger	20.00
Mary Nafziger	10.00
Val. Nafziger	2.00
Christ Egli	1.00
Mrs. Kauffman & Daughter	2.00
——— Springer, Ill.	1.00
Ill. S. S. Conf.	97.31
Juanita Deffenbaugh	2.00
Roanoke S. S., Ill.	11.50
Peter D. Schertz	10.00
Visitors	2.00
Mennonite S. S., Goodfield, Ill.	13.50
Total	$247.23

Ft. Wayne Building Fund

J. C. Leaman	$ 5.00

Kansas City Mission

Carver Cong., Mo.	$ .50

South America Pledges

Per Eli H. Kenagy, Belleville, Pa.	$ 20.00

Orphans' Home

Alma & Malinda Camp	$ 1.10

CANADIAN TREASURER

India Missions

Wanner Cong.	$ 15.59
Mary Ann Snider	10.00
M. C. Cressman	15.85
Total	$ 41.44

Toronto Mission

Connestoga Cong.	$ 36.00
Latschar Cong.	11.35
Total	$ 47.35

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

General Fund

Clear Spring Cong., Md.	$ 11.05
Brethren in Md.	6.25
Total	$ 17.30

India

Kinzer S. S.	$ 8.71
Mrs. Geo. Landis	5.00
A Bro., Rohrerstown	20.00
Maple Grove Bible Class	23.00
Total	$ 56.71

Leper Asylum

Susie Landis	$ 5.00

South America Pledges

Unknown. Left at Musselman Bros. Office	$ 10.00
Total for month	$ 89.01

IND.-MICH. MENNONITE MISSION BOARD

India Mission, General

Polly C. Mishler	$ 1.00
Elkhart Cong.	24.50
Elizabeth Leatherman	5.00
Holdeman Cong.	1.00
Howard & Miami Cong.	17.41
Total	$ 48.91

India Missionary Support

Clinton Brick Cong.	$ 8.05

India Bible Women

Clinton (A. M.) S. S.	$ 2.00
Elkhart S. S. Class	1.00
Total	$ 3.00

India Native Worker

A Sister	$ 5.00

Chicago Missions

A. R. Miller	$ 1.00

Old People's Home

Goshen Cong.	$ 4.80

Rural Mission Fund

Clinton Brick Cong.	$ 8.50
Barker Street Cong.	4.12
White Cloud Cong.	4.03
Fairview Cong. — Bible Reading	14.75
Mrs. Elizabeth Yoder	5.00
Olive Cong.	18.16
Barker Street Cong.	4.70
Nappanee Cong. (Men.)	13.41
Total	$ 72.67

Ft. Wayne Mission

Middlebury Cong.	$ 15.40
A. R. Miller	1.00
Holdeman Cong.	5.60
Total	$ 22.00

Ft. Wayne Building

J. H. Bontrager	$ 10.00
Fanny Garber	2.00
I. W. Gnagy	5.00
O. J. Hooley	5.00
A Brother	1.00
Warren C. Shaum	10.00
Samuel Metzler	10.00
Leander Garber	1.00
Sarah Mullet	3.00
Sarah Shantz	5.00
Fanny Shantz	5.00
A Bro., Howard Co.	5.00
Henry Garber	2.00
Total	$ 64.00

General Fund

Forks Cong.	$ 18.18
Annual Meeting (Clinton Cong.)	17.00
Bowne Cong.	10.88
Holdeman Cong.	30.97
Clinton Brick Cong.	18.00
Total	$ 95.03
Total for the month	$342.46

KANS.-NEBR. MISSION BOARD

Missionary Support, India Mission

Missionary Support Band West Liberty S. S.	$ 7.00

Lydia Ellen Schertz, India Mission

Pennsylvania Cong.	$ 1.00

India Missions

Hesston Cong.	$ 60.60
La Junta S. S.	15.37
Pleasant Valley S. S.	11.47
Catlin Cong.	13.00
Pennsylvania Cong.	4.50
Pleasant Valley Cong.	10.00
West Liberty Cong.	8.00
Protection Cong.	.50
Spring Valley Cong.	11.75
Brandon Cong.	.10
Total	$135.29

Chicago Missions

Catlin Cong.	$ .50
Pleasant Valley Cong.	2.50
West Liberty Cong.	4.00
Spring Valley Cong.	1.50
Total	$ 8.50

Old People's Home

Catlin Cong.	$ .50
Pleasant Valley Cong.	1.50
West Liberty Cong.	2.00
Spring Valley Cong.	.50
Brandon Cong.	.25
Total	$ 4.75

Orphans' Home

Caltin Cong.	$ 1.00
Pleasant Valley Cong.	2.00
West Liberty Cong.	3.00
Spring Valley Cong.	1.25
Brandon Cong.	.50
Total	$ 7.75

Kansas City Missions

Spring Valley S. S.	$ 23.00
Catlin Cong.	3.80
Pennsylvania Cong.	28.00
Pleasant Valley Cong.	4.00
West Liberty Cong.	7.00
Spring Valley Cong.	4.00
Brandon Cong.	.55
Total	$ 70.35

Kansas City Argentine Mission

Pennsylvania Cong.	$ .50

Evangelizing Fund

Catlin Cong.	$ 5.00
Pleasant Valley Cong.	3.00
West Liberty Cong.	3.70
Spring Valley Cong.	.50
Brandon Cong.	.50
Total	$ 12.70

Home Support Fund

Catlin Cong.	$ 3.25
La Junta Cong.	16.77
Pennsylvania Cong.	.50
West Liberty Cong.	5.00
Pleasant Valley Cong.	.50
Protection Cong.	2.50
Brandon Cong.	.20
Total	$ 28.72

Home Missions

Pleasant Valley Cong.	$ 1.50

For Bro. & Sister Egleson Support

Pleasant Valley Cong.	4.50

West Liberty Cong.	9.00
Spring Valley Cong.	10.00
Larned Cong.	1.80
Total	$ 25.30

Incidental Fund

Pleasant Valley Cong.	$ .50

Miscellaneous

Larned Cong.	$ 10.20
Catlin Cong.	.50
Spring Valley Cong.	11.10
Total	$ 21.80
Total for month	$325.66

LOCAL INSTITUTIONS

Canton Mission

C. K. Brenneman, Supt.

Trinity Reformed Missionary Society	$ 1.00
A Sister	1.00
H. H. Summer	5.00
Sarah Lehman	1.00
Edith Roth	1.00
A. N. Hostetler	5.00
Martins Y. P. B. M.	6.00
Total	$ 20.00

Ft. Wayne Mission

B. B. King, Supt.

Bro. Musselman	$ 5.00
Bro. Roth	5.00
Sister Roth	1.00
J. M. Bear	5.00
West Liberty, O.	10.00
A Bro.	2.00
S. S. Meeting, Topeka, Ind.	3.83
Total	$ 32.83

Kansas City Missions

J. D. Mininger, Supt.

Allan Good, Asst. Supt.

Bro. Showalter	$ 7.50
John Clausen	1.00
John Detweiler	.95
Sister Koppenhaver	3.00
Daniel Harding	1.10
Dan Hershberger	1.00
West Zion Cong., Alta.	16.00
Bro. Becker	.50
Bro. Snyder	.50
Daniel Graber	5.00
Minnie Campbell	1.00
Willis Yoder	1.00
Lower Deer Creek S. S.	29.25
S. S. Conf., per Mrs. C. K. Erb	21.50
Total	$ 89.30

Toronto Mission

Visitors	$ 2.00

Nampa Mission

F. H. Hostetler	$ 10.00
Associated Charities	15.00
Rent	6.00
Total	$ 31.00

Orphans' Home

A. Metzler, Supt.

R. B. Metzler (collected)	$ 10.00
Sister, Dalton, O.	5.00
Visitors, Fulton Co., O.	4.00
Uriah Miller	2.00
Special Support	312.74
Total	$333.74

Sanitarium

J. M. Hershey, Supt.

Hospital Fees	$ 89.22
T. T. Woodruff	100.00
P. J. Shank	5.00
Sanitarium S. S.	17.00
Young Sisters, Bethel Cong., Mo.	2.50
Total	$213.72

Youngstown Mission

T. K. Hershey, Supt.

Mart Eshleman	$ 2.00
Henry Eshleman	.25
Rent	20.00
Visitors	1.00
Clay Miller	6.80
Jacob Summers	1.00
J. S. Lehman	1.00
Mary Amstutz	1.00
North Lima S. S.	10.00
Total	$ 43.05

India Missions

M. C. Lapp, Supt.

Missionaries, Personal	$ 10.00
D. S. Weaver	250.00
Total	$260.00

Home Mission, Chicago

A. H. Leaman, Supt.

Tremont Cong.	$ 21.64
Sister Roth	5.00
Total	$ 26.64
Total for month	$3377.48

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Married

Miller—Shantz.—On Sunday evening, July 26, 1914, Bro. Levi Miller of Kalona, Iowa, and Sister Mary Shantz of Hydro, Okla., were united in marriage, Bro. John Johns of Hydro, officiating. May God richly bless the union.

Obituary

Good.—Mary Ann, widow of Jacob B. Good, was born July 31, 1837; died in Allegheny, Berks Co., Pa., July 29, 1914; aged 76 y. 11 m. 29 d. Buried at the Allegheny Mennonite Church. Her husband preceded her 35 years ago. Her sickness was infirmities of old age, but was rather sudden. One daughter survives her. She was a member of the Wisler branch. Services by John Kurtz and John W. Weaver from Rom. 14:7, 8. Peace to her ashes.

Moyer.—Emma Matilda, wife of Jacob H. Moyer, was born May 31, 1856; died at her home at Blooming Glen, Pa., June 29, 1914; aged 58 y. 1 m. 26 d. She was as well as usual, being about her daily duties, when she was suddenly overtaken by death due to heart failure. The family was greatly shocked as she seemed unusually cheerful that day, having prepared supper and called the men who were not quite ready at that time. So she went to do up her wash which she had ironed, when she was stricken and was found lying on her face in the washbasket, again reminding us of the uncertainty of life. She was a member of the Mennonite Church at Blooming Glen. She was the mother of 10 children, 8 of whom are living, 2 having preceded her more than 30 years ago. She was very much devoted to her family, always trying to work to their best interest in every way, and we have this consolation that she is now resting from her labors. She is also survived by her mother and two brothers and two sisters.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Detweiler.—Arie (Hartzler) Detweiler was born Dec. 22, 1828, in Mifflin Co., Pa.; died at the home of her daughter, Malinda Yoder, in West Liberty, Ohio, July 30, 1914; aged 85 y. 7 m. 8 d. She was married Jan. 12, 1853, to Jacob Detweiler. To this union were born 5 sons and 4 daughters. Her husband died Aug. 22, 1894, and 1 son and 2 daughters preceded her to the spirit world. She leaves to mourn her loss 4 sons, 2 daughters, 19 grandchildren, 8 great-grandchildren, and an aged sister, Elizabeth Zook. She with her husband moved from Mifflin Co., Pa., in 1857 to Logan Co., Ohio, where she spent the greater part of her life. She united with the Amish Mennonite Church when a young woman and has been true to her faith, through all her trying hours as well as joys. She was a faithful wife, kind and loving mother, very patient, always working for the needs and comfort of her family, ready to lend a helping hand in time of need. About 12 years ago she became unable to attend to her daily duties. Since then she has been living with her children who have kindly taken care of her until her death. Funeral was held Aug. 1 at South Union Church, conducted by J. J. Warye and A. P. Yoder. Interment in the cemetery near the church.

"The golden gates were open wide,
A gentle voice said, 'Come,'
And angels from the other side
Welcomed our mother home."

A daughter-in-law.

We must answer in the great day of accounts for every idle word, but we must also answer for every cowardly or indifferent silence as well. Sins of omission will be punished as well as sins of commission.—Western Recorder.

ANNOUNCEMENT

The fall term of Goshen College will open on Sept. 9. The past year has been a record breaker in several ways. In all there were registered 408 students. The coming year promises more than last year. Catalogues are ready for mailing. Full information is given concerning courses in College, Academy, Bible, Business, Music, Normal, Shorthand and Typewriting, Agriculture, and Domestic Science.

If you are coming this Fall it is time now to engage room in dormitory. Special Bible Term bulletins are ready. For further information write Paul E. Whitmer, Dean, or John E. Hartzler, President, Goshen, Ind.

ANNOUNCEMENT

Orders for BIBLE DOCTRINE can now be filled promptly as the first lot of finished books has just come from the bindery. This book should be in every Mennonite home and in many others. Prices are as follows:

Cloth, postpaid,	$1.50
Half Leather, postpaid,	2.00
Full Leather, Postpaid,	2.50

For full particulars and agents terms address,

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

ANNOUNCEMENT

The new catalogue of the Hesston Academy and Bible School is being sent out. It gives a description of the five courses of study offered by the institution—Academic, Normal, Bible, Music, and Preparatory. It outlines the work and expenses of the various departments. It contains a list of all graduates and former students. It gives information concerning the literary and religious activities of the school. It will be found interesting to all concerned in the subject of clean education. Drop a card for a

Items and Comments

The present number of native Chrstians in China is estimated at about 470,000 Among the workers listed are 5,452 foreign missionaries, 548 ordained pastors, and 5,364 unordaned workers.

From the 1914 Year Book of the Congregational Church it is learned that during the year there has been an addition of 32 congregations and 7,177 members to that denomination. The total membership of the denomination is 750,193.

Does it pay to be a Christian Scientist? Evidently the founder of the cult, Mary G. Baker Eddy, thought so. Starting in a poor woman, she had to her credit the vast sum of $2,590,632 when she died—according to the final accounting of her executor.

The nation mourns the death of the wife of President Woodrow Wilson, who passed from time to eternity in the afternoon of Aug. 6. She was widely known for amiable qualities and especially loved for her friendship for the poor. This was the first death of the kind in the White House since 1892, when Mrs. Benjamin Harrisoon passed away.

The strength of the Salvation Army is apparent when it is remembered that in the recent World Congress of that organization in England there were present about 4,000 delegates representing 45 nations and speaking 23 different languages. This great organization was built up mainly in the life-time of its founder, William Booth, who died a few years ago.

At this writing the European war is being pushed with all the energy of which the warring nations are capable. To strike quick and hard is the policy of the nations involved. Unexpectedly to most observers, the scene of the most terrific fighting so far has been Belgium. Germany violated the neutrality of that country, expecting to be unopposed in its march through Belgium into French territory. After a week of terrific fighting during which many thousands of the Kaiser's troops were slain, the German hordes have finally succeeded in capturing Liege, hoping to crush Belgium before the French and British armies can be rushed to the scene of fighting. So far the conflict has the following nations opposed to one another: Austria-Hungary, Germany, and Bulgaria against Servia, Russia, France, England, and Belgium, with Turkey as a probable ally of Germany, and Holland, Greece, and Portugal as probable allies on the other side. A commendable attitude is taken by Italy, which is trying to maintain an attitude of neutrality in spite of threats from its former allies. Though the fighting has been severe in many places, the censored news stands in the way of accurate information, and the common conviction is that it has scarcely begun with the end not in sight. "The crime of the centuries," is the judgment of thoughtful men concerning it.

The soldier in an army is required to yield implicit obedience to all the orders of the head of the army. And, my friends, is it any less important, as soldiers in God's army, to yield promptly to all His orders to us?—J. H. M.

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Lord willing the Mennonite and A. M. Sunday School Conference for the states of Indiana and Michigan will be held this year at the Holdeman Church near Wakarusa, Ind., Aug 19-21.

Parties coming from the east on the Wabash can stop at Wakarusa at 8:35 A. M. and from the west at 5:30 P. M.

Those coming by rail will please write the brethren D. S. Culp or Samuel Dintaman of Wakarusa, Ind. A cordial invitation is extended to all.

Southwestern Pennsylvania

The Annual Conference of the Southwestern Pennsylvania Conference District will be held at Scottdale, Pa., Aug. 27 and 28, 1914. The Sunday School Conference precedes the Church Conference and begins in the evening of Aug 25, continuing all day on the 26th.

A hearty invitation is extended to all. Those expecting to come to the conferences will confer a favor by notifying Bro. H. F. Reist, Scottdale, Pa., of their intention to do so.

For further information address Aaron Loucks, Scottdale, Pa.

Yours for the cause,
Wm, C. Hershberger,
Secretary.

Missouri-Iowa

In accordance with the decision of a committee appointed by conference, the time of meeting of the Missouri-Iowa Conference will be as follows:

Sept. 1 and 2.—Sunday School and Mission Board Conference will be in session.

Sept. 3 and 4.—Regular Church Conference will be in session.

The District Mission Board will hold an executive session on Tuesday immediately after the afternoon session of the Sunday School Conference, and an open session on Wednesday afternoon.

We will meet with the brotherhood at Cherry Box, Shelby Co., Mo.

All our workers are urged to be present at all the sessions. Brethren and sisters from other districts are also cordially invited to come and assist us.

Those coming from the East, West, or South can now reach Cherry Box via the new R. R. from Shelbina. Those coming from the North will be met at Atlanta. To announce your coming, or for further particulars, write to L. J. Johnston, George Bissey, or J. G. Detwiler, Cherry Box, Mo.

J. R. Shank, Secy.

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

The duty of the Church is to obey God's Word in all things.—J. H. Mosemann.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan. Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THU RSDAY, AUG. 20, 1914 (Gospel Witness Established 1905) No. 21

EDITORIAL

"The Lord reigneth; let the earth rejoice."

Other things being equal, our power is measured by our faith in God.

Our editorial of last week on "The Wedding Feast" was printed a week too soon. Read it again.

The recent bountiful showers with which God has blessed many sections that were in need of rain are another reminder that it takes the blessings of the Almighty to make human efforts fruitful.

This is the time of the year when we need to know by experience what it is to have the joy of the Lord that we be not tempted to take pleasure in things that rob us of this soul-satisfying joy. "S(he) that liveth in pleasure is dead while s(he) liveth."

In this number of the Gospel Herald Bro. Metzler has something to say about church ordinances. As he says, too many people look only to form, hence these ordinances are not appreciated as they should be. There is not one of them that has not been conceived in the wisdom of the Almighty, and therefore commands our fullest reverence and obedience.

Can any one doubt that if the same intense interest and zeal described by Bro. E. J. Berkey as existing among the people with whom he has been laboring were possessed by all Christian people that much more would be accomplished in the work of the Lord than there is? Remove INDIFFERENCE from the Church, and BLINDNESS will soon disappear from the world.

In this number of the Gospel Herald Bro. A. H. Leaman begins his series of articles on the work of the Sunday school. As he says, the local conditions surrounding the several schools are so different that many of his suggestions can not be applied to all schools. But it will be helpful to read his articles carefully, and put into practice such suggestions as may be helpful and practical in the school with which you are connected.

Assurance.—Another one of those strong, touching, helpful, penetrating articles on this subject appears on another page of this issue. It is a summary of the discussions on Assurance which we published several weeks ago. Of course you will read the article—but may we ask more. Let each one of us put ourselves upon the witness stand and see how we appear in this search-light from God's Word. And there is no need for any of us to give a single part of the article away. There is enough to go around and each of us take the full force of the searching investigation which the message bears. Lord, help us to place ourselves under the search-light of Thy Word frequently, and give us grace to apply the full Gospel truth to ourselves.

A young mother, writing of the happy day when she accepted Christ as her Savior, adds: "As years have passed away and I am now the mother of three darling daughters, I feel more than ever like committing my all to Him who is able to help me resist temptations to bring them up in worldly ways. That God may work through me in performing the duties of teaching my children; that I may follow closely the advice of the blessed mother that God gave me (Oh, that I could be as loyal as she was!) and that I may always be willing to be used to the glory of God, is the prayer of your unworthy sister in Christ." This is the prayer of every true mother. Our sister is fortunate in having a mother to whom she can look as a model. A heavenly benediction rests upon all mothers who recognize the sacredness of their station and who commit their all to Him who is able and willing to keep both them and theirs.

Conferences.—The first of our conferences to meet this year is the Southwestern Pennsylvania, which meets at Scottdale next week. The next will be the Missouri-Iowa, which is to meet at Cherry Box, Mo., the week following. Other conferences will be held later, as announced on the last page of the Gospel Herald. These meetings are of great importance, as they put our shepherds and other workers into vital touch with great problems confronting the Church, and serve to strengthen and unify the work and the workers. Naturally, we love to see these meetings well attended, as a large attendance means that a larger number of workers will get a more intelligent view of the situation before us than they would if they remained away from Conference. Equally important is it that those who do attend do so in a serious, meditative, prayerful frame of mind. Conferences are no place for light-mindedness, levity, "having a good time" socially, as that term is commonly understood. Those who come there in that frame of mind serve as a wet blanket to the spiritual fervor which should characterize all conferences, unless they get converted and sober up immediately when they arrive at the meeting. Let our united prayers ascend continually that God may bless these meetings to the strengthening of Zion and the ingathering of many souls.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ASSURANCE

By J. M. Shenk.

For the Gospel Herald.

I am glad for the hearty response which the question, "How do I know that I am a child of God?" has met. I will also add a few thoughts as a reply in a general way to the answers received both through the Gospel Herald and privately.

Yes, we must know, "because the Word says so." We must not depend upon our feelings or judgment or hopes; not even "the witness of the Spirit," without trying the Spirit (by the Word) "whether it be of God." Neither should we rest secure because **we think** "we love the brethren." We must prove by the Word that we love them "with a pure heart fervently." (Read I Jno. 5:2). And even in the keeping of the commandments we might be mistaken. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me." Also, "If a man love me, he will keep my word." If we are teachable, and are as **anxious to be taught** as we should be, the Holy Spriit has written the law of the Spirit upon our hearts, and we do not only know what His commandments are but we **have** them as a part of ourselves.

There are three things we should carefully consider in connection with the question before us: (1) Have we been brought under the atoning blood through repentance toward God and faith toward our Lord Jesus Christ? This implies sorrow for sin, a turning away from sin, hearing the Shepherd's voice, and following Him. (2) Are we **now** under the blood, having a sincere desire to know His will because we want to do the things that are pleasing in His sight, realizing a sweet peace and fellowship with God and His children? (3) Are we

"Fondly, earnestly longing,
Into His holy likeness to grow,
Thirsting for more and deeper communion,
Yearning Himself more fully to know?"

If we can say this from the heart, God is surely pleased with our desire and is willing and anxious to lead us on in "the way that shineth more and more unto the perfect day."

But now I want to examine myself in the light of God's Word and ask myself the question, "Is God pleased with my devotions and efforts to use the means at hand to help into this blessed, happy experience? Am I so "glad when they say unto me, Let us go into the house of the Lord" that I cheerfully drop my financial business and go to the weekday meeting to worship with God's people? Or do I, perchance, grieve the Holy Spirit by making excuses and thus lose the blessing? I wonder, too, if God is pleased with my dealings with fellow men. Do I give 16 ounces for a pound and 100 cents for a dollar? Do I point out the blemishes and faults of the animals which I sell? And how about my spirit of forgiveness? Do I forgive as He forgives me, so that I can love the erring one whom I have forgiven and again enjoy the greatest of all blessings—**heavenly fellowship?** Then I wonder if He is pleased with my giving for His cause; or do I sometimes give only $1 when I should give $50 or more?

Then I have to wonder whether I am as patient under provocation and trials as He would have me be. If not, He admonishes me to add to my patience **godliness.** Am I as pious and devoted as I should be, or do I grieve Him by light and vain and foolish talking and jesting? He admonishes me to be "sober minded . . . . a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that can not be condemned."

How about this temple of mine? Is God pleased to dwell in me and sup with me and I with Him? Do my life and appearance indicate that I am a humble follower of the Lord Jesus Christ, or does He find some things about me concerning which He is compelled to say, "Take these things hence"—things that give out the impression that my affections are set on the vain things of this world; that there is in me a desire to please carnal self and the ungodly world instead of pleasing God and His chosen ones? I read in His Word, "If any man love the world, the love of the Father is not in him." So if I find my heart not right in these things I look up and pray:

"Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

In conclusion, I want every brother and sister to join me in this prayer for myself and for one another:

"Lord Jesus, look down from Thy throne in the skies,
And help me to make a complete sacrifice;
I give up myself and whatever I know,
Now wash me, and I shall be whiter than snow."

Elida, Ohio.

MORMON "REVELATIONS" AND STUBBORN FACTS

By J. A. Ressler.

For the Gospel Herald.

(Continued)

The Book of Mormon

The Mormon Account.—In 1823 Joseph Smith, then living in the western part of New York state, had a vision in which an angel appeared to him to tell him that in a certain hill near his home he would find gold plates containing further revelations. He found the plates as had been told him, found them written in the "Reformed Egyptian" language, found also a curious pair of spectacles by which he was able to translate the writing on the plates into English, and wrote, with the aid of two others, the Book of Mormon. The plates were given back to the angel, and taken to heaven. So say the Mormons.

Another Version.—There is overwhelming proof that there never was such a language as the "Reformed Egyptian," and that the characters (Smith spelled it "caracters") which he claimed were copied from the gold plates are a fraud, pure and simple. There is some doubt as to the real source of the material for the Book of Mormon, but there is strong evidence that Smith had **access** to a manuscript written some years earlier by Solomon Spaulding and read to friends and neighbors, though he never succeeded in having it printed. The Book of Mormon as well as the Spaulding manuscript, abounds in the phraseology of the camp meetings, which were common in the days of Joseph Smith's boyhood, and it contains many references to things which have existed in modern times, thus disproving the claim that it was written so far back as 400 A. D.

Teachings.—The Book of Mormon claims to give an account of the people who lived on the Western Continent from a time shortly after the confusion of tongues at Babel to the time of the hiding of the gold plates about 400 A. D. One company of between twenty and thirty is said to have come across the Atlantic ocean and settled in North America about one hundred years after the flood. Their descendants remained in North America for about fifteen hundred years, became numerous, and thickly settled the entire continent. Finally they became divided into two rival parties, engaged in war of extermination, and all of both parties were killed except one man. The mounds of the Mississippi Valley are the only remaining marks of their existence.

About the time of this war, a sec-

ond party is said to have started out from Jerusalem and come across the Pacific and landed in the vicinity of what is now Chili. A third party started nine years after the second party and landed in the northern part of South America. All these parties multiplied rapidly and at last became divided into two tribes, the Nephites and the Lamanites, after two brothers who had headed the quarreling factions, Nephi and Laman. The Lamanites were, early in their separate existence, cursed by the Almighty by a "skin of blackness," and were a fierce and warlike people. The Nephites were the chosen people of God on this continent.

A few days after the Ascension, Jesus is said to have appeared among the Nephites, remained forty days among them preaching and performing miracles, ordained twelve apostles, and established His religion among them which included a Christian Church like that established in the Eastern Continent. In a few years all the Nephites and Lamanites were converted and a couple of centuries of profound peace and happiness ensued. Then the old rivalry broke out again, the Lamanites overran the continent, destroyed the Nephites and remained as the ancestors of the American Indians.

The general of the warring Nephites was one Mormon, a prophet, who had preserved the history of his people down to his own time and then condensed the history to the compass of the gold plates on which he wrote them. Before his death he committed the plates to his son Moroni, who hid them on the hill Cumorah, in western New York, where the Nephites made the last stand in their own defense. Moroni was raised from the dead in the form of an angel in order to reveal to Joseph Smith the whereabouts of the wonderful plates and to help him in their translation. From the prophet Mormon the book and the people derive their name.

The Book of Mormon is tedious reading because of its affected antiquated style as well as because of the marvelous defects in language. Here is a sample sentence: "And they did cause a great contention in the land, inasmuch as the more righteous part of the people, although they had nearly all become wicked; yea, there were but few righteous men among them." Even a person without the slightest knowledge of grammar can see that this sentence is incomplete. A miraculous translator ought to do better work. Similar blunders are abundant.

Quotations from the Bible.—The quotations in the Book of Mormon from the Bible deserve attention. Many of the familiar sayings of Jesus and the apostles are placed by the Book of Mormon into the mouth of Nephi, Alma, and others, who are claimed to have lived long before the time of Christ. "He that endureth to the end, the same shall be saved;" "Nevertheless not my will be done;" "Then will I confess unto them that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels;" are a few samples.

There are quotations from other portions of the Bible. These passages serve a purpose little thought of when they were placed there by the author. Mormons now deny that the Bible is translated correctly and accept it, according to their articles of faith only "so far as it is translated correctly" as the Word of God. But the angel and the miraculous spectacles ought certainly to be able to give correct translations or they would be of little value. And they give in the Book of Mormon, in many cases, the exact wording of the King James Version of the Bible, although it is claimed that the work is a translation of a book written many years before the English language was spoken or written. The presence of these quotations proves one of two things: Either the angel Moroni testified to the correctness of the English Bible as he gave the miraculous revelation to Joseph Smith—that revelation on which the whole fabric of Mormon faith rests —or else there was no angel, there were no spectacles, there was nothing written on gold plates and Joseph Smith with the help of his associates, copied those passages from the Bible in the ordinary way. Either supposition shows the falseness of the Mormon claims.

Inconsistencies. — The Book of Mormon is clear and plain in its opposition to polygamy. There is a statement in regard to the polygamous tendencies of the early Nephites and the king Jacob declares, "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Remember this is the Lord who is represented as saying this concerning David and Solomon. But in 1843 Joseph Smith had a "revelation" which sanctioned polygamy. Now, the Mormon argument is that God permits to one person in one age what He had forbidden to others in other ages. They might excuse this "revelation" in this way, at least to their own satisfaction, but in connection with this "revelation" Joseph Smith has God to say, "David's wives and concubines were given to him of me by the hand of Nathan my servant, and other of the prophets who had the keys of this power, and in none of these things did they sin against me." Both these statements about what God said of the polygamous practices of David cannot be true. If the Book of Mormon is true, Joseph Smith's "revelation" of 1843 is false; if Joseph Smith's "revelation" of 1843 is true the Book of Mormon must be false; for the same Being cannot speak of the same acts of the same person as being abominable to Him and at the same time approved and commanded by Him. The idea is utterly repulsive to a true person. See "The Mormons and their Bible" page 77-79.

Scottdale, Pa.

(To be continued.)

CHURCH ORDINANCES

Principles or Doctrines Underlying Them

By Abram Metzler.

For the Gospel Herald.

What importance do we attach to Church ordinances? Are they, or are they not, essential to salvation?

There are many professors who are very uncertain in their belief as to the ordinances of the Church. Many seem to observe them without any particular knowledge or conviction as to their spiritual importance. Others say they are not essential, but observe them because the Church requires it of them. Especially are the ordinances of feetwashing, and the devotional covering regarded by many as being of little importance; that are only traditions, and are rather dead-weights to the church, hindering her nominal growth.

It is because of what we have learned by observation along these lines that we are constrained to write on this subject.

Perhaps conditions are better than we think. I hope they are; however we feel the need of an awakening throughout our beloved Church in regard to this matter. The burden of my heart is that for the safeguarding of some of the most vital doctrines and principles of the Bible, and the Church it is high time many of our people get a more intelligent conception and understanding of our Church ordinances, and a deeper heartfelt conviction as to their importance and relation to the plan of salvation.

What do we mean by salvation? It is perhaps time that with some of us this term has become so familiar that we become sadly indifferent as to the scope of its meaning.

Bible, or evangelical salvation is a complete or perfect work by a complete and perfect plan. Salvation is not an abstract fact or condition, but a regenerating, sanctifying work or process in the hearts and lives of men and women as they submit themselves to God through Jesus Christ, and live in loving obedience to all the teachings and ordinances of His perfect salvation plan as revealed in the Bible.

We get saved by repentance, conversion, being born again (Jno. 3:3); thus God for Christ's sake adopts us into His family, His kingdom here below. Rom. 8:15. Now as we belong to God's kingdom we have been adopted into His family. He speaks to us in His revealed Word and says, "Work out your own salvation with fear and trembling" (Phil. 2:12). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Now then is it not just as important that we teach and practice the things that are necessary for the working out of this precious salvation (after we have it), "present salvation" as it is to observe and teach the truths that lead to, and are essential to getting salvation? By this we mean getting into HIS Church here below, the beginning of our spiritual pilgrimage in this world. Surely our salvation is not complete until our life work is ended.

Now we all know that there are certain doctrines or principles that are of fundamental importance as pertaining to the fall of man, the atonement, and redemption through Jesus Christ, the Rock, or foundation of our spiritual building. Then again there are other doctrines that pertain to the working out of our salvation, the building of the superstructure, and in this connection we take the position that the ordinances are necessary or essential to the working out or perfection of our salvation.

Let us be understood. The ordinances in themselves are not vital principles or doctrines, but they express or represent certain basic principles that every professed child of God should be rooted and grounded in. For instance, the ordinance of water baptism as the initiatory rite by which we are recognized as members of the visible Church, is a type or symbol expressing the believer's relation with God as he was brought into the body of Christ, the Church militant, by the Holy Spirit baptism. Gal. 3:27; I Cor. 12:13. Certainly we see in this the wisdom and foreknowledge of God in the institution of this important ordinance, and the real blessing and benefit to His children because of the sacred promises in connection with this ordinance, as under grace we are thus brought into direct fellowship with those of like precious faith, and by reason of this visible initiatory experience and all that is associated with it we have a continual tangible reminder of our obligations to God and His Church, and of that greater experience and fact, the Holy Spirit baptism, by which we were brought into fellowship with God through His dear Son.

Then the ordinance of holy communion. How we appreciate, and enjoy the blessings attending its proper observance. But is the Church as a body getting the benefit and blessing from the observance of this ordinance that God has intended and provided for in the economy of His grace in this blessed salvation plan? I fear not. Why not? May it not be that many dear souls have a very limited (if any) knowledge or understanding of the doctrines or principles back of this ordinance: "The wonderful fact of the suffering and death of Christ our Savior." Too many, I fear, have a very barren experience of communion and fellowship with Him, simply because they have not fully surrendered to Him, and with Him in the crucifixion of self, and the cross-bearing experience of continual self-denial.

If we have not heartily embraced (with Christ) the great doctrines of cross-bearing, crucifixion of the flesh, and self-denial, we can not expect to get a real blessing from this ordinance, even though we observe it regularly. But if these doctrinal facts or conditions have become a part of our spiritual life and experience continually, then in the spirit of that life we get the full joy and spiritual blessing of a communion service with Christ and His faithful followers. Not only does the observance of ordinances have a sustaining, but also a constructive influence in our spiritual life and growth.

Now let us as loving obedient children of God look at some of the other ordinances, not merely traditions, as some would have it. Referring to an ordinance we mean that which has been ordained of God, a visible, tangible, exercised function, something that is divinely authorized and authentic, because it has been ordained, and commanded by God, and in connection with His blessed salvation plan as given in His revealed Word bears the stamp of inspiration. II Tim. 3:16, 17.

Martinsburg, Pa.

(To be continued.)

Make friends with your trials, and you will see that when you cease to take thought for your own deliverance, God will take thought of it for you.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

(1935 East 8th St.)

Our tent meetings under the leadership of G. P. Schultz closed last night, wth a high water mark interest. Our brother certainly preached the Gospel with power, and a number of souls confessed their sins, and accepted Christ as their Savior.

C. K. Brenneman.

Aug. 14, 1914.

Canton, Ohio

"Thanks be to God for his unspeakable gift." The tent meetings have closed. We are indeed thankful to our heavenly Father for this spiritual feast of almost three weeks of meetings, conducted by Bro. Schultz from Chicago, who in a forcible way proclaimed God's Word. We were impressed with the way he taught the importance of the **new birth,** of a definite experience, also of the **overcoming life.** The weather being favorable we had good attendance. The interest also was very good; the united effort of God's children was especially noticeable, and souls have been born into the kingdom for which we praise God.

The work was divided into sections, the workers looking after their section in the forenoon, announcing the meetings, and securing homes for prayer meeting, and in the afternoon we held from two to four prayer meetings in homes. In the evening consecration services, followed by song and praise service, and sermon. Am impressed with tent work. People come who do not come to a church.

As we are in the latter days, we want to get the Gospel to the people that there may yet some be saved.

The work at Canton we know is worthy of your support. God is blessing the efforts of the workers here, may we remember them at the throne.

In His name,

Fannie Kurtz.

Aug. 15, 1914.

Kansas City, Kans.

(200 S. 7th St.)

To all Herald Readers, Greeting: —We realize His grace sufficient

who said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Bitter with the sweet tends to balance our Christian characters.

Of late we have had pleasant and profitable visits from the following: Bro. and Sister D. S. Weaver of Hesston, Kans.; Bro. and Sister Miller of Wellman, Ia.; Bro. Emanuel Stahley of Portersville, Calif.; Bro. Daniel Kilmer and son Thomas of Persell, Mo. Bro. Kilmer came intending to be under the physician's care indefinitely, but the doctor thought best not to administer treatment at present. Uncle Kilmer's natural eye sight is practically gone; but we rejoice in that his spiritual sight and vision are clear. To our fathers and mothers in Israel, may grace and peace be multiplied.

Sister Alice Hershberger has lately returned to her work at Argentine Mission. She had accompanied two children to summer homes near Garden City, Mo., where she remained with her parents for a few weeks. Bro. and Sister Good are at the same place over Sunday. They took an eleven year old boy to be placed in a country home there.

Sister Lena Horst is spending a few weeks at home. She took with her the six months old baby boy who had been in our care for more than six weeks. The baby (Albert) is now placed in Pre. J. P. Berkey's home near Harper, Kans. Little Albert's invalid mother has lately confessed Christ. She needs your prayers.

Clara Patrick, one of our young sisters, has returned home after pleasantly spending some time with Sister Sadie Lapp of Roseland, Nebr. Bro. Otho Downs has also returned from work at Tiskilwa, Ill.

Last week we entertained two callers whose presence meant much to us. They were two of the girls from the Maternity Home where we have been holding weekly meetings. They were about to return to their homes out of town. They seemed to appreciate our interest in them, and both expressed themselves determined to live for God and the right. Only our prayers can go with them.

We rejoice in that a number of our members have of late been much concerned in getting closer to the Lord, and in being "filled with the Spirit." Some have received the witness of the Spirit and "know they have the petition they asked of him," while others are much troubled with doubt. Will you pray for them?

At Argentine two bright conversions have lately resulted. May God be praised for His working power, and that His Word does not return void.

We were impressed during the sickness and death of Bro. Milton Abell with the importance of not giving up the fight for souls, even though it may mean long and repeated effort. Some of our readers were personally acquainted with Bro. Abell, and circumstances that led up to his conversion only a number of months before his death. I am sure that each worker who had a part in the four-years effort to win him for Christ feels only to reverently thank God for such a privilege. Bro. and Sister Abell both decided to live for Christ this last winter and their home might have become what it never had been. Bro. Abell was raised a strict Catholic, but he became disgusted with that religion in his boyhood days and left it. When he accepted Christ he made a full surrender—leaving lodge, life insurance, etc., for Him whom he loved more than all—Jesus Christ. His Christian life was characterized by peculiar and severe trials, such as few are called upon to undergo. Yet through Him he was more than conqueror. And we think of him today as one of the blood-washed throng. Some of his last words were these: "I will never leave thee nor forsake thee." "I am thy Redeemer, I will care for thee." "Trust and obey." "Saved by the blood of Jesus." His death was caused by overwork and overheat which developed into spinal meningitis. His suffering was intense, until the last 24 hours of his life. He was about 31 years of age. Peace to his ashes.

In His service,
Lydia M. Heatwole.

Aug. 11, 1914.

WORK AMONG MOUNTAINEERS

By E. J. Berkey.

For the Gospel Herald.

Dear ones in Christ:—Just a few thoughts on mountain work. We are impressed with the efforts people must make here to attend services.

We have been here now a week and the Lord is blessing His Word. Many people are coming every night from three to five miles, walking, as they live on the mountains so steep that we cannot drive with a horse and buggy, and some places that a horse can hardly be rode. Many sisters come as far as three miles carrying their babies to services, and then home after services, making six miles every night, and are hungering for the Word. When we see the hardship these dear mothers endure to hear the Gospel, and then think of the hard work they have in these rough mountains to make a living, then we begin to compare the privileges of most of our people. Most of you have nice, level land to work, are quite well to do, have means of driving to church, and as a rule have not very far to go. Think of it—we do nothing but sit in our vehicles and have a nice drive to church. How we should appreciate our privileges. Many of our people who have an easy way to church and short distance are careless and often stay away from services on a trivial excuse. What if you had to walk three miles and carry the baby? This would be very hard even on a nice, level road. Then add to this the rocky, steep, rough way up and down the mountains, as if you were coming up a river bank, where we men who are not used to it, draw our coats, sweat, and rest, with much harder work than to follow the harrow in fallow ground.

Let us awake to our privileges, enjoy the "assembling of ourselves together" in the Lord, encourage the work by being present at every service possible. What are we doing to encourage the Church, the children, the Sunday school, the minister, and cause of the Master? Let us resolve never to let our seat be vacant at the house of God. The houses here do not hold near all who come to bear the messages.

Criders, W. Va

NOTES FROM THE WORLD FIELD

During the past generation the native population of South Africa has doubled, but the native Christian population has increased five times.

Everywhere the governments are looking with more respect upon the missionaries, as they see their power for good in such countries as China, India, Persia, and Turkey.

Central America is one of the world's most needy mission fields, the people living in great darkness of ignorance, superstition, and cruelty.

Six years ago there was only a handful of Christians in the Telugu country of India; now there are more than 300,000, and the change has meant a wonderful uplift to the people.

There is now in Shanghai, China, a much-needed school for the children of the missionaries. It is interdenominational.

In Africa there are 500 mission fields, of 10,000 square miles each, without a single missionary. This vast region of 5,000,000 square miles contains 70,000,000 souls.—The Endeavorer's Daily Companion.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

NOBODY KNOWS—BUT MOTHER

Nobody knows of the work it makes
To keep the home together.
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody—only mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For that sweetest gift—a mother's love;
Nobody can—but mother.

—The Friend.

OUR JEWELS AT HOME

By a Sister.

For the Gospel Herald.

By the help of God I will try and write a few lines in regard to the little jewels that God has richly blessed us with, and entrusted them to our keeping. Yea, with His own blood He made them free from sin and every stain. For them He suffered on the tree. Yes, for them He was slain. Did we ever truly realize the responsibility that is resting upon us as parents? "Train up a child in the way he should go .... and he will not depart from it.' We shall bring them up in the fear and admonition of the Lord. Those who truly love their children will train them up, not in the way they **would** go, but in the way they would have them go when they come to years of understanding. Children are living jewels given to us by a loving Father who requires us to polish them into brightness, that they may eventually shine with Him in glory.

The mother wields the greater influence over her offspring. This being true, she should ever pray to the heavenly Father for divine wisdom and guidance to faithfully perform her great duty of training her child for a life that may prove a blessing to itself and others. It was faith unfeigned, coupled with early godly training on the part of the mother and grandmother of Timothy, that made him a noble Christian worker.

Do not adorn your child's body with vanities which you could not conscientiously put upon yourself. Mothers who do this are guilty of a two-fold sin: (1) Teaching the child to become vain and proud; (2) pretending by their own appearance to be humble when in reality they are **proud in heart.**

Oh, it makes my heart feel sad, to see so many mothers in the church today who are wearing the plain garment themselves, and putting the vanities on their little innocent children and dressing them like the world. That indicates that the mother that does that is proud in heart.

Yea, truly the little children are a reflection of the desire of the mother's heart.

We are leading our children out into the world by dressing them as the world from infancy up. As mothers we must crucify our fleshly lusts, that is simply for the lust of the eye, and make room for Jesus to come into our hearts. Then, and then alone will we train up a child in the way He wants him to go when he comes to years of understanding.

Jesus is not at home in a proud heart. He resists the proud but gives grace to the humble.

He has chosen us out of the world a separate people, and when the heart is separate from the world it shows everywhere. Let us by the help of God live such lives that the world can plainly see that we are truly a separate people in all that we do or say.

Hatfield, Pa.

CHARIVARI PARTIES

Some one wishes to know whether it is in keeping with the spirit of the New Testament religion for brethren and sisters to take an active part in charivari parties. We may be mistaken, but we have been laboring under the impression, for some years that with our advanced schooling and culture, we, as a people, had outgrown the charivari business. Early in life, while living in communities where there were no Sunday schools and colleges, we saw a good deal of this kind of amusement. In the absence of culture and commendable Christian ethics, at that time, one could hardly expect a higher type of living, but in these days, when there are so many uplifting, spiritual influences in the church, as well as in educated communities, we can hardly understand how any of the members in the Church of the Brethren could be induced to take a hand in such performances. If charivari parties are what we think they are, and what they used to be, there might be some excuse for winking at such performances in half-civilized communities, but that they can be tolerated among a Christian people of culture and a high order of spirituality, is to us inconceivable. We are wondering if a number of the communities, even among our own people, do not stand in need of some very plain teaching along the line of Christian ethics.—Gospel Messenger.

OUR DAILY WORK

By a Sister.

For the Gospel Herald.

Go your ways: behold, I send you forth as lambs among wolves.—Luke 10:3.

O death, where is thy sting? O grave, where is thy victory?—I Cor. 15:55.

So likewise, whosoever he be of you that forsaketh not all that he hath cannot be my disciple.—Luke 14:33.

Pray without ceasing.—I Thes. 5:17.

Either how canst thou say to thy brother, Brother, let me pull out the beam that is in thine eye, when thou beholdest not the mote that is in thine own eye? —Luke 6:42.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. —Matt. 5:16.

He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—Mark 16:16.

Even thus shall it be in the day when the Son of man is revealed.—Luke 17:30.

Recompense to no man evil for evil. Provide things honest in the sight of all men.—Rom. 12:17.

And what I say unto you I say unto all, watch.—Mark 13:37.

Let your loins be girded about, and your lights burning.—Luke 12:35.

Do all things without murmurings and disputings.—Phil. 2:14.

Waterloo, Ont.

We sometimes come together to tell each other how much they need help in India, and other places afar off. It is all right, my friend, to lend a helping hand in these places, but let us not forget the work right at home. When it comes to the field of service we must not forget the home.—I. B. G.

Sunday School

For the Gospel Herald.

Lesson for Aug. 30, 1914.—Matt. 22: 15-33

A DAY OF QUESTIONS

Golden Text.—Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.—Matt. 22:21.

Introductory.—The enemeies of Christ tried desperately to discredit Him and prove Him an impostor. Standing for truth and righteousness as well as for the glory of Israel, He incurred the intense hatred of those who stood for the glory of Israel without giving up the sins that made the glory impossible. In the series of questions put to Him by His enemies, only a few are recorded in the lesson before us; but they are enough to prove the animus that was back of the questions, as well as the fact that Christ was invincible before any foe that was sent against Him. "If God be for us, who can be against us?"

The Pharisees Silenced.—Foremost in their opposition to Christ were the Pharisees. They had a question which they felt sure He could not answer without getting into trouble. Curiously enough, they brought with them their enemies, the Herodians. These two classes stood for opposite things, so far as patriotism was concerned. The Pharisees opposed Roman rule in Palestine, while the Herodians favored it. But they can well drop their differences for the time being and unite in putting a common enemy to flight. They brought before Him a coin bearing the inscription of Caesar. But before asking Him the puzzling question they must throw Him off His guard by tickling His vanity. This has been the ruin of many a man; it may be that Christ also will fall into the snare. They told Him of His bravery and His righteousness, how He stood for truth and feared neither God nor man. Now the question: "Is it lawful to give tribute unto Caesar, or not?" If He says "lawful," then He must face the anger of the Pharisees; if He says, "unlawful," then the witnesses are there to prove Him guilty of treason. That is a hard proposition—so they thought; but for Him it was easy.

"Why tempt ye me, ye hypocrites?" was His first pass. Certainly they were right when they said that He feared not man. "Shew me the tribute money," was His next demand. They brought Him the money. "Whose is this image and superscription?" was the next question. "Caesar's," was the reply. That was sufficient. They had lost their case. He had only to utter the truth that has such a prominent place in the Gospel of Christ and to which no upright man could object: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." "When they heard these words, they marveled, and went their way." For us the great point is that we remember and obey this vital teaching, and not merely that we glory in the fact that Christ outwitted His enemies.

The Sadducees Silenced. — The Pharisees having been put to flight, the Sadducees thought they would give Him a trial. They were the "higher critics" of their time, having opposed the Pharisees who were the champions of orthodoxy. But they had common sympathy with the Pharisees in this that they wanted to get rid of Him who was heralded throughout the nation as the Messiah. One of the doctrines which the Sadducees denied was the doctrine of the resurrection. They had a case that they thought surely would puzzle the wisest among the advocates of the resurrection. No doubt they had often silenced Pharisees on this problem.

There was a certain woman who at different times in her life was married to seven brothers. These all died one after the other, and last of all the woman died. Whose wife will she be after the resurrection? Answer that, will you?

The first thing that Christ observed was their ignorance. That is the foundation of all opposition to the great truths of the Bible. Understand, these Sadducees were not ignorant in the sense that the word is commonly understood. Among them were men that were well informed; and living in a controversial age, they were exceptionally well fortified on this question. So at the present time many of the profoundest scholars now living take their stand against the resurrection of the body and many other doctrines vital to the Christian faith, but still their opposition must be accredited to ignorance of the fundamentals of Christianity. Had these Sadducees been as eager to know the Scriptures as they were to defend their theories, they might have known that God is a God of the living, not of the dead, that in the resurrection there is an entirely different order of affairs from that which exists in this life, and that therefore "in the resurrection they neither marry, nor are given in marriage." Their argument was without foundation. They had lost their case.—K.

Our Young People

CONSECRATION: MY LIFE A LIFE OF SERVICE.—Matt. 20:20-28

Topic for September 6

MOTTO

"Serve the Lord with all thy heart." —Deut. 10:12.

THE STUDY HOUR

I. **The Meaning of Our Topic.**—Life is looked upon from different viewpoints. It is viewed with different kinds of eyeglasses. Unless we see life from the viewpoint which our Creator and Savior gives, we shall not behold things as they should be.

The Creator has related all life, vegetable and animal, in such a way that each performs its mission by rendering a service. The vegetation of the earth has attained a greater end in becoming the means of sustaining animal life than to simply serve its own end. The animal kingdom likewise must render a service in some way to higher ends if its best work is accomplished. Mankind is the crowning work of God's creation. All earthly life has been placed under his dominion. (Psa. 8). The question will now arise, After man has been served of all things under the sun in all the works of earth, has he reached the highest office of his creation? The answer is plain that all must serve the Highest before it attains the greatest place in the universe of God. So man can serve only vanity if he only serves himself. (Eccl. 1:2, 3). Man then must ultimately serve and glorify the Creator before he reaches the height of perfection and glory. How is this service rendered? The simple answer is, obey the law of God. "Let us hear the conclusion of the whole matter, fear God and keep His commandments for this is the whole duty of man" (Eccl. 12:13). Jesus Christ is our great model of service. He said in prayer to the Father, "I have glorified thee on the earth. I have finished the work which thou gavest me to do." The work given Him was one of service; to bring many sons to glory with Himself. This made Him give His life a ransom for many. A special service that none other could render. But now in the scripture text of our lesson

II. **Matt. 20:20-28**—we find that the same spirit is to characterize those who attain the highest among God's servants. "Whosoever will be chief among you let him be your servant: Even as the Son of man came not to be mintered unto but to minister, and to give his life a ransom for many." The twelve had failed to grasp the truth. They looked at life from the selfish center and found conflict with other selfish centers, little and mean as their own. But here was a Man who gave the true view and enlarged the horizon and set our life motives going around the true center.

III. **Outline Study.—**

1. Saved to serve.—Jno. 17:18; 15:14-16.
2. Motives of service.—Jno. 14:15; II Cor. 5:14, 15; 4:5; Rom. 12.1, 2.
3. Power for service.—II Cor. 4:7; Acts 1:8.
4. Sufferings in service.—II Cor. 6:4-10.
5. Blessings of service.—I Cor. 15:58; Heb. 6:10.

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L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.
M. C. Cressman, Berlin, Ont.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUG. 20, 1914

Field Notes

A harvest meeting was held by the brotherhood at Palmyra, Mo., on Thursday, Aug. 1.

Bro. J. A. Ressler of this office made a flying trip to Wayne Co., Ohio, last week, returning on Friday evening accompanied by his family, who had been visiting at Sister Ressler's home for a month or more.

"Eight baptized and one reclaimed," is the cheering news from the West Zion Church near Carstairs, Alta.

A series of meetings is being held at this time at Cherry Box, Mo., with Bro. J. M. Kreider of Palmyra, Mo., in charge.

Bro. D. H. Bender of Hesston, Kans., expected to spend Sunday, Aug. 16, with his former congregation at Springs, Pa.

Bro. J. S. Hartzler of Goshen, Ind., spent a portion of last week in Lancaster Co., Pa., filling appointments at a number of churches.

The Lord willing, an all day Sunday school meeting will be held at the Providence Mennonite Church, Montgomery Co., Pa., on Saturday, Sept. 5.

Bro. S. G. Shetler of Hubbard, Oreg., arrived at his home Aug. 10, after an extended evangelistic tour through Saskatchewan, North Dakota, and Montana.

Bro. E. C. Weaver of Airley, Ore., well known to many of our readers, writes encouragingly of the work in Oregon. Though in his 80th year, our brother is still full of courage, and feels like pressing on until the Master calls him to his long home.

Bro. E. J. Berkey of Waynesboro, Va., writes encouragingly of the work at Crider's, W. Va., he had been holding meetings there one week and 29 precious souls had already come out on the side of the Lord. Praise God. May many more come.

Arrangements have been made for a Bible meeting to be held at the Elizabethtown, Pa., Church, Sept. 12 and 13, with Bros. David Garber of Alexandria, Va., and Abram Metzler of Martinsburg, Pa., as instructors. "All interested in the study of the Bible are invited," is the invitation sent out. We hope to hear of a profitable meeting.

Bro. I. S. Mast of Surrey, N. Dak., writes encouragingly of the work in his community. A bountiful wheat crop to insure temporal prosperity, another family moving in to add to the strength of the congregation, and the ordination of another minister to help feed the sheep and the lambs and to gather in the lost—these are a few of the encouraging features at this time. May God continue His blessings.

Bro. T. M. Erb of Hesston, Kans., returned to his home on Saturday, Aug. 8, from a few weeks' sojourn at the La Junta, Colo., Sanitarium, greatly encouraged over his improved condition.

Bro. P. R. Lantz, who is looking after the interests of the Youngstown Mission during the absence of the regular superintendent, Bro. T. K. Hershey, spent a few days in Wayne Co., Ohio, last week.

The new mission building at Altoona was dedicated on last Sunday. An all day meeting was held and there was a large attendance from the city of Altoona as well as from the neighboring churches. Bro. J. B. Zook of Belleville, Pa., preached the dedicatory sermon. Bro. David Garber of Alexandria, Va., gave two inspiring talks on the second coming of Christ. A number of other workers took part in the exercises. The building is commodious and is well adapted to its purposes. May God bless the work in Altoona to the salvation of many lost ones.

Correspondence

Continental, Ohio

(Blanchard congregation)

Dear Herald Readers, Greeting:—It has been exceptionally dry for several weeks through this part of the country until today we had a good rain, for which we thank the Lord. We have church every two weeks, also Sunday school. Bro. Gabe Brunk of Allen county has charge of the Blanchard congregation this year. Occasionally Bro. Brunk sends some one in his place. Four weeks ago Geo. Ross, formerly of La Junta, Colo., was here. He had not been to this place for twelve years.

Bro. Perry Brunk and Bro. Simon Good were here today.

Most of the members here are old and have gone through the heat of the day. May we all be ready when the Lord calls us home.

L. E. Strite.

Hubbard, Oreg.

(Bethel Mennonite Mission S. S.)

Dear Herald Readers, Greeting in Jesus' worthy Name:—A few years ago the above Sunday school was started and held its sessions in a district school house located about ten miles east of Hubbard. Attendance and interest have increased, and now a number of precious souls have accepted Jesus as their personal Savior, also have been added to the Church. Regular preaching services are held every Sunday. Appointments are

filled alternately by the Hopewell and Zion brehren. Worship is held in the new church building. Sunday school attendance averages 65 and is enjoying a flourishing condition. Bro. M. H. Hostetler is its present superintendent.

Bro. Levi Lantz of the above place met with a painful and serious accident and has been confined for over three weeks at the Hubbard Private Hospital, with a double broken leg, and a deep incision. Remember the brother before the throne of grace.

Yours in the Master's name,
Albert D. Erb.

Aug. 4, 1914.

Orrville, Ohio

Bro. and Sister M. C. Lehman spent some time visiting friends in the old home neighborhood of Sister Lehman, also holding meetings at Oak Grove and Pleasant Hill. Their talks and songs were much appreciated.

A. I. Hartzler.

Aug. 10, 1914.

Mt. Joy, Pa.

(Kraybill's congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Surely the Lord has been with us and blest us. Aug. 1 we held our harvest services at Kraybill's. Bro. J. C. Habecker was with us and preached from Gal. 6:7, 8.

Yesterday, Aug. 10, we were also richly fed. Bro. John W. Weaver from Union Grove and Bro. John B. Senger from Kinzer, were with us at our services at Mt. Joy. In the afternoon Bro. Weaver preached from Gen. 5:24 and Bro. Senger followed. Bro. Senger was also with us in the evening at Kraybill's.

Surely we ought to give the more earnest heed to the teachings of Christ, and also to pray for those who have rule over us and watch for us as one that must give an account of our souls. All well. Pray for us.

Cor.

Aug. 10, 1914.

Mt. Joy, Pa.

Greeting to all Herald Readers:—"Oh give thanks unto the Lord for he is good: for his mercy endureth forever."

Recently we have had a number of visiting brethren in our midst. July 26 Bro. Joseph Forry of Stony Brook, York Co., and Bro. Henry Haverstick of Manor, preached for us at Kraybill's, using as a text Jno. 1:29: "Behold the Lamb of God, which taketh away the sin of the world." In the evening of the same day Bro. Haverstick preached at Mt. Joy, using Jno. 3:14-16, as a text. Saturday, Aug. 1, was day of harvest home services. Bro. Jacob Habecker of Manor broke the bread of life to us. His text was Gal. 6:7, 8. How fitting it is to set a day apart as a day of thanksgiving and praise to our God for all His blessings to us; for the fruits of the earth and the bountiful harvest with which He has blessed us. Truly if we stop and "count our many blessings" it will surprise us what the Lord hath done. Yesterday, Aug. 9, Bros. John W. Weaver of Union Grove and John B. Senger of Kinzer were present in services at Mt. Joy. Text, Gen. 5:24. In the evening Bro. Senger's text was Isa. 40:6-8.

We were glad for the messages that God gave through the brethren and feel thankful for their visits.

Our Sunday school is not so well attended, which is probably due to warm weather and also other attractions.

We had a good meeting at Y. P. B. M. on Saturday evening. Topic, "Choosing our life work." Even though the number was not so large as it sometimes is, it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In His service,
Rhoda R. Eby.

Aug. 10, 1914.

Orrville, Ohio

The revival meetings closed at the Orrville Mennonite Church conducted by S. E. Allgyer on July 31. The Lord gave us many rich feasts and heart-searching messages. Sinners confessed, churchmembers were stirred and saints encouraged. Thirteen came forward for instruction in the way of truth and life. Pray for us.

I. W. R.

Aug. 10, 1914.

Oyster Point, Va.

Dear Herald Readers, Greeting:—On July 26 Bro. J. S. Mast of Elverson, Pa., was with us and preached two very edifying sermons for us, for which we give God the glory. The same day he also ordained Bro. Geo. M. Hostetler to the ministry. May God richly bless the brother and may he be a useful instrument in His service. May he also be the means of leading many precious souls to Jesus by God's help. Pray for him. He preached his first sermon yesterday and in the evening was instrumental in organizing a young people's meeting. May God add His blessings to the same, is my prayer.

Yours in love,
A. K. Kurtz.

Aug. 10, 1914.

Martinsburg, Pa.

Our Martinsburg Sunday school was reorganized Sunday, July 5, 1914. The following officers were elected: Supts., Clarence Metzler, Ray Hansaker; Chors., Mary Kauffman, Margaret Metzler; Sec., Carrie Province; Cor. Sec., C. J. Hansaker. We ask an interest in your prayers.

C. J. Honsaker.

Aug. 11, 1914.

Lebanon, Pa.

(Gingerich's congregation)

Greeting in Jesus' Name:—On Aug. 2, our congregation was visited by Pre. Joseph Boll and Pre. John Snavely and their wives of Manheim, Pa. Text, Mark 4:38. Aug. 8, Bishop Peter R. Nissley and wife of Mt. Joy, Pa., and Pre. Henry Longenecker, wife, and son Henry of Middletown, Pa., worshiped with us in harvest thanksgiving services. Text, Jno. 4: 35-38. They remained for services at Dohner's, Aug. 9. Text, Matt. 5: 13-17. We were richly admonished and each service was edifying. We were also taught the necessity of continual thanksgiving for God's continued blessings (Psa. 34:1), and the importance of consistent living as taught in God's Word (I Cor. 3: 16, 17). May we with Paul say, "For I delight in the law of God, after the inward man," then will we be strengthened to resist the tempter, and go on our way rejoicing. May God richly bless His servants who proclaim His Word.

Happy in the Lord,
Mary K. Umberger.

Aug. 11, 1914.

Rockton, Pa.

Dear Herald Readers, Greeting:—On the 20th of June Bro. James Saylor of Johnstown, and Bro. Hiram Wingard and little son Kenneth and Sister Emma Wingard came to this place. On Saturday afternoon preparatory services were held and on Sunday morning communion services. We were very much encouraged by these meetings. On the 1st of August Bro. Jno. L. Stauffer of the Altoona Mission came to fill the regular appointments. He preached Saturday evening, Sunday morning, and Sunday evening. All three were very impressive sermons. Bro. Stauffer seemed encouraged with the work here.

Aug. 11, 1914.

Cor.

Elizabethtown, Pa.

Sunday school meeting for Aug. 27 opens at 7:15.

Lesson for Aug. 30, S. S. Kraybill.
Lesson for Sept. 6, B. F. Shank.
Lesson for Sept. 13, Elias Garber.

(Continued on page 341)

Miscellaneous

TEACH ME TO LIVE

Sel. by Anna Bauman.

Teach me to live! 'Tis easier far to die,
Gently and silently to pass away—
On earth's dark night to close the heavy eye,
And awaken in the glorious realms of day.

Teach me that harder lesson—how to live,
To serve Thee in the darkest paths of life.
Arm me for conflict now—fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live for self and sin no more,
But in the time remaining to me yet,
Not mine own pleasure seeking as before,
Wasting my precious hours in vain regret.

Teach me to live—no idler let me be,
But in Thy service hand and heart employ;
Prepared to do Thy bidding cheerfully—
Be this my highest and my holiest joy.

Teach me to live! My daily cross to bear;
Not murmur, though I bend beneath its load;
Only be with me. Let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live! And find my life in Thee—
Looking from earth and heavenly things away.
Let me not falter, but untiringly
Press on; and gain new strength and power every day.

Teach me to live! with kindly words for all—
Wearing no cold, repulsive brow of gloom,
Waiting with cheerful patience till Thy call,
Summons my spirit to her heavenly home.

VALUE OF SUNDAY SCHOOL MEETINGS

By A. H. Leaman.

For the Gospel Herald.

It is interesting to note the many Sunday school meetings that are being conducted in our congregations throughout the country. Almost every congregation of any size is having them.

I think this is a very helpful way to develop the Sunday school work. It solves the problems of individual schools that cannot be solved entirely at our state conferences.

It has been my privilege to attend about seven Sunday school meetings that were held at different places during the summer, and it is interesting to note the practical questions discussed relating to the individual school. Some of the topics were devotional and inspirational, while quite a few were such as had to do with the organization of the school, and the development of the various departments within the organization. The questions on the whole suggested for discussion brought out the need of a better equipment in the various departments of the school and a better equipment on the part of the teachers and the officers, to successfully run the organization.

I feel a well organized Sunday school with its various departments contributing to the effectual working of the organization is a power in any church of any community.

To a large extent these Sunday school meetings help the school to find its real bearing and to suggest such things as will make the school a better servant in the hands of God for the administration of truth, and for the development of Christian character in her own community.

In discussing the school and its needs we must not over emphasize the organization. Many times this is done, and the organization is so large that there is not enough of power to run it, and it is like an overloaded engine, it makes a great noise but does not get anywhere.

Recently I had a card put in my hand, announcing a church that had 55 meetings in their church in one week. This aroused my curiosity and I made it my business to find out how this could be. I called upon the pastor in charge of the church and was conducted into his private study. I found his organization was entirely too large and he did not have power to run it, and he was unable to make it a power in the community. He just had power enough to run an organization of about 10 meetings instead of 55.

There is also the great danger of having more power than is able to be distributed through a weak organization and much power goes to waste . When I first came to Chicago, I fired an old engine in a factory near by that was capable of doing three times as much work as was required to do, and quite frequently the steam blew off because it had no work to perform. There are many Sunday schools today that have more power than is being used because of a lack of a good organization. It is said that of an average class of five boys, one is converted while in Sunday school, one leaves the Sunday school and comes back at a later time and is coverted, and the other three never come back and are lost to God and the Church. Many young people have tremendous power for good, if their energy were contributed to an organization that would move in the right direction.

I believe it is possible to have a good organization with enough power to run without a jar and squeak, well oiled by the grace of God, performing its required work.

I would like to write a series of articles by permission of our editor (all right, brother.—Ed.) on each department as a unit in itself and its contribution to the whole for effectual Sunday school work. All the methods suggested in each department cannot be made practical in all places, because of our buildings, conditions, city and country schools, etc. But we may be able to cull out a few things that may strengthen the cords of our schools and make them more efficient in developing the young for Christ and a greater power in the hands of the Church for the evangelization of the world.

I shall discuss with you in our next article the department called the Beginners.'

Chicago, Ill.

THE WAYS OF AFFLICTION

By Harvey B. Rosenberger.

For the Gospel Herald.

Kind Christian readers, know this that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness; wherefore, whatsoever our sickness be, we know that it is God's visitation. And for what cause soever this sickness be sent unto us, whether it be to try our patience for the example of others, that our faith may be found in the day of the Lord, to the increase of His glory, or else it be sent unto us to correct and amend in us whatsoever offends the eyes of our heavenly Father, we know surely that if we repent of our sins and bear our sickness patiently, trusting in God's mercy for His dear Son Jesus Christ's sake and render unto Him thanks for His fatherly visitation, it shall turn to our profit and help us forward in the right way.

Take therefore in good part the chastisement of the Lord for "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If we endure chastening, God dealeth with us as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the father of spirits, and live? For they verily for a few days chastened us, after their own pleas-

ure; but he for our profit, that we might be partakers of his holiness."

These words, dear reader, are written in holy scriptures for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's correction, whenever by any manner of adversity it shall please His gracious goodness to visit us and there should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses, for He Himself went not up to joy, but first suffered pain. He entered not into His glory before He was crucified. So, truly our way to eternal joy is to suffer here with Christ and our door to enter into eternal life is to gladly die with Christ that we may rise again from death and dwell with Him in everlasting life.

Now, therefore, we take our sickness, which is profitable for us, patiently as exhorted in the Word of God, and remember the profession which we made unto God in our baptism. Since after this life there is an account to be given unto the righteous judge by whom all must be judged, without respect of persons, we are required to examine ourselves both toward God and man, so that accusing and condemning ourselves for our own faults we may find mercy at the heavenly Father's right hand for Christ's sake, and not be accused and condemned in that fearful judgment.

Perkasie, Pa.

A NEW BOOK ON MENNO SIMONS

By John Horsch.

For the Gospel Herald.

"Menno Simons, His Life, His Writings, and His Reformatory Opinions," is the title of a work just published in the Dutch language by E. J. Brill of Leiden. The author is K. Vos, the Mennonite minister of Middelstum in Holland. The book contains 350 pages. Price about $1.20 net, paper cover.

The author has found and utilized some new material, throwing welcome light on Menno Simons' life. His point of view, however, is that of one who is quite out of sympathy with Menno Simons' teaching and principles. To be looking for a due appreciation of Menno Simons in this book is to be sadly disappointed.

Even a casual reader of Menno knows that he was a champion of the principle of liberty of conscience, but in vain do you look for a mention of this fact in these pages. Menno renounced the state church under the most adverse conditions. To step out and identify himself with a people that were persecuted to death meant to lay all on the altar of the Lord—but you would hardly guess it from a perusal of this book. Menno underwent untold persecutions; he was in continuous danger of apprehension, torture and death, but nevertheless he labored diligently for the cause of his Lord. He lived the life of a martyr. But this author represents him to be a faint-hearted, cowardly man. This he does solely on the strength of an expression found in Menno's account of his conversion: "I considered the timidity of my flesh," which shows that he was anything but a boaster. To suppose that this proves Menno to be a coward, as this author tries to make it appear, is absurd.

Considerable space in this book is devoted to support the author's contention that Menno Simons was at first virtually a Munsterite. This assertion is founded on a passage found in the first edition of the "Foundation" in which Menno speaks of the so-called Oldcloisterites as "brethren," although in the same chapter occurs an expression showing in what sense he sometimes used this word. He says: "My chosen brethren, but not in Christ Jesus, for those are brethren in Christ Jesus who abide in His holy Word." Our author holds that the Oldcloisterites were Munsterites, but this opinion can not be proven and is contrary to Menno's express testimony.

But the most offensive feature of this book is an open assailment of Menno's moral character. The author says, for example, that Menno, in the second edition of his "Foundation" made the untrue statement that he made no changes to speak of from the original edition. But had the author read the passage carefully, he should have found that Menno says expressly that he omitted certain parts and made additions and corrections. Does the author think that Menno should have rewritten the book without making changes? In other instances he declares Menno to be guilty of evident falsehood on even more flimsy arguments.

While the book brings us some new material bearing on Menno Simons, it has on the whole a regrettable tendency. The author writes on Menno as a Roman Catholic may be expected to write on Luther or Calvin. He jumps at conclusions which are entirely unwarranted, and thus assails the moral character of Menno. Indirectly the book throws valuable light on conditions among the modern socalled Mennonites of Europe who obviously have denied the faith in the authority of God's Word, in the divinity of Christ and in the redemption. They have departed from the faith of Menno Simons farther than Menno departed from Romanism.

Scottdale, Pa.

TWO BROTHERS AND THEIR SISTER

By Nancy Detweiler.

For the Gospel Herald.

There is much being said about King Alcohol and his little brother Tobacco, which are two great evils. This is an undeniable fact, but these two brothers have a monstrous sister who is leading more people the downward road than her two brothers combined. Her name is Fashion. She exhibits herself far above her brothers. She is more popular, claims no relation to them whatever, but is their full sister and is equally destructive, or even more so. She is welcomed into homes where the two brothers find no admittance, while in some homes they all find their way. She has many victims who are not aware of it. She is one of Satan's most successful agents. Not only does she entice people with beautiful and good tasting things, but really binds them down to things which make them miserable and look hideous. And our so-called plain people are rapidly following, conforming to the world in attire, which is as definitely forbidden as it is in any other way, or lying, stealing and such like. This evil has gradually crept into the Church until people at large are almost blind to its evil effects, thinking there is not much harm in it, which is one of the devil's sugar-coated lies. Alcohol and tobacco appear more degrading in the eyes of men and women; but in the sight of God sin is sin, and the Word says all unrighteousness is sin. Not only is this evil seen on a few, but it is like a contagious disease, which is rapidly spreading. It has lowered the standard of the church, through it the church has lost much power. Miss Fashion is very industrious. She usually makes her appearance when a new garment is to be made. As a rule she meets with our Sisters' Sewing Circle with some new cut and says, "This is the way they make them now." She even teaches economy when it suits that way, but more frequently does she teach extravagance, and in many ways is immodest. Fashion is intended for the world, not for the Christian. Men and women who are open to conviction in every line, willing to walk in all the light they have will lose all desire for the foolish enjoyments of this world, whatever they may be. They have new desires, new enjoyments, old things have

passed away and behold all things are become new. It is amazing to see some of the ridiculous fashions our so-called plain sisters adopt, such as the tight-fitting skirts, parting the hair like men, combing them down over the ears and some spruce them up until the covering looks more like mockery than a sign of submission. The hair and the covering do not correspond. The hair is put up to please the carnal eye and so the covering is no longer a true sign. Not only is the covering worn in an improper way, but there is much room for improvement in the way of making them. They should be made to cover at least part of the ear so the hair would not need to be combed down over the ear, which done only for fashion's sake is neither becoming nor neat. Some of our young sisters dress so near like the world that they need only remove the bonnet and the prayer head covering and there is nothing left by which they may be known from the world, when we meet them on the street and elsewhere. We even see mothers on the streets in like manner, who should be an example to their own children and others. Not only do they set a bad example but put things on their children which are for no other purpose than to make them appear like the world and sometime, sooner or later, they will reap what they have sowed.

A sister in trying to justify herself in going without her bonnet said, "Some people think we are proud with our bonnets," and without a doubt there is some truth in it. They have a right to think so. But if this is true, the style of the bonnet should be changed at once and made in a way that the world might have a better opinion of the bonnet and the wearer. If the world has such an opinion of the bonnet, what will they say about some other things they see on our people and in many houses and the way they are built. Dollar upon dollar is spent for display and selfishness and foolishness. Then with all these inconsistent and foolish things in the Church, we wonder why sinners are not converted and brought into the fold. Oh, when will our so-called plain people cease to bow down before the idols of this world. Let the Church rise above the world and live true to what she professes and let her light shine that men may see her good works and she will regain her power and the self-righteous, moral man, the sceptic, and the infidel will at last be convinced that there is a reality in the Christian religion and sinners may be converted and brought into the fold who otherwise are standing outside discouraged, some perhaps pointing the finger of scorn at the inconsistency that is existing in the church.

(This is good advice from a sister to sisters. The force of the teaching is equally applicable to brethren.—Editor.)

"Why sleep ye, my brethren, come let us arise,
Oh, why should we slumber in sight of the prize;
Salvation is nearer, our day is far spent;
Oh, let us be active, awake and repent."

Woodburn, Oreg.

THE WORSHIPER AND THE CHURCH

Things to Take to Church

Your Bible. A quiet prayerful reverential spirit. A longing for a personal blessing. A desire to be a blessing as well as to receive one. The love that "seeketh not her own." The consciousness that you are going to worship God in the name of Christ, and the power of the Holy Spirit and not to deny yourself.

Things to Do at Church

Take your seat early. Pray for the pastor and worshipers. Note down texts, scripture references, striking sentences and vivid illustrations. You may find use for them all. Do promptly whatever is requested of the audience. At the close give a kindly welcome to strangers.

Things to Bring Home from Church

Gratitude for the privilege of public worship. Zeal for work with God for the salvation of man. Greater love for the souls of the backsliders and impenitent. A new sense of the joy of fellowship. A resolution to invite someone for the next service. A reverential spirit which will not stop to gossip or criticise, even in thought, either the preacher or his sermon.—W. A. Hillis in "The Christian Evangel."

WHEN JESUS COMES

Selected by J. L. Stauffer.

Paul says, before the coming of the Lord there will come a great falling away. II Thes. 2 and 3.

Our Savior says, "When the Son of man cometh will he find the faith on the earth" (Luke 18:8)?

When Jesus comes men and affairs will be just the same as they have been at the close of each age. In fact Jesus tells us in Matt. 24:37, as it was in the days of Noah, so shall it be at the coming of the Son of Man. That age grew worse and worse. Men scoffed at the faith of Noah as he prepared the ark. Men were hard, selfish, profane, adulterous, given to drunkenness and much marrying, and so completely were given over to their own wickedness that only eight souls believed and were saved from that judgment.

Jesus again refers to the time of Lot as being a type of the wickedness which will prevail at the coming of Jesus. It is said that Sodom and Gomorrah were the most wicked of any cities of the plain. All the preaching of Abraham and of Lot could not warn them of their impending destruction. It is stated in Scripture that when Lot went out through the streets of that city and preached to those people that they should turn from their wickedness "he seemed to them as one that mocked."

The peculiar sin of those times of Lot was immorality of the vilest type. It was a time when every inducement was contrived by womankind to develop and inflame the lowest passions of men, and they did it just as the denizens of the streets do it in this day. Go to the streets of our cities and you will see how the denizens of the underworld set their devilish traps for men and advertise their business by their styles and immoral displays. One would think that the respectable class, coming from their respectable homes, would employ other styles if for no other reason that to avoid even the intimation of being like the set of the under world. But no; they dress like them, they paint like them, and many act like them. Is it any wonder that 80 per cent. of the young men fall into this maelstrom of iniquity and as a result hundreds of thousands of these young men are afflicted with loathsome and unspeakable diseases? Young lady, if you are in the set who thus advertise their charms, don't complain if you sometime find yourself hopelessly involved, your honor gone, your virtue gone, your health and happiness gone forever. This is pitiful, but you are bidding for it. God in His mercy proctect you.

I was in the street of a large city the other day and saw a lady whom I knew to be a mother of nearly sixty years. She was dressed in the extreme style of tight skirts. She had squeezed her feet into high-heeled shoes two sizes too small, walking on her toes, with a split skirt, and low-necked dress and high hat, and her fat body pressed into a form. There she was, trying to make herself look tall. (It's the style to "look tall," you know). God have mercy on the children when the mothers encourage such dressing. But when the mothers thus dress in the extreme of the present style I think it would disgust even their children.

The people in Noah's time grew worse and worse until God sent the flood as judgment. The people in Lot's time grew worse and worse until God burned them up.

The people of Jerusalem grew worse and worse until they crucified

Jesus, but judgment visited them and one million Jews perished, and their cities destroyed, their nation scattered. Judgment is coming such as the world has never seen. The hour is at hand. God pity the minister who so fears the truth that he hides it, and the contemptible coward who will spend his breath and multiply words on the great work his church is going to do in "spreading the Kingdom," when he knows he can't hold a mid-week prayer-meeting and have his members present.

The Church is going to do nothing unless she is filled with the spirit of prayer. A prayerless church is a powerless church.

Daniel (12:4) says Christ will come in the days of great traveling—or, as he puts it—"running to and fro."

Steamers running thirty miles an hour, railway cars running sixty miles an hour, automobiles forty miles an hour, airships flying eighty miles an hour. The prophecy says, "Many shall run to and fro." The "many" refers to the two and a half billions of passengers carried annually by the railroads, and the "run" refers to the swiftness with which they go. This is fulfilling prophecy, isn't it?

Daniel (11:40) says again: "When Jesus comes the kings of the earth shall fight with many ships." Nations now measure their strength by the number of ships in their navy. James says: "Ye have heaped treasure together for the last days." This is the day when fortunes are counted by billions. First Timothy says: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Did you ever see or hear of a time when there were so many preachers deluding so many people with false religion?—Romanism, Christian Science (falsely so-called), Russellism, Mormonism, religions without the precious blood of Christ. But the greatest of all delusions is the fact that the candidates for church membership are received into the churches without being converted. Thousands are being deluded into thinking that they need no experimental change of heart. The result is, the church has many people who know not God and who go on living and dressing in this wicked way. Cards and dancing, theater-going and nickelodians, low neck and split skirts, lying and profanity make up the lives of most of the good society church deluded ones. When Jesus comes to gather out His jewels (Mal. 3:16, 17) do you think He will find them thus doing? Malachi says: When He comes He will call to Himself the few who met often together in prayer and praise, and thought on His name. Jesus, keep Thy saints secure from false doctrines, and may they hide themselves in Thee.—Ira E. Surface in "The Converted Catholic Evangelist."

THE POISONED NEEDLE

Sel. by Dorothy M. Bond.

This is the latest and most hidden way that the "white slavers" have to catch their prey.

Plan of Operating

The "white slaver" may work alone or with an accomplice as follows: If alone, he selects some crowded thoroughfare and watches for his prey. Of course he selects a lone girl and with one slight jab with the carefully concealed poisoned needle, the deadly work is done. The stinging sensation is so slight that it is hardly noticeable at first, but in the course of a few minutes the victim grows deathly sick, and usually faints. So of course the "white slaver" is on the spot immediately and usually claims her as his wife and very naturally calls for a conveyance with which to take her home. Or there may be an accomplice in the game in the guise of a "nurse," so of course in that event she claims the victim is her patient, and very naturally takes full and complete control of the case.

Warning

Directions to be strictly followed in case of such an assault. First: Rush to the most reliable store or person and tell them the facts plainly. Second: The victim should give full name and address, insisting that no one shall touch them until fully identified as their relatives or personal friends. By carefully following these simple directions many a girl may be saved from these fiends of hell, and thus escape an awful fate.

Hubbard, Oreg.

Every touch of Satan is as a poisoned needle to his victims. Whatever may be the first sensation, sooner or later the poor victim becomes helpless and Satan does with him as he will. Brother, sister, friend, do you feel the power of the tempter? Flee at once to the great Friend and Protector, Jesus Christ. The white slaver, the rum fiend, the fashion monger, the gambler, and other beasts in human form carrying the poisoned needle, are but the means in Satan's hand to carry on his hellish work. See that you avoid them. —Editor.

CORRESPONDENCE

(Continued from page 337)

Lesson for Sept. 20, Henry F. Garber.

Let us not forsake the assembling of ourselves together, but let us be refreshed.

E. L. Heisey.

Aug. 12, 1914.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord continues to bless us at this place with showers of blessing, spiritual and the natural rain. On Sunday morning, July 19, Bro. Noah H. Mack preached an edifying sermon at this place. On Sunday evening, July 26, Bro. Christian Brackbill preached an instructive sermon using Gal. 5:6 and 6:15 as a basis for his remarks. Tuesday afternoon, July 28, several of us from Ephrata attended the harvest services at Metzler's M. H. Bro. Daniel Kauffman of Scottdale preached an instructive sermon from Psa. 50:23. On Wednesday evening, July 29, Bro. John McCullough of Morrison, Ill., preached an edifying sermon, this being our harvest services. On Sunday evening, Aug. 2, Bro. John Bucher preached for us, admonishing us from Gen. 2:8. In the evening, Aug. 9, Bro. David H. Mosemann was with us and preached, admonishing us from Ezek. 33:11.

Our young people's meetings are moving along fairly well. Recently we decided to have an offering the last Saturday of each month for missionary purposes. At our meeting on Saturday evening, Aug. 8, the brethren, Harvey Horst of near Neffsville and J. F. Bressler gave instructive talks.

We ask an interest in your prayers in our behalf.

Minnie E. Schload.

Aug. 12, 1914.

Read what an exchange says about war.—From 1789 to 1909, 20,000,000 men fell in arms on the world's battlefields, or died on the march, or in camp, or in military prisons—a man every three minutes, night and day, for 120 years. And all this within the last century, and a fifth of the Christian era, by people professing belief in the One who said: "Blessed are the peacemakers."—Sel.

May we refrain from using the blessings which God has shed upon us in such a way that they contribute simply to vain glory.—P. R. Nissley.

This is one of the purposes of being a church member, that your services may be sanctified, may be to the glory of God.—I. B. Good.

CHRISTIANITY REQUIRES A COMPLETE SURRENDER

By Elizabeth Yoder.

For the Gospel Herald.

There may be many reasons why people do not come to Jesus now. In coming to Jesus one must surrender all, and that is what seems hard for many people to do. They are only willing to give up part, but Jesus can not use one in such a condition.

There are many instances in the Bible where people refused to come to Jesus on this account. The rich young ruler we read of in Luke 18: 18, who asked Jesus what he must do to inherit eternal life, was ready to serve Jesus until the thing he loved most was mentioned; then he went away sorrowful. People today are willing to serve Jesus so long as no sacrifice is required; consequently they, like the rich young ruler, fail to find Jesus. Luke 9:59 tells of a certain man who in answer to Christ's invitation, "Follow me," said "Suffer me first to go and bury my father." Jesus said, "Let the dead bury their dead; but go thou and preach the kingdom of God." Another man said, "Lord, I will follow thee, but let me first go and bid them farewell which are at home." Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." These men wanted to serve Jesus on conditions, but by the answers Jesus gave them we can readily see we must give up all for Jesus. This again shows why so many do not come to Him now.

In Matt. 22 Jesus gives us the parable of the marriage of the king's son. This king sent his servants to call them that were bidden to the wedding, and they would not come. They were all busy with their own affairs and did not have time to go to the wedding feast. Just so with people today. They are so completely wrapped up in earthly things that they do not have time to come to Jesus. This king then sent his servants out into the highways to gather in as many as they found, both bad and good. Today Jesus calls everyone. Why not come to Jesus now?

Sometimes it takes a very loud call to bring a sinner to Jesus—perhaps the death of a loved one or a great financial loss. It seems that the wealthy class is especially hard to win for Jesus. They forget God because their money supplies their earthly needs, and even then, they do not know what true happiness and real peace is. Coming to Jesus is the only thing that can give peace.

A certain wealthy man, who was an infidel, had a beautiful daughter, his only child, whom he had taught to disregard religion. During a revival meeting near the home this father sent his daughter to the meetings to mock and ridicule religion. While there she found Jesus, and finally peace with God. She went home and told her father of her new experience. Her father was very angry, and after finding that he could not persuade her to give up Jesus he disowned her. She went from home without a friend, but she was happy in serving God. Did religion cost this girl anything? She also had power in prayer and soon her father and mother came to Jesus, and their home was changed from one of sin to a happy Christian home. Was it worth the girl's time to serve Jesus?

Sinner, do not expect to find Jesus without a struggle, but "seek and ye shall find, knock and it shall be opened unto you, ask and ye shall receive." Why not come to Jesus now?

Ryder, N. Dak.

AS TO SHORT SERMONS

Ruskin says somewhere that he is sorry for ministers who "have only a half hour a week in which to raise the dead." It seemed to him naturally rather a limited period for so great an undertaking. But he saw by no means the worst of it. We left our summer resort one hot Sunday in August and traveled a mile or two to a neighboring "Chautauqua," to hear a famous preacher upon an important theme. We thought him either very great or very reckless to advertise the subject announced, since we judged by the printed buletin he would be limited to "half an hour." But as a matter of fact his half hour was cut down one-third by an interpolated vocal solo rendered by a loud-voiced baritone, who took ten minutes to himself. The solo was rather a distraction than an aid. We used to think the French philosopher who published a four page tract upon "The Universe" was audacious; but when we recently picked up a book of "Five Minute Sermons" and found the first one was upon "God," we concluded the preacher had distanced the philosopher in audacity. But we do wish that our church officers would so far appreciate the preacher's task as to give him at least half an hour in which to "raise the dead" by a serious treatment of eternal verities.—The Advance.

You may not be needed to fill some high place, but you may be needed to fill some place well.—Sel.

The first purpose of our being members of the Church is not for the loaves and fishes.—I. B. Good.

Daily Record of Events

By Oliver H. Zook.

July, 1914

1. Thanksgiving and harvest meeting at Dalton, Ohio.
3. Deacon David B. Horst of Stark Co., Ohio, passed into the great beyond.
4. S. S. Meeting at Metamora, Ill.—Business meeting at Hubbard, Oreg.—Bishop Jacob M. Bender of Tavistock, Ont., gone to his eternal reward.—S. S. Meeting held at Sterling, Ill., Springs, Pa., and Kenmare, N. Dak.—S. S. reorganized at Minot, N. Dak.
5. Bro. C. A. Hartzler of Tiskilwa, Ill., ordained a bishop.—S. S. reorganized at Tofield, Alta.—Quarterly S. S. Meeting at Hesston, Kans.—Six received into the fold at Albany, Oreg., and 13 received at Markham, Ont.—S. S. Meeting at Filer, Idaho, and Tuleta, Tex.
6. S. S. Meeting held at Mountville, Pa.
8. Communion at Mancelona, Mich.—Pre. John M. Hostetler of Emma, Ind., called home.
11. S. S. Meeting at Perkasie, Pa.
12. Bishop Joseph Slagell of Hydro, Okla., taken home to his reward.—S. S. Meeting opened at Pea Ridge, Mo.
13. S. S. Meeting closed at Pea Ridge, Mo.
15. Meetings begin at Minot, N. Dak.
18. Meetings close at Dovesville, Va., with eighteen confessions.
19. Meetings begin at Orrville, Ohio, and at Ft. Seybert, Va.
20. Pre. John L. Landis of Lancaster, Pa., passed into the great beyond.—S. S. Meeting at Surrey, N. Dak.
21. The above meeting at Surrey closed.
22. Bro. L. S. Glick of Minot, N. Dak., ordained to the ministry.—Bible Conference begins at Surrey, N. Dak.
24. Meetings closed at Minot, N. Dak.
25. Meetings begin at Kenmare, N. Dak.
28. Harvest Meeting at Orrville, Ohio, and at Weaverland and Metzler's, Lancaster Co., Pa.
29. Mennonite Mission Meeting at the Paradise Church, Lancaster Co., Pa.—Meetings close at Kenmare, N. Dak., with one confession.
30. S. S. Workers' Meeting at Elizabethtown, Pa.

REPORT

Of a Sunday School and Harvest Meeting Held at Mountville, Pa., Aug. 6, 1914

For the Gospel Herald.

Organization: Mod., John H. Mosemann; Sec., Chester K. Lehman; Chors., Amos Kauffman, Phares Newcomer.

The following is the program with a few of the many practical thoughts presented:

Devotional services were conducted by Bishop Abram B. Herr.

Harvest Sermon. N. H. Mack. Text, Gen. 8:22.

The condition of things before t downfall of man were vastly differ from afterwards. The sad part is t

people don't realize and appreciate what God had done for the human race after the fall of man.

"As certain, as definite, as sure as the natural growth is, so is the spiritual."

We are Laborers together with God. J. C. Clemens.

Satan makes it his business to have us think that all that has been accomplished is by our own power; but we must realize that we are human beings, that regeneration is God's work and that we must wait on the Lord.

What can I Do to Help the Sunday School Work? Willis Kilheffer.

We must know the rule of the Sunday school. Our lives must correspond with what we teach. We dare not let families be overlooked if indifferent or unsaved; love will not allow that. The family altar is an essential to a good home and ultimately has its effect upon the Sunday school.

The Responsibility of Teaching the Younger Classes. John F. Bressler.

The child's mind is impressionable. Children form their ideals in persons. If a child loses confidence in his teacher or anyone, it is hard to have confidence regained.

"The rescue work of our missions and Sunday schools will reach somebody's boy, somebody's girl, perchance your own."

How can the Teacher Arouse the Best Interest in the Pupil? John H. Mellinger.

A warning was given in regard to doing our duty. There are large attendances at Sunday school meetings but not so many people ready to respond in doing real Christian work. The problems of teaching each boy and each girl demand as many different ways as there are children, ways and methods which must be learned through experience.

Why be a Christian while Young? J. C. Clemens.

1. We are not our own, we are bought with a price.
2. It would be unfair to give our best to Satan and the refuse to God.
3. Our purpose is to glorify God.
4. Children in the service have great influence for good.
5. We know not how long, we have to live in this world. "Of all the saddest things of tongue or pen, the saddest of these is, It might have been."

What Good Results have been Accomplished by the Sunday School among Our Young People? John F. Bressler.

1. It fills the minds of young people with noble thoughts.
2. It has brought the young people and old people together, thus causing a stronger union between old and young.
3. Young people are advised and encouraged.
4. The Sunday school has supplied responsible positions with capable brethren and sisters.
5. Divine help is needed when young people mature thus showing the value of the Sunday school in supplying that need.

Sermon. John W. Weaver. Text, Gal. 6:14.

The new theology was settled long ago. Mal. 3:6: "For I am the Lord, I **change not.**"

Nothing in this world—education, refinement, civilization—but the cross of Christ and the blood of Jesus will save a sinner. Every sinner is under the righteous indignation of God. Peace which floweth like a river cannot be found in culture, in colleges, in education, but in the belief that Christ died for us. We as people in a Christian land; if we die sinners, we go down trampling the blood of Jesus which is the sure cure. Think over the words of the song, "When I survey the wondrous cross," etc.

Remarks by Abram Metzler:

We need a vital point of contact with God.

We need to be gripped with the power of God, that inward life which reflects God unconsciously.

"Be a constant consistent communicant member of the Church."

Secretary.

Obituary

Thomas.—Jacob M. Thomas of Thomas Mills, Pa., was born April 8, 1854; died July 16, 1914; aged 60 y. 3 m. 8 d.

Funeral services were conducted at the Thomas Mennonite Church by Samuel Zimmerman and L. A. Blough.

Geiser.—Leona Fern, only child of Bro. —— and Sister Bertha Geiser, was born Oct. 30, 1913; died July 31, 1914; aged 9 m. and 1 d. Funeral services conducted at the home in German by Bro. Cleophas Amstutz and at Orrville (Ohio) Church and in English by Bro. I. W. Royer. A little heaven-born flower to grace the home, a few sobs, a smile now and then, for fond parents, then plucked so soon for the Father's home above. His will be done.

Mishler.—Susie Mishler was born in Holmes Co., Ohio, April 20, 1849; died July 17, 1914; aged 65 y. 2 m. 27 d. Father, mother, 4 sisters, and 1 brother preceded her in death. Three brothers are living: Jacob D., Hubbard, Oreg.; Noah D., Sugar Creek, Ohio; Levi D., Elkhart, Ind. She united with the A. M. Church in her young years and was a faithful member. Funeral services as Town Line Church by J. Troyer, S. E. Weaver and D. D. Miller.

Naugh.—John Naugh was born near Gdelton, Ohio, Jan. 13, 1837; died at Galesburg, Jasper Co., Mo., July 6, 1914; aged 77 y. 5 m. 23 d. His wife and 4 children died years ago. He leaves 2 grandchildren, a daughter in Springfield, Mo., and a son in Lowell, Kans. He united with the Mennonite Church in his declining years.

Funeral services were conducted at White Hall Church by Bro. Harvey Woolsey. Burial in Weaver cemetery.

Byers.—Margaret Huber was born in Lancaster Co., Pa., Mar. 14, 1851; died July 23, 1914; aged 63 y. 4 m. 9 d. She was united in marriage with Daniel Byers, July 20, 1871. To this union were born 9 children, 7 surviving their mother, 2 dying in infancy. Sister Byers united with the Mennonite Church about 20 years ago, having lived a faithful and consistent life until the time of her death.

Funeral services were conducted on the 26th at the Science Ridge Mennonite Church near Sterling, Ill., by A. C. Good, where a large concourse of friends and relatives gathered to pay a last tribute of respect.

Hartzler.—Jacob Hartzler was born in Wayne Co., Ohio, Jan. 18, 1859; died July 21, 1914; aged 55 y. 6 m. 3 d. The cause of his sudden death was through accident by falling from a load of hay, receiving such injury that caused immediate death. He confessed Christ as His personal Savior in early life and united with the A. M. Church, serving his Master faithfully until death. He leaves to mourn his sudden departure one brother and one sister and a host of relaives and friends. Father and mother and one brother preceded him to the spirit world. Interment at Oak Grove near Smithville, Ohio.

Kauffman.—John M. Kauffman was born April 30, 1830; died July 30, 1914; aged 84 y. 3 m. 10 d. He had been a resident of East Petersburg, Pa., and was a consistent member of the Mennonite Church for many years. For a number of years he has been residing with his only child (Mrs. A. H. Hershey) at Mountville, where he was tenderly cared for in his declining years, his wife having preceded him 6 years.

He was sorely afflicted for one year, but he bore it patiently until the end, which was very peaceful. We are glad to know that he is asleep in Jesus.

The funeral was held at the East Petersburg Mennonite Church on Sunday morning, Aug. 2. The services were conducted by Bros. Frank Kreider, John Charles, and Henry Haverstick, Bro. Haverstick using as a text II Tim. 4:7, 8. Well may we say of the old soldiers of the cross, they have fought a good fight, they have kept the faith.

Shaub.—Annie L., daughter of Fanny and the late Henry Shaub, of Lampeter, Pa., was born Feb. 27, 1870; died July 25, 1914; aged 44 y. 5 m. 1 d. She died at the General Hospital, where an operation was performed only five days before, when a second operation was found to be necessary, but without avail to save her life. Although weak in body with her life ebbing fast away she was strong in spirit, and uttered a short prayer in her behalf. She then sang a hymn and in a few moments the spirit fled to the Maker who gave it. We can trustfully believe she is basking in the beautiful sunlight of heaven. Although it is hard to part with those who are near and dear to us, we believe our loss is her eternal gain. She leaves to mourn her departure, her mother, 2 brothers, 5 sisters, and many relatives and friends. She had a kind word and pleasant smile for every one, and was always ready to help in time of need. She was a consistent member of the Mennonite Church. Funeral services were held at the Strasburg Mennonite Church, July 28, by Bros. Elias Groff, Frank Herr, and Abram Brubaker. Text, John 11:28: "The Master is come."

"Farewell, dear sister, sweetly rest,
Till God shall bid thee rise.
We'll wipe away the falling tears,
And meet thee in the skies."

A Sister.

Get but the truth once uttered and it is like a star new born, that drops into its place, and which, once circling in its placid round, not all the tumult of he earth can shake.—James Russell Lowell.

If you have a "besetting sin," don't worry over it. Just assert your will, lean hard on God—and conquer it. If you worry about it you will find it hard to loosen its grip.—Ex.

Items and Comments

The Panama Canal was formally opened Aug. 15 with simple ceremonies. Though one of the greatest achievements of modern engineering and an event of great international importance, it was built with less money than it takes to keep the European war going one month.

The noted evangelist, W. E. Biederwolf, submits the following figures as America's contribution to the causes named:

Foreign Missions,	$ 12,000,000.
Chewing gum,	21,000,000.
Millinery,	90,000,000.
Soft drinks,	12,000,000.
Candy,	2,000,000.
Theaters,	750,000,000.
Jewelry,	800,000,000.
Tobacco,	1,200,000,000.
Intoxicating liquors,	2,000,000,000.

Practical question: How much of this did you spend?

During the past week the European war has been pushed with great energy by the nations involved, but at this writing no decisive victory of large proportions has been reported. England has formally declared war against Austria, and Italy is having some trouble to enforce her policy of neutrality. At this writing it seems morally certain that Turkey and Japan will soon have a part in the war. This means that the war is likely to spread to other portions of the globe besides Europe. It is a testing time when all true Christians need to keep near the throne.

According to a recent ruling of a circuit court in West Virginia, railroads are prohibited from shipping liquor into that state unless they are sure that the liquor is intended for citizens who want it for their own personal use. This rule, if enforced, will do much in the way of cleaning up the unlawful trade which invariably follows the enactment of a prohibitionary law. West Virginia enters the era of state wide prohibition under most favorable circumstances, having both a majority of the people and most of the officers back of the rigid enforcement of the law.

Affairs in Mexico are gradually assuming a more peaceful tone. The old regime of Huerta has given way entirely and Carranza has assumed control. There seems to be a general disposition to give Carranza a chance—provided that he will be able to satisfy the conflicting claims and ambitions of the contending factions. It is hard to build a stable government upon the ruins of revolutions and counter revolutions, but it may be that the bitter object lessons of past wars, the wisdom of Carranza, and pressure from foreign nations may be sufficient to overcome the unfavorable conditions and to restore order in Mexico.

Eighteen peace treaties between the United States and foreign countries were ratified by the U. S. Senate, Aug. 13. These are the arbitration treaties whch have long been pending and which are hoped to prevent hasty wars in the future. They provide that in case of disputes the nations shall first submit their difficulties to an investigation by an impartial tribunal before war is declared. The practical value of the treaties is to afford time for reflection before rushing into conflicts. Had such treaties been in force, and respected, between the present warring nations in Europe, it is not likely that they would have become involved in war as they have.

One of the incidents of war times is the rapid rise in prices on certain commodities. The things most affected are sugar and meats. This rapid rise is due to two causes: (1) the covetousness of speculators, who see in present conditions an opportunity to "run a corner" on the necessities of life, and convert the misfortunes of others into a fortune for themselves; (2) the excitement of the people, who allow themselves to be worked up into a panic, and pay needless prices for things that they do not immediately need. The remedy is **keep cool.** The United States has started a probe into the causes of the advance in prices, which probe may or may not bring the prices down to normal figures.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Annual Conference of the Southwestern Pennsylvania Conference District will be held at Scottdale, Pa., Aug. 27 and 28, 1914. The Sunday School Conference precedes the Church Conference and begins in the evening of Aug 25, continuing all day on the 26th.

A hearty invitation is extended to all. Those expecting to come to the conferences will confer a favor by notifying Bro. H. F. Reist, Scottdale, Pa., of their intention to do so.

For further information address Aaron Loucks, Scottdale, Pa.

Yours for the cause,
Wm, C. Hershberger,
Secretary.

Missouri-Iowa

In accordance with the decision of a committee appointed by conference, the time of meeting of the Missouri-Iowa Conference will be as follows:

Sept. 1 and 2.—Sunday School and Mission Board Conference will be in session.

Sept. 3 and 4.—Regular Church Conference will be in session.

The District Mission Board will hold an executive session on Tuesday immediately after the afternoon session of the Sunday School Conference, and an open session on Wednesday afternoon.

We will meet with the brotherhood at Cherry Box, Shelby Co., Mo.

All our workers are urged to be present at all the sessions. Brethren and sisters from other districts are also cordially invited to come and assist us.

Those coming from the East, West, or South can now reach Cherry Box via the new R. R. from Shelbina. Those coming from the North will be met (on Monday) at Atlanta.

To announce your coming, or for further particulars, write to L. J. Johnston, George Bissey, or J. G. Detwiler, Cherry Box, Mo.

J. R. Shank, Secy.

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

GOD'S WISDOM

Two ears and only one mouth have you;
The reason, I think, is clear,
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only one mouth have you;
The reason of this must be:
It shows to us all that it will not do
To talk about all we see.

Two hands and only one mouth have you
And it is worth while repeating:
The two are for work you will have to do—
The one is enough for eating.

One mouth, two hands, two ears, two eyes—
Now, is it not very clear,
That better than talk, be it ever so wise
Is to work, to see, to hear.

—Selected.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THU RSDAY, AUG. 27, 1914 (Gospel Witness Established 1905) No. 22

EDITORIAL

"Ho, every one that thirsteth, come ye to the waters . . . . yea, come, buy wine and milk without money and without price."

Ho, every one who has been "bought with a price; remember, "Ye are not your own." "Therefore glorify God in your body, and in your spirit, which are God's."

$12,000,000 for foreign missions and $5,000,000,000 for things useless and worse than useless is America's contribution for 1913. Had these figures been reversed—can you imagine results?

What it Costs.—The cost of the present war in Europe has been estimated at several hundred million dollars a day. This does not include the waste by the marauding armies nor the losses through the stopping of the wheels of industry. Should this prove to be "a fight to the bitter end," as the nations involved protest that it will be, it will mean a number of bankrupt nations. Yet money losses are but a small item in figuring the cost of wars.

On another page we publish a timely article concerning our scattered members. Bro. Wenger writes from experience, and his testimony is worth considering. The great question for isolated members to consider is, Why am I here, and what motives prompt me to stay here? For the Church the great question is, What can we do to bring these members the food they need and deserve, to help them build up a congregation where they are, or, in case that is impracticable, to help them to a place where they may be of practical help to the Church and where their families may be saved for the Church?

The man who accepts Christ as a Savior only may find some day that even in this he made a failure. It is when we accept Him as our model and object of worship that His transforming power becomes manifest in our lives. It was because Paul knew nothing but "Christ and him crucified" that he so completely exemplified the life of Christ in his labors. Christ was his model, and he became more and more like Him. When Christ is our model we are drawn by love more closely to Him and His meekness, love, purity, sympathy for the poor and down-trodden, unselfish, courage, nobility become more and more prominent in our makeup. It took the blood of Jesus Christ to atone for the sins of the world, to make us white, and to shine in His image; it took His life to serve as a model "that we should follow in his steps."

The recent address of President Woodrow Wilson reminding Americans that it is both unwise and dangerous for them to take too active an interest in the affairs of Europe is quite timely and to the point. The more strictly Americans attend to their own affairs and the less active sympathy they manifest toward either side in the unfortunate conflict on the other side of the waters, the less liable will America be to become entangled in that struggle.

Equally important is it for citizens of Christ's kingdom to keep from becoming entangled in the affairs of this world. "No man that warreth entangleth himself with the affairs of this life." Because events in Europe are more stirring at this time than they are in America is no reason why Americans should meddle in affairs there in preference to their own. Because the affairs of this world are more absorbing to worldly people than are the affairs of Christ's kingdom is no reason why Christian people should take a more active interest in things temporal than in things eternal. The Church has lost much because of members taking only a passive interest in its own affairs while they were completely entranced by the affairs of this world.

Acts 17:26.—"And hath made of one blood all nations of men for to dwell on all the face of the earth . . ." We have often thought of this text as we meditated upon a rather unusual question which has come to us from a number of places: "Is it right or expedient to receive colored people into the Church?" Race prejudice has no place in the Gospel of Christ. The text which stands at the head of this paragraph tells of our common kinship, the command to preach the Gospel to "all nations" tells of our common duty, and the baptism of the Ethiopian eunuch tells how the apostolic Church stood on the question.

"But would you want your daughter to marry a negro!" NO—not any more than we would want her to marry some white people whom we invite and gladly receive into Church. The question of Christian fellowship has absolutely nothing to do with adaptability or fitness for marital relations, or even social relations. Besides, as matters now stand, an attempted amalgamation of races would be the height of folly. For this reason, until present conditions change, it would be unwise to tolerate social relations that would lead to the temptation of amalgamation. But this has nothing to do with the question of receiving them into the Church. The more of them won for Christ the greater our rejoicing over the power of Christ to save.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A PLEA FOR PEACE

Sheathe ye the sword!
Long has it reeked
With the world's bravest blood and rarest.
What mean ye, that ye scatter death
Where hopes are high and visions fairest?
Are there no early dead, no sorrow-surge,
That these should die to swell earth's funeral dirge?

Kill ye no more!
Let Amalek
Stain his red hands with vilest slaughter;
Let Philistine and Amorite
Count blood a baser thing than water—
God's sons should show their heavenly lineage
And write their Father's will on history's page.

Let love abound.
A sin-cursed race
Stretches torn hands toward pitying heaven;
Shall we not haste with oil and wine,
And heal the hurt by Satan given?
While smiling star gives joy to kindred star
And heaven's glad shout falls on us from afar.

Let us have peace!
The angel choir
So long their orisons have chanted:
'Tis time we heard their wondrous word
And balm, not rue and wormwood, planted.
So hate and vengeance be forgot,
And angel Peace heal War's last feverspot.

—C. N. Wood, in The Vanguard.

MORMON "REVELATIONS" AND STUBBORN FACTS

By J. A. Ressler.

For the Gospel Herald.

(Concluded)

The Church of Today

"The Church of Jesus Christ of Latter Day Saints" is the name by which the so-called Mormons wish to be known. The name is dignified and has a pleasing sound. If that were the end of the matter Christian people might let it rest there. But the way these people work makes them and their religion a very proper subject of attention from all who have the true cause of Jesus Christ at heart.

When a missionary of the "saints" comes into a Christian community, he represents himself as being in full sympathy with evangelical Christianity. He is glib in quoting the scriptures and at first he urges nothing that is not in strict harmony with God's Word. He never works among non-Christian people, for these do not readily take to his teaching. He works mostly among those who are already professing Christians, and prefers those who have a strongly spiritual inclination. As he gains the confidence of a few converts he begins to give quietly a few suggestions from books other than the Bible. Perhaps the Book of Mormon is not named but is referred to as the "Nephi Record." Should any one become suspicious in regard to the matter, he is ready to deny that his people are Mormons. The name is looked upon with disdain. But gradually the Book of Mormon and other "sacred" books of the cult are presented, and if possible the converts are induced to migrate to a Mormon settlement. The experiences of some well-intentioned people who have been entrapped by the smooth-tongued emissaries are heart-rending. The great majority of the young people of Mormon communities are out and out infidels. How could it be otherwise? The teaching of the Mormon church gives them no better food than this.

Teaching about God.—Mormonism teaches that Adam came to paradise with one of his wives and after his death became the god of this world and that he is the only god with whom we have to do. It teaches that God is not a spirit but is a god of flesh and bones. Though Jesus Christ plainly says that in heaven we shall be as the angels and not marry or be given in marriage, Mormonism teaches that the "saints" go on rearing families forever, each head of a family becoming the god of his descendants. Even Hinduism, with all its gross sensuality, is not more God-dishonoring that such a vile teaching—and this comes from a body which calls itself a "Church of Jesus Christ!"

Polygamy has been referred to before. In 1890, in accordance with severe pressure brought from the United States Government, a manifesto was issued by the Mormon authorities forbidding plural marriages. If Mormons are questioned at the present time they say that polygamy is still a part of the system but they do not practice it. It is probable that in the times when there was most of it practiced, there was not one in ten among Mormon men who was a polygamist. Certainly fewer than that number now live in open violation of the law. And yet it is a matter of common knowledge among those who live in Mormon settlements that there are many polygamists.

The Whole System Founded on Fraud.—Parley P. Pratt, one of the twelve apostles appointed in 1835, in "Mormonism Unveiled; or, Truth Vindicated," says: "I will state it as a prophecy that there will not be an unbelieving Gentile on the face of this continent fifty years hence; and if they are not greatly scourged, and in a great measure overthrown, within five or ten years from this date (1838) then the Book of Mormon will have proven itself false." It will be remembered that the Mormons call all who are not Mormons Gentiles. It is now seventy-six years since that prophecy was issued and the great scourge has not yet come on the "Gentiles," and there are still a few left on the North American continent who have not embraced the Mormon faith.—See "Mormon Doctrines Analyzed," by W. S. Hale.

A number of the early prophets of Mormonism attempted miracles. A well authenticated story tells of one who had arranged a plank just under the surface of the muddy water and the boys, finding it out, removed a portion of the platform. When the prophet attempted the miracle of walking on the water, it all went well until this part of the plank was reached. Then there was a sudden failing of the faith of the miracle worker, or a failing of his footing, there was a loud splash, and the prophet's miracle went to pieces. A similar attempt at another place almost resulted fatally to the would-be miracle worker worker because a portion of the planking had been washed away by the stream.

One need not wonder at the fraudulent elements in the Mormon system when we know the character of the man Joseph Smith. When he was a young man, he had a "peep stone" which had been found in a neighbor's well. By means of this stone he claimed to be able to find lost articles. One day a neighbor lost his cow. He went to Smith to have him search for her. Joseph put the stone into his hat, covered it over his face, and soon he said he saw the cow but could not clearly distinuguish the place where she was. Then the outlines became more and more distinct, and at last he saw clearly that she was in a small piece of thick woodland which was surrounded by a high fence. The owner of the cow recognized the description of the place as a familiar wood-lot several miles distant. He paid Joseph the dollar asked for and went and got his cow. Telling about the circumstance to a neighbor soon afterward, he was surprised to hear the neighbor reply, "Yes, I should think Joe Smith could tell you where to find that cow! I saw him drive her there himself!" Successful in trickery in a small way, he tried it

on a larger scale and succeeded. Mormonism is the proof of his success.

A pair of early Mormon "prophets" were holding a camp meeting in the state of Ohio. One of them dramatically appealed to the congregation asking whether it would not be considered a miracle if lightning should suddenly strike a certain tree some distance away from where they were, although the sky was clear and there were no signs of a cloud. As he impressively paused, a sudden blaze of light flashed from the tree and a loud thunder-like peal shook the place where they were. The audience was very much impressed. But a little investigation proved that the "prophets" had loaded the hollow tree with gunpowder and while one held the audience, the other manipulated the fuse. When the trick was discovered the Mormons quickly departed for other parts.

Space forbids taking up the matter of the political ambitions of the Mormons throughout their history, of their defiance of the laws of the land as well as the laws of common decency, of the historical proofs of the falseness of the Book of Mormon, and of the work done among them by different missionary societies, especially by the Utah Gospel Mission, already mentioned. This article is intended as a warning to conscientious Christian people who might be inclined to be drawn away by these smooth-tongued messengers of Satan into believing that the Mormon church of today is really what the name they have chosen would indicate—"The Church of Jesus Christ of Latter Day Saints." Let not the name deceive you. "By their fruits ye shall know them." The fruits of Mormonism stand today as one of the darkest blots that ever soiled the fair surface of the goodly heritage which we call the United States of America, or which has disgraced and dishonored the name of the religion of Jesus Christ.

Scottdale, Pa.

CHURCH ORDINANCES

By Abram Metzler.

For the Gospel Herald.

(Concluded)

We firmly believe that the ordinances of feetwashing and the devotional covering have this heaven-ordained importance attached to them. In considering the ordinance of feetwashing we shall not endeavor to enter into an exhaustive presentation of Scriptures to prove that it is a Gospel ordinance. God's Word is plain. May we search, see, believe, obey. But we do want, by God's help, to present a few thoughts in reference to the teachings of His blessed Word, or principles of His salvation plan, that are very peculiarly and vitally connected with the ordinance of feet-washing; namely, equality, humility, and service. Certainly we all agree that these are very weighty doctrines, taught in the Bible; hence the importance of observing the ordinance that has such a direct spiritual connection with them.

Is it not sadly true of the nominal Church today, that the God-given principle of equality and common brotherhood has been displaced by the awful spirit and fact of commercialism, and twentieth century Americanized caste? It is indeed true; the casual observer may know it. Are we as a Church free? I fear not. There are evidences that are alarming. "But," we hear some one say, "as a church we wash feet—and are we after all losing out in the blessedness of equality and real spiritual brotherhood?" We would by no means take the position of a pessimistic fault-finder, but by God's help we want to do what little we can in the defence of these sacred principles, and the continued practice of the ordinances that in God's way are so vitally connected with them. How about Bible humility as it was most beautifully and forcefully exemplified in the life of Christ our Savior, and taught in His blessed Word? Is it in evidence in the Church in general? Too often it is not. The spirit of the underworld with Satanic subtlety and power is reproducing the Laodicean Church in these last days. The evidences are pride, haughtiness, selfishness, and the awful deception of man's exaltation by his own achievements.

And as to Christian service, or the voluntary helping of those in need, constrained by heaven-born brotherly love, how does the so-called Christian Church of today compare with the teachings of Christ and the apostles, and the practices of the early apostolic Church? A very great contrast indeed. Instead, we have man's way, the devil's counterfeit, and it looks real nice and reasonable to the carnal mind to resort to the beneficent influence and help of secret societies, labor unions, life insurance, protective associations, co-operative organizations for pecuniary benefit, etc., etc., thereby robbing God and His Church by making man a part of an organized worldly machine to help his fellows, and losing the sacred God-given principle of serving others in response to the promptings of inward individual volition, which is a gift and heritage from God to man in connection with His blessed redemption plan. Thank God that in the faithful observance of the ordinance of feetwashing we are helped and sustained in the real life and practical application of these sacred principles. The latter thoughts must be considered in the light of Rev. 22: 14.

Now, dear brethren and sisters of like faith, members of one common family of which God is the Father and Jesus Christ oud elder Brother, what do we think about the sisters' devotional covering? Is it only a church custom, or a tradition of men? Well, some take this position, I know; and by so doing (as far as their influence and teaching is concerned) remove the chief cornerstone from under this Gospel ordinance. We call it a Gospel ordinance; and if in calling this teaching of God's Word an ordinance I am taking a position different from our Church as a body, and contrary to the teachings of our Church fathers, I confess my ignorance on this point but make no deduction from the position I take in calling it a Gospel ordinance, because of my personal conviction and understanding of the Word of God. (The Bible and the Church are on your side, brother.—Ed.) Why call it an ordinance? For the same reason that the other ordinances are thus named, taught, and ordained of God.

Does this ordinance represent or express any Bible principle? and is the observance of it of any practical value? We say, "Verily, yes," in answer to both of these questions. Now, remember that we are not especially trying to prove in this article that this is a Bible ordinance (God's Word proves that) but we do want to impress upon our minds the fact of its relation to certain Bible principles, and that the proper observance of it is of great practical spiritual value.

Now the sacred doctrine or principle that this ordinance expresses, and is so vitally connected with it that of woman's relation to man, as to her sphere in life. We can certainly all agree that this principle (of woman's sphere) is involved in God's revealed plan for the government of the human family and His Church here on earth. Dear reader, is it not apparent that this God-given principle is largely ignored, or lost sight of, seemingly displaced by the Spirit of the times, as this world-spirit affects the weaker sex?—again, man's way, not God's way.

God's Word in its spiritual understanding and reasonable application is very plain as to woman's place and sphere in life. What are some of the evidences of apostasy along this line? Let us notice a few of them. Perhaps the most prominent at the present time is the world-wide suffra-

gette uprising. Let women go to the polls and vote, enter into the political arena and play their part with men in the civil affairs of this world. God save us from this latter day delusion. Space will not permit us to enlarge on this point, though we feel the need of so doing. And closely associated with this error is the wonderful increase in the number of women occupying positions in municipal government and in the affairs of state. And last but not least, the awful downward, popular tendency of women to avoid sanctified motherhood, and instead of submitting to the plan and order of God in this that her calling is maternal, rather than functional, in the general affairs of life—a home-maker, a help meet for her husband, a mother in fact, and in the fostering care of her God-given children, and thus occupy her place in the great plan of God to His glory and to the good of the home, Church, and state, she is too often carried away by the spirit of the times and helps increase the awful current of iniquity by becoming a devotee of fashion and pride, ensnared with lust and vainglory, or on the other hand tries to compete with men in the civil and commercial affairs of life.

Do I hear some one asking the question, "What has the prayer covering to do with these things?" We say, Much indeed. This teaching comes from God through His inspired Word. It is of eternal import, yes, the teaching or doctrine of woman's sphere is a real vital part of God's salvation plan in its complete progressive process, as it applies to individuals and the Church. This life current must be maintained, and thank God it will be by His grace and power, as we submit to His way, and give expression to this life principle by observing the ordinance (prayer covering) that expresses and represents the inward life principle. By way of illustration, we know that in the vegetable kingdom you can destroy incorporate plant life by persistently cropping off the outward tangible expression. Even so in the workings and advancement of God's spiritual kingdom here below, if we refuse to lovingly obey and arbitrarily, or otherwise, neglect or cut off these outward, tangible expressions (Church ordinances) of inward life principles, we are operating against God in His blessed soul-saving plan.

As to the ordinances of the kiss of charity, and anointing with oil, I will not enlarge. Certainly they have their relative importance and should be observed in the fear and wisdom of God. The kiss of charity is an expression of the inward feeling of the burning principle of brotherly love, a peculiar, satisfying act in response to this sacred feeling. God in His Word commands its observance, and we appreciate its helpful influence.

In considering the Scriptural injunction to call for the elders of the Church and anoint the sick with oil for their physical and spiritual benefit, we can see the provident goodness of God and a blessed opportunity for His children to exercise themselves in that which is an expression of their faith in the power of God to heal body and soul and in the observance of this ordinance, as well as in all the other teachings of His Word that pertain to practical Christian living and holiness, be as clay in the potter's hands made of Him vessels meet for His service.

In conclusion, these doctrines are fundamental. They are life, emanating from God through Jesus Christ the living vine (John 15) and we are branches of the vine in loving obedience to His will in the observance of these ordinances, getting the direct spiritual blessing that follows obedience, and the joy and experience of a perfect growth and development in the Spirit life because of a harmonious co-operation with God in His great salvation plan, even unto a perfect body (His Church) prepared for His coming. To this end may we prayerfully and faithfully labor in His name, and to the eternal glory of His kingdom.

Martinsburg, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio
(962 W. Federal St.)

The work is prospering at present with all its perplexing problems which all mission workers are confronted with.

Sister Hershey and the two children are taking their vacation, which will mean much to them. Bro. Hershey is in Colorado, probably for several months because of bronchial trouble, but we trust he will soon be able to return and fill his former place.

There seems to be a warm interest manifested by the foreigners and is very encouraging. We surely would be pleased to have some more to join our rank of workers, for "the harvest is great, but the labourers are few."

Sincerely yours,
A Co-laborer.

Aug. 20, 1914.

WHY SHOULD I BE INTERESTED IN MY HEATHEN BROTHER AND SISTER?

By Bertha Seiber.

For the Gospel Herald.

When we think of our heathen brother and sister our minds are led to foreign lands where the inhabitants are living in ignorance and superstition—those who bow down to gods made with men's hands, who are very superstitious, who know and have very little happiness in their lives. We should be interested in them because Christ died for the sins of the whole world and since His life, death, and resurrection mean everything that brings joy and peace and happiness to our lives, we ought to do all we can to bring Christ into their lives. Christ's last command was to "preach the Gospel to every creature." When we think of the lives of the heathen children, we think of children who in our estimation have no real child-life. To us child life means a happy, care-free life, for among the majority of children, at least up to the age of ten or eleven years, there is not much responsibility placed on them. With the India child it is not so. Many of the girls are married at from six to eight, some even earlier, although under the English government they are not allowed to live with their husbands till in their teens—then often to be cruelly treated and punished unmercifully. Would we stand for anything like it among our own children? At the age of six or seven years our children enter school. We want them to have a good education and be fitted to master life's tasks as they come in later years. How does this compare with heathen countries? Some few have school privileges. Some boys and girls eager to learn have to study outside the school room on account of belonging to a low caste. It is nothing uncommon to see a fairly well educated man whose wife cannot read. Less than fifty per cent. of the children of South America have a chance for schooling. Here many of the children born in the home are undesired, therefore practically live as outcasts. We are told that in China many lives of the babies are sacrificed to please their gods. Children are taught from infancy to lie and cheat and take advantage of their fellowmen. Can we imagine what our country would be

like under such conditions? It is impossible for a child to be reared in ignorance and superstition, to grow to be a noble citizen of his country. And it is more impossible for such a child to grow into Christian character without giving him the Christian teaching which he lacks. We would not have time to tell what ignorance and superstition are doing for the heathen people and where and how it is holding them. But our interest should be so intense that we are willing to sacrifice in their behalf. We should study and keep in touch with their condition and needs and try to create a sympathy and love for them in our own children, remembering they are wretched and miserable, and before a change takes place Christianity in its pure form must be carried to them.

Filer, Idaho.

NOTES FROM FOREIGN LANDS

Multiplying the Seed.—The British and Foreign Bible Society's issues for last year reached the unprecedented number of 8,958,233 copies of the Scriptures, just double the total of fifteen years ago. Of these, 1,006,281 were Bibles, 1,275,040 were New Testaments and 6,676,912 were smaller portions. Of the total issue, 300,000 were sent to Africa, 212,000 to South America, 1,170,000 to India and Ceylon, 633,000 to the Japanese Empire, and 2,183,000 to China. It is just a century since Morrison's first Chinese New Testament passed through the press in Canton; last year nearly a quarter of the Society's output was in the languages of China.

Islam's Millions.—Through the collaboration of two distinguished specialists, Drs. Westerman and Zwemer, a new statistical survey of Mohammedanism has appeared in the Moslem World. The substance of it is as follows:

	Total	Under Christian Rule
Asia	156,690,110	123,690,310
Africa	42,339,349	41,836,344
Europe	2,373,676	1,373,676
America	174,061	174,000
Australia	19,500	19,500
Total	201,296,696	167,093,891

An African Storm Center.—The reality of the Christian strategy of occupying adequately the Rand and especially its centers, Johannesburg and Pretoria, is made very vivid by Bridgmann's map with rays reaching far away into all parts of South Africa whither negroes return from the gold mines. This storm center of vice and of greed will surely overspread the entire Sub-continent, unless the 280,000 miners are reached and saved while resident there. Thus far only 40,000 are touched in any way by the Gospel message. The ages of these men range from eighteen to thrity. Hardly less than half a million negroes are in the mines every year and almost without exception they return as a leaven for good or ill to the widely scattered kraals.

Where They would Have no "Nigger Church."—Negro laborers in the mines at Johannesburg can be reached through missions having chapels in the labor compounds. There are, however, about one hundred thousand more who are employed in the shops, stores, and ware-houses and as domestic servants for whom little can be done because of the hatred of the whites for a "nigger church" anywhere near them. Frederic B. Bridgman, of the American Board's Mission, one of the ablest missionaries in South Africa, has secured in faith a chapel, with the right to hold services for this neglected hundred thousand, and the venture is already yielding rich dividends. Meanwhile he personally has had to pay the $1,500 which the property cost. Such are the sacrifices of our heroes.—Harlan P. Beach in Sunday School Times.

CHANGED BY THE DYNAMIC BOOK

Here are samples of Bible dynamics from sundry lands. In a Spanish town a woman said that she had a Bible already. "Yes," said her friend, "thou hast the Gospel, but it is very old and dirty." "True," was the reply, "the book is very old and dirty; but the words inside the Book are purer than the water from any spring." "Why dost thou say so?" "Because once my heart was very black, but the reading of this book has made it as white as snow."

A Burmese artist, over seventy years of age, who was a strong and intelligent Buddhist, declared that he was too old to change his faith. But after he had read the Gospels the love of Christ conquered his heart. This aged convert was baptized last year, and God's Book is so precious to him that he keeps it under his pillow.

A story comes from Ceylon of a woman who bought a copy of Matthew in Sinhalese, and gave it to her husband to read. Some time after, he met the colporteur, and said to him: "Your book is powerful to soothe the hot temper; after reading it I am a new man. I do not beat my wife now."

A hindu holy fakir, with matted hair and ash-besmeared body, was sitting in deep meditation beneath a tree when he saw a torn leaf from a New Testament. Reading it, strange thoughts entered his hungry soul—they seemed "to take him by the hand and lead him straight to the Father." He sought out a man to teach him of this wonderful Book, and his guide was an Englishman who wore a black band of crape on his sleeve. Supposing it to be the mark of a Christian, he placed a similar one on his own arm. Later he wandered into a Christian Church to hear its truths expounded. At the close of the service he announced that he, too, was a believer, and pointed to his crape-bedecked arm in proof thereof. When told that the band was an English sign of the death of some friend, the fakir thought a moment, and then said, "But I read in the Book that my loved One has died; so I shall wear it in memory of him." Later still he grasped the idea of the resurrection, and then realized that his loved One was alive forevermore. Thereupon a great joy filled his heart, and the light of the resurrection shone in his face; that henceforth was his sign of discipleship.—S. S. Times.

STARTLING STATEMENTS

The countries of Europe spent $7,000,000,000 on their navies last year.

All churches of the earth spent $25,000,000 on mission fields last year.

The converted heathen spent $5,000,000 last year to send the Gospel to their people.

Twelve thousand churches in America did not pay a cent toward missions last year.

In ten years the United States has spent $1,055,000,000 for autos. Last year we bought 225,000, and it is estimated that we will buy 500,000 next year, thus making one to every 180 people in the United States. They must cost more than $650,000,000.—Selected.

MY MOTHER

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses prest?
My mother.

Who taught my infant lips to pray,
To love God's Holy Word and day,
And walk in wisdom's pleasant way?
My mother.

And can I ever cease to be
Affectionate and kind to thee
Who was so very kind to me?
My mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My mother.

—The Vanguard.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

BEFORE BREAKFAST

This expression is often heard, but very seldom do we hear anything about the opportunities which this hour brings. Here are a few things to think about:

1. It is the best time of the day for brain work. Both mind and body are rested during the night, and when a rested mind is supported by a rested body is the time to do your best work. See that your most important and careful work is attended to at this time.

2. Both God and Satan claim your time. Let the first wakeful moments in the morning be occupied in prayer and holy meditation, and Satan will not find within your heart an empty void in which to sow his poison seeds. Your course during the day depends largely upon what is on your mind during the first hour after you are awake.

3. The advice is often given that children should be in a happy frame of mind when they retire in the evening. This advice is equally important concerning the other end of the day. A pleasant "Good morning," a cheerful chat, a delightful time around the family altar in which father, mother, children, and strangers within the gates engage in soul-refreshing worship means not only a feast for the soul before we take a feast for the body, but it means a marked influence on what is done during the remainder of the day and makes the problem of child training easier.

Are our opportunities during the before-breakfast hour worth considering?—K.

EVILS OF DRESS AND DANCE

By Clara Habig.

For the Gospel Herald.

The dress and dance evil go hand in hand in the destruction of body, soul, and spirit of young men and young women of the present day. Let us look about us for a few minutes at the dress evil as it is on the streets of today.

God commands us to be a plain people which means that we should adorn ourselves in neat, plain, serviceable clothes which serve the purpose of **covering** the body and not **displaying** it. Fashionable clothes are in direct opposition to God's Word. A woman never looks so nice as when she is attired in a simple and neat dress. No artist ever bedecks his angels' heads with towering feathers and gaudy jewelry, and women should take a lesson from them. Such things may belong to the Indian squaw or African princess, but in our life there is nothing that will take the place of simplicity. A modest woman will dress modestly. A really refined woman will bear the marks of careful selections and faultless taste in matters of dress.

The dress is the husk of our body —by looking at the husk you can generally tell what the kernel is like.

The love of beauty and refinement belongs to every good woman, she ought to desire **in moderation,** dresses that are neat and becoming. Thoughtful people will not follow after the follies of fashions in the present day.

Let us look for a few moments at dancing. I can not see how girls who have any self-respect can yield themselves, especially when attired in the costumes of the ball room, to the embrace of strange young men whose morals are far below the standard that they should be.

It is horrible to think that the body of a Christian, meant to be the temple of the Holy Ghost, should be whirled through the maze of a waltz by one whose linen may be spotless, but whose soul is dark and his life impure.

Thus many are ruined. Many, though fallen now, were once as white and pure as the beautiful snow. Pure young men are careful that the lady they love shall not go to dances. No sensible man or woman will choose a companion from the ball room.

Ft. Wayne, Ind.

THE HOME TEST

It has been said before, but it will bear repetition, for apparently there are a good many of us who have not taken it to heart yet. We came to that conclusion when we were in some one's house the other day. We will not say whose house it was, so you will not know but that it was our own.

Keep your largest and most genuine smile for your own home; your own folks need it, and deserve it too, more than any others. Keep your gentlest, kindest tones for the ears of the people who live under the same roof with you, the sharers and bearers together with you of life's joys and sorrows and burdens. If you must be rough and cross anywhere, let it be out in the world of business, where there will be some chance of your being paid back for your folly. Show the kindliest and the keenest interest in the plans and hopes and ambitions of your own children and wife and sister and mother. You can give ear to other folks, of course; but in the name of all that is reasonable and fair, why should you not put these a little first?—Christian Guardian.

TRUE MANHOOD

The prophet Jeremiah writes in the fifth chapter, "Seek in the broad places thereof if ye can find a man." Whom did the writer have in mind? One who stood high in society or one of worldly prosperity? He goes on further and intimates that if there be any that would execute judgment or seek the truth, he would pardon the city. Now, whom do we set up as a model?

We, who stand for the truth and right, may not always be great in the eyes of the world, but in God's sight we are accepted if we stand for the truth. Then, what is true manhood? The Savior said, "I am the truth." So, then, the man that stands for the truth is a type of true manhood. In Gen. 1:27 we have, "And God created man in his own image." Then we must needs show God-like qualities such as sympathy, purity, honesty and truth, if we would lay claim to true manhood.

Last winter, on a very cold morning, an aged colored man stopped at one of the homes in our community. He was very poorly clad and hungry. He was taken in and given a warm meal. Some necessary clothing was also given him. He left that home, being very thankful for the kindness rendered him.

If you have kind words to say,
Say them now;
If you have a smile to show,
Show it now.

There is ever so much to do. It is discouraging to see a person who exclaims, "There is nothing that I can do," not thinking that there is a discouraged soul in his community that would be comforted by a smile or a kind word.—Samuel C. Godfrey in "Gospel Messenger."

If the gifts of God depended on man's faith, the manna would have vanished very quickly. But day after day, through fret and sin and cowardice, God held to His purpose, as He always does, for the long-suffering of God is our salvation.—G. H. Morrison.

Sunday School

For the Gospel Herald.

Lesson for Sept. 6, 1914—Mark 12: 28-44

THE GREAT COMMANDMENTS

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind and thy neighbour as thyself.—Luke 10: 27.

Introductory.—This lesson presents a few more questions. We noticed in our last lesson how that the Pharisees, the Herodians, and the Sadducees were put to silence before the presentation of truth. Now comes a lawyer with another great question. The lawyer was shrewd, but by the time Christ was through with him he found himself face to face with the truth, the responsibility for its acceptance or rejection clearly placed upon him. Then Christ asked a question which, if answered frankly and correctly, would have proven His messiahship. After a rebuke for the hypocrisy of the Pharisees, the lesson is ended by a look into the real motives for giving.

The Greatest Commandment.—"Which is the greatest commandment?" This question was put to Jesus by a lawyer after Christ had baffled the efforts of others among His enemies. Whether the lawyer received the answer that he expected, we are not told. Possibly he expected Christ to point out the duty of all men accepting His Messiahship. Christ answered the lawyer in a way that no one could withstand Him. Love and loyalty to God stands first. That complied with, there follows the second; namely, love for fellowmen. No one can keep the first without also keeping the second. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The lawyer imagined that he had Christ cornered. Hear his wisdom: "Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all the burnt offerings and sacrifices."

The scribe was intellectually convinced, therefore he was "not far from the kingdom." He had only to do as well as he knew, accept the grace freely offered, and he would not only be **near** but **in** the kingdom. Christ was master of the situation. No one could withstand Him. "No man after that durst ask him any questions."

A Question about David.—Jesus now asks a question. As He taught in the temple He felt impelled to continue the questions a little farther. The opposition had been silenced but not overcome. The enemies quit because they were made speechless by the overwhelming truth against them, not because they accepted it. They being done, Christ commenced: "How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord and whence is he then his son?" They were as speechless as before; they could not answer. The Messiahship of Christ was proven beyond a doubt. They were silenced, but would not yield. Christ then sadly and lovingly turned to the multitude saying: "Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows houses, and for a pretense make long prayers." They loved honor and riches and power more than they did the truth. And now, after a lapse of nearly nineteen hundred years, the warning is still needed, for the same class of people is still with us and doing business.

A Point on Giving.—Then as now, collections were popular. Christ watched them as they cast of their wealth into the treasury. The rich were especially mentioned. Their giving was not condemned, only as it suffered in comparison with the gift given by the poor widow. They gave of their abundance, she cast in her living. They gave a part of their surplus, she contributed her life. Though they gave "much," she gave more than they all. Had any one besides Christ watched and reported what was given, doubtless the rich who cast in their thousands, possibly millions, would have been lauded and flattered, while the insignificant gift by the widow would scarcely have been noticed. From this incident we learn: (1) That it is motives, not amounts, that the Lord takes note of; (2) that whether we have much or little, we should possess it all as though we possessed it not, having all our wealth or our poverty upon the altar of the Lord. The present wealth of the rich, in possession of those having the heart of that widow, would evangelize the world.—K.

Salvation is not putting a man into heaven; it is putting heaven into a man.—Maltbie D. Babcock.

Our Young People

CHRISTIAN CONDUCT: IN OUR SOCIAL LIFE.—Matt. 7:12; Col. 3:17

Topic for September 13

MOTTO

"Be thou an example."

THE STUDY HOUR

I. **The Purpose of Our Topic.** What effect do we expect Christianity to have on our behavior in society? There is within all normal young men and women a desire for society; to go out farther than the immediate home circle and find companions for association. From the playfulness of childhood to the more sober thought of manhood comes the age of dreams and idealism when youth begins to venture out into life and with his fellows begins to work some of these ideals out. Here is where, in society of others like himself—or herself—they exchange and develop the tendencies of one another's thought. What effect will Christian experience have upon this God created desire for society?

Many of us have been taught the principles of modesty, truth, purity of morals, etc., already in the home. We shall however meet with live active minds and bodies, who shall present unthought of things to sift over both proper and improper, wise and foolish, evil and good. Will Christianity be a help to us in meeting this tangle? Are there any wise rules by which we can throw out an influence that will lead our associates to be careful of tongue and thought, and of what the heart may set affections upon? How can we choose for ourselves in reference to words we speak, songs we sing, places to which we resort, behavior that leads to pure elevating thought and noble strong character? The fact that we are Christian young people should cause us to stop and ask these questions. If in real earnest, we can almost foreknow that we shall find some solution that will make our lives shine for Jesus.

PERSONAL THOUGHT

May the life of Christ shine out in our conduct in society. Then truly shall we fulfill the purpose of Jesus' coming into the world.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **True.**
2. Commit II Pet. 1:5-7.

For Young People.—

1. Heavenly Ideals in Society.
2. The Power of Holding up Christian Standards in Society.
3. Our Responsibility for Our Associates.
4. Breaking the UnChristian Clan Spirit.

For Older People.—

1. Helpful Counsel on Social Conduct.
2. What can the Home Contribute Toward the Uplift of the Social Life of Our Youth.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUG. 27, 1914

Field Notes

Bro. S. E. Graybill of Freeport, Ill., filled the regular appointments at Cullom, Ill., over Sunday, Aug. 16.

An interesting meeting is reported from the Indiana Mennonite Sunday School Conference held near Wakarusa, Ind., on Wednesday evening, Thursday, and Friday of last week. There was a good attendance, and marked interest throughout.

Council meetings have been announced to be held in the churches of the Middle District, Rockingham Co., Va., Sept. 1-3.

Bro. John Shellenberger and wife of Harper, Kans., have been in the vicinity of Freeport, Ill., for several weeks, visiting friends and relatives.

A harvest meeting was held at the Clinton Frame Church near Goshen, Ind., Aug. 16. Bro. E. S. Hallman preached in the forenoon and Bro. D. D. Miller in the afternoon.

Bro. E. F. Hartzler of Sterling, Ohio, conducted the services at Bethel Church, West Liberty, Ohio, on Sunday, Aug. 16. The sermon was edifying and practical.—M.

A Bible conference is arranged for to be held at the Casselman Church near Grantsville, Md., during Thanksgiving week, with Bros. Joshua B. Zook and E. D. Hess as instructors.

Among those who worshiped with the Scottdale congregation last Sunday were the following sisters from Lancaster Co., Pa.: Ella M. Hernley, Martha E. Eby, Frances Nissley, and Mary Gish.

Bro. D. S. Weaver attended the recent meeting of the Executive Committee of the Mennonite Board of Missions and Charities. at Marshallville, O. He was there in the interests of the La Junta Sanitarium.

Bro. Matthias Cooprider of McPherson, Kans., whose serious illness was reported in these columns, is reported as improving nicely. Bro. Cooprider is past the record of four score years, and still firm in the faith and service as God gives him strength.

Bro. J. B. Smith and wife of Hesston, Kans., both of whom have been down with a spell of typhoid fever, are reported as improving satisfactorily and hopes are entertained that within a few weeks they may be able to be around. May God grant them a speedy recovery.

Bro. Jonathan Kurtz of Ligonier, Ind., was severely hurt in a fall several weeks ago and taken to a hospital in Mishewaka, Ind., for treatment. Latest word from him reports him as improving and we trust that his recovery may be speedy and complete. As a member of the Executive Committee of the Mennonite Publication Board, he was missed very much at the recent meeting of that committee at Scottdale.

Bro. George R. Brunk was with the congregation at Masontown, Pa., last Sunday and favored the congregation there with a few inspiring sermons.

The Yellow Creek congregation near Goshen, Ind., held a harvest meeting Aug. 16. Bro. J. K. Bixler of Wakarusa, Ind., was present and conducted the service.—C.

An interesting Sunday school meeting held at the Marion, Pa., Mennonite Church, Aug. 19 and 20, is reported. Report follows next week, the Lord willing.

Bro. David Garber of Alexandria, Va., was one of the workers at the opening services in the new mission building at Altoona, Pa., Sunday, Aug. 16. On Tuesday morning he and Bro. J. L. Stauffer left Altoona for Newville, Pa., where a Sunday school meeting was held at the Diller Church.

Bro. and Sister Jos. M. Nissley of Lancaster, Pa., spent a few days of last week at Scottdale, Pa., visiting among the brotherhood and looking through the Publishing House. They left at Wednesday noon for Belleville, Pa. Sister Nissley is one of the writers in our Teachers' Sunday School Quarterly.

The brethren, J. E. Suter and Henry Blosser, are at this writing actively engaged n the promotion of the Master's cause in the West Virginia field. House to house visits are being made, and communion services are to be held at Job the fifth Sunday in this month. Bro. L. J. Heatwole of Dale Enterprise, Va., expects to be with the brotherhood there on this occasion.

The Bible meeting held at Spring City, Pa., last week was well attended, there being a goodly number of ministers and others from surrounding counties. Bro. J. W. Weaver took Bro. Geo. R. Brunk's place as instructor while the latter came on to Scottdale to attend the meeting of the Mennonite Publishing Committee. Bro. N. H. Mack remained with the congregation over Sunday.

At a meeting of the Executive Committee of the Board of Missions and Charities at the Old People's Home near Marshallville, Ohio, Aug. 29, Bro. S. E. Allgyer of West Liberty, Ohio, was selected as Field Worker of the Mission Board. It will be his duty to co-operate with the city missions now under the Board in advancing the interests of the several mission stations. May God bless his labors in his added responsibilities.

From Concord, Tenn., comes this message: "A visit from the brethren, J. M. Shenk of Elida, Ohio, and P. J. Blosser of South English, Iowa, is looked forward to by the church at this place. They are to hold a series of meetings beginnings on the 30th inst."

Correspondence

Windom, Kans.

(West Liberty congregation)

Today Bro. and Sister David H. and Mady E. Swope and Sister Minnie Showalter, all of Dayton, Va., are with us in the Sunday morning and evening services, making us also a pleasant visit on their way to La Junta and Denver, Colo., to return home soon, via South English, Iowa, and Sterling and Cullom, Ill.

R. J. H.

Aug. 16, 1914.

Kokomo, Ind.

Greeting in Jesus' Blessed Name to all Herald Readers:—We feel thankful to our heavenly Parent for His continued blessings that we are permitted to enjoy. We have very dry and hot weather now for quite a while, but no one is suffering for scarcity of food. Pasture is nearly all gone, and some people are cutting up corn to feed their stock.

On Saturday, Aug. 15, Bro. J. N. Kaufman from India came to this place and the same evening gave us a very interesting talk about conditions and the religion in India. On Sunday morning Bro. Emanuel Stahley of Corning, Calif., stepped into our midst at the church, and after Sunday school preached a very edifying sermon from Gal. 4:14. On Sunday evening Bro. Kaufman again gave us a very interesting talk on further conditions in India.

There were several here from Hopedale, Ill.—Bro. and Sister Good, Bro. and Sister Greaser, Bro. and Sister Berkey, and Bro. and Sister Amos Sutter—who worshiped with us over Sunday.

Yours in faith,

G. W. North.

Aug. 17, 1914.

Flanagan, Ill.

(Waldo congregation)

Greeting to all Herald Readers:—On account of work on the new basement there were no services here for several Sundays, but now we again enjoy the privilege of meeting together.

Last Sunday we had with us Bro. Peter Garber of Cazenovia, Ill., and Bro. Samuel Gerber and family of Tremont, Ill. Bro. S. Gerber spoke to us from II Tim. 2:15, and Bro. P. Garber from Gen. 13. May the good seed sown bring forth much fruit.

In His name,

Lydia H. Smith.

Aug. 18, 1914.

Scottdale, Pa.

Our people here have been very much interested for some time past in getting ready for the conferences to be held this week. We cannot tell you about what takes place at the main meetings for you will go to press before they are held. But we already feel the "shadows of coming events" which have been cast before. Thursday evening of last week brought Brethren J. S. Shoemaker and D. H. Bender, and the latter's father-in-law, Bro. E. M. Miller.

On Saturday came Brethren L. J. Heatwole, D. J. Johns, George R. Brunk, S. H. Miller, and others. Both the Executive and Publishing Committees had sessions on Saturday afternoon. The Sunday School Committee appointed by the General Conference is to hold a meeting before the Sunday School Conference. The Executive Committee of the Southwestern Pennsylvania Conference is to hold a preliminary meeting on Tuesday afternoon to arrange the matters to be brought before the open session of the conference.

Tuesday evening is to be the opening of the Sunday school conference which is to continue all day and evening of Wednesday. The church conference begins Thursday morning and continues until the work is finished.

The meetings here have been the subject of prayer for a number of weeks and we are expecting the blessing of the Spirit on the work. A number of our active workers have been busy helping to remodel a portion of the interior of the church building, partly as a help in caring for the visitors who come to the conferences, and partly as a permanent help in caring for our Sunday school work.

May we all continue to pray for the uplift of God's people and His work.

J. A. Ressler.

Aug. 22, 1914.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers, Greeting:—On last Sunday (Aug. 16) we were prvileged to have with us Bro. Jno. M. Brunk of Newton, Kans. He is the Sunday school field worker. We had all day services. In the evening Bro. Augsberger of Ohio preached for us. We were taught many precious truths during these services.

Bro. Brunk left for his home Sunday evening and Bro. Augsberger remained here for a few days.

There has been quite a bit of sickness in the community this summer.

The weather has been very warm and dry here for some time.

Bro. John Shellenberger and family left here for a visit in Pennsylvania.

Cor.

Aug. 19, 1914.

Brandon, Colo.

A Greeting of love in Jesus' Name:—The little congregation of Mennonites at this place were made to rejoice and praise the name of the giver of all good when on the 16th inst Bro. Jacob A. Heatwole of La Junta, Colo., came and filled three appointments. This was the second appointment of preaching services we had since the 16th of May, when Bro. D. H. Bender was here, so our preaching services were quite a distance apart. But we sure appreciate them when they do come. We hope God will in some way provide that we can have regular services here. It seems that all, even outsiders, are hungering to hear the Word of God preached. We need a resident minister here very badly, as there are souls here that ought to be gathered in; but it seems there is no one to bring the true Word to them regularly. "Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest." "The harvest truly is plenteous, but the (true, consecrated) labourers are few." When a body sees the wickedness that is going on in this world, and close at home even there is lots of ungodliness, folly, even open transgression against God and His Word, that we may truly think that the coming of the Lord may be near, yes right at the door. Oh how zealously we should all be in winning souls for Jesus.

We again ask an interest in the prayers of God's people especially for the little flock at this place, that we may all live exemplary lives for Jesus. Yours as ever in His service,

J. C. Hershberger.

Aug. 20, 1914.

Around the person of Christ the Bible gathers all the wealth of its divine revelation and all the strength of its incomparable illustrations. At the feet of this pondrous Person it throws the tribute of its types, figures, symbols, open statement, majestic phrase, sublime prophecy, pure mathematic, inexorable logic, and triumphant exaltation of precise and perfect doctrine.—Sel.

Miscellaneous

THE SHEEP OF THE FOLD

Sel. by R. H. A.

We have heard the plea, for trying to keep
The lambs of the flock in the fold;
And well we may; but what of the sheep—
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told,
A grown-up sheep that had gone astray,
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,
'Twas a sheep the Good Shepherd sought,
And back to the fold, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep goes wrong, 'twill not go long
Till the lambs are as wrong as they.

And so for the sheep we earnestly plead,
For the sake of the lamb today;
If the lambs are lost, what a terrible cost
Some sheep will have to pay.

THE SUNDAY SCHOOL AND ITS DEPARTMENTS

By A. H. Leaman.

For the Gospel Herald.

I. The Beginners

I am to discuss with you in this article the department of Sunday school called the "Beginners." With most of our Sunday schools this is the first grade, because of it having little recongition, thus far in our organized Sunday school work. It is of importance that we treat it with care, as the "beginners" of today are the "primaries" of tomorrow.

We mean by the beginners the little army of folks that are from three to six years of age. This period of the child's life is when he begins to understand what he knows. He sees himself revealed in his acts, and desires to give expression to his ideals. I fear we have been pouring in and prodding on, and giving so much information and trying to make impressions that we have given little or no time for assimilating the truth given. Without expression of the impression little of the truth remains.

In teaching the beginners, the teacher must ever try to interpret the truth in the light of the child's experiences.

The beginners department is important because it is the first influence under which the child gets after it leaves the home.

It is God's plan that the home should be the first place of spiritual instructions. When a child comes down in trailing "clouds of glory from the sky," it falls into the lap of the mother. A Jewish Rabbi once said, "God could not be everywhere, so he made mothers."

When we touch the problems of the home in this country, we touch over sixteen million families, and thirty-five million boys and girls of school age. There are over three million children born every year, an average of five every minute.

And I fear the home is not true to the trust God has committed to it in teaching the children the first principles of Christianity.

There is a marked tendency to release itself from the sacred duties imposed upon it, and more and more put the burden of all spiritual teaching and training upon the Sunday school. This work of course falls to the teacher of the beginners.

More and more will the tone of the school, in its various departments be elevated and the work be advanced, if the handling of the children is properly and intelligently done by those who devote the very best that is in them to the child.

A few general suggestions may help lighten the burden of those who feel the tremendous task of caring for this department.

1. **A Separate Room.**—There is a problem before every church building committee as to the best suitable building to home all the departments of the church. They are realizing the plan used for building our present built churches is not a good one, to meet present activities. I am glad for the problem and for the efforts made for its solution. Our present plan is to have our younger children meet in the basement. I am glad for this place, as it serves as a separate room. But if possible there ought to be somewhere in the church a nice, light, airy, room for the children. (Come to Scottdale, brother. After seeing the "nice, light, airy room" here, in the basement, you would change your speech on this point.—Ed.) They ought to have due recognition along this line. Those who are contemplating building, or remodeling, will do well to plan for the children, who are to be our members of the Church in a few years.

The room should contain a good blackboard, plenty of material for illustrated lessons, simple songs, that they can understand, and if convenient plenty of scripture verses in large type so they can be read by all from any part of the room.

2. **The Teacher and the Message.**—The teacher must have four requisites for successful teaching: (1) She must love children; (2) recognize the lessons they teach her; (3) understand a bit of child nature and (4) she must be active. She must live in the spirit of the following poem:

"Dear Lord, I do not ask
That thou shouldest give me some high task of Thine,
Some noble calling or some wondrous task;
Give me a little hand to hold in mine.

"Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach, to pray;
Give me two shining eyes Thy face to see.

"The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that, softly, hand in hand,
A child and I may enter at the gate."

The teacher's message must be clear and simple. The Master drew many a beautiful lesson from the birds of the air and the flowers of the field; shall we not follow His example and lead the little child who is quite at home with nature to nature's God?

Many times we forget our own childhood and are unable to sympathize with the capacity of a child's mind.

Much criticism is offered against the Uniform lessons and also against the Graded lessons. This is unfortunate. But the wise teacher will ever be ready to give to the children the simple truths of the Gospel whatever lesson she is asked to teach.

3. **Co-operation of the School as a Whole.**—While the beginners' department should have its own place for meeting, its own superintendent, its own songs, and if possible its own opening exercises, yet it should feel it is a small part of the whole, and should at times mingle with the other departments of the school, a good Sunday school management will see that this is done.

4. **Perseverance.**—Do not be satisfied until you get the best. Always persevere. Make use of every opportunity afforded to you for the development of your own resources. Accept your task as a God-given task. All the Sunday school experts in the world cannot create a love for children. It is a gift. When your own rosources are exhausted, seek another supply, or another's well to help supply water for your flock. I shall be glad to recommend some

helpful book along this line of work is desired.

If you have taught the child the love of God, and the love of His Son Jesus Christ, the Bible and the love for the Church, it becomes a part of him. And though in after years he may come up into manhood through fierce temptations and deepest waters of sorrows, he will never, **never,** NEVER, lose out of his life those things taught in the Beginners' Department, because they are a part of him.

Chicago, Ill.

AN OLD STORY RENEWED

By S. B. Wenger.

For the Gospel Herald.

In the Gospel Herald of Aug. 6 we read Bro. S. G. Shetler's article, "The North Dakota Field." And it renews the old story, sad and true as it is, "scattered members and members' children lost to the Church." The picture which Bro. Shetler's article draws to our minds is a sad one. He points out a dozen places where we as a church are materially interested. Members and members' children scattered and isolated from the Church as sheep having no shepherd. When we look back and see the results of isolation from th Church within the last 50 years we must know by past experience that the children of many who hold sacred the principles of the Mennonite Church have forsaken them, and will be lost to the Church and perhaps eternally lost. In the early settlements of the states of the middle west the same conditions existed that now exist in the North Dakota field.

We can point to many localities where we at one time had members, but the principles of our faith are now practically unknown. You go to these localities today and you see scarcely any trace of the principles held dear by the parents and grandparents of the present generation. The family name remains in their posterity, but the principles of faith for which the good old fathers and mothers in Israel would have died were buried with them and all that you find there now is their offspring and the stone slab that bears their name.

The loss of these sacred Gospel principles is more sad to me than the death of the body that believed in them and sincerely desired to see them perpetuated by their children, but because of environments they were lost sight of. The sadness, the disappointments, the heartaches, of these parents, and the evil results, eternity alone can reveal.

Can we see the great responsibility of our mission boards, and the individual responsibility of each member of the Church in supplying the treasury of the mission boards to make it possible for the members of the Board to do their duty? This is the only remedy. We must take the Gospel to the people. This is Christ's commission. That there is much injudicious moving and locating we admit; but there are conditions oftimes that are understood only by the persons thus isolated, and when once located to move where there is an organized Church is not so easily done, and is sometimes not as satisfactory a move as some imagine. I can speak from experience along this **line.**

After having spent 14 years of my life in isolation from the Church, I tried the proposition of moving to where there was an organized church, leaving the post of duty where I had all these years attended churches of other denominations, and without making any effort to build up the church of my own faith. After making this expensive move, accompanied with some very sad experiences, I determined to return and be more faithful and true to my convictions in the field where I had been. With other strange churches around us and with many discouraging features we (two of us) by the aid of the mission board, then called the Evangelizing Board, arranged to have preaching services once a month with occasional short series of meetings. Our editor and a number of our evangelists will remember some of our meetings in the Locust Grove school house and how discouraging it seemed to them to begin the work of building up a church in a community where there were only two members, surrounded by other well-organized churches. But we had started this work with a determination, and with the assurance that "if God be for us who can be against us" we worked steadily on and gradually gained strength till at present, after 18 years of careful work, we have a membership of between 40 and 50, a thriving Sunday school and young people's meeting. Well do we remember some of the kindnesses and encouragements given us by some of the good people of other churches who respected us for being true to our convictions.

While we very much enjoy having church privileges at home we have nothing of which to boast, but very much regret that our efforts were not made in this community many years earlier, especially that an effort was not made here in the early settlements of this country when several Mennonite families came here from the East, some of whom because of isolation united with other churches and serves to illustrate our point that without an effort to strengthen the isolated they are lost to the Church.

I wish that this might have the careful consideration of our mission boards; and instead of criticising our isolated members for being thus located, that we make more effort to take the Gospel to them as well as to others in their communities and we will have established churches in new fields.

To the isolated let us speak a word of encouragement, to stand firm on true Gospel principles, true to your convictions regardless of surroundings, and in due time God will bless your efforts. We had better stand alone and be right than to have the masses, or all the world, on our side and be wrong—but be sure your are right.

South English, Iowa.

I WONDER

By Joseph H. Wenger.

For the Gospel Herald.

I have been a constant reader of the Gospel Herald for many years and greatly appreciate it—But I do greatly wonder and continue to wonder why some of the correspondents send articles to the Gospel Herald without full names and addresses. Marriage and death notices are of the same class—such as Bro. Jones or Bro. Smith, minus postoffice, county or state. The Jones and Smiths are everywhere. Why give space in the Herald for such insertions that cannot interest the readers? Yes; I do wonder and will continue to wonder, how long these correspondents will continue such oversights which might be termed pure carelessness. Truly, I am not the only fault-finder on this subject. Why not unite in making the Herald as interesting in this respect as it is in all other respects. What would you think if one half of the letters you receive had neither name nor address? Yes; I wonder.

South English, Iowa.

CONTENTMENT

By R. J. Heatwole.

For the Gospel Herald.

Examine yourselves, whether ye be in the faith.—II Cor. 13:5.

Once in Birmingham, Alabama, it was said,
When the weather is wet, we must not fret,
When the weather is dry, we must not cry,
When the weather is warm, we must not storm,
When the weather is cold, we must not scold;
But be happy together, whatever the weather.

Aonther has said, "Every kind of a day is a good one."

And Tennyson the poet has said,

"Whichever way the wind doth blow,
Some heart is glad, because 'tis so;
Then blow it east, or blow it west;
The wind that bloweth, that wind is best."

Those sayings remind me of Rom. 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

These thoughts as above given came to me while thinking of the voices we know of who have in the recent past said, in other states, as well as in Kansas, "It is too hot;" "it is too wet;" "it is too dry." The God of love answers our prayers about the weather as well as about other things with yes or no. Out of love He may give us what we ask for, or out of love He may withhold. He knoweth the results before they come to pass. Hence He can allow Nature's laws to bring the rain or the sunshine, or not allow it. He formed grasshoppers (Amos 7:1,) and after they ate the grass and Israel got small, they were taken away. Israel thinking less of themselves and more of God brought about the happy change. He caused it to rain on another city (Amos 4) and because Israel would not return unto the Lord they were smitten with other chastenings; and He said, "Prepare to meet thy God, O Israel."

In Matt. 24 we have the signs of Christ coming to judgment, rumors of wars, nations rising against nations, kingdoms against kingdoms, as the beginning of sorrows. II Tim. 3. "In the last days perilous times shall come," and "all that live godly in Christ Jesus shall suffer persecution," and "evil men and seducers shall wax worse and worse."

I am thinking more than usual of examining myself whether I am in the faith that saves to the uttermost. Heb. 7:25. Would I love God's appearing (II Tim. 4:8), and am I "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13)?

Windom, Kans.

A man must not stop listening any more than praying when he rises from his knees. No one questions the need of times of formal address of God, but few admit in any practical way the need of quiet waiting upon God, gazing into His face, feeling for His hand, listening for His voice. God has special confidences for each soul. Indeed, it would seem as though the deepest truths came only in moments of profound devotional silence and contemplation.—Charles H. Brent.

LIFE INSURANCE

(The following, taken from "The Christian Conservator," considers the subject of Life Insurance from the standpoint of common sense and common honesty. Equally strong is the case against it when considered from the standpoint of Scripture. In this, as well as in all other points, Scripture and common sense agree. For a fuller discussion of the subject, see chapter on "Life Insurance" in our new book, **"Bible Doctrine."** The chapter is written by Bro. D. D. Miller, and every one who is in the least tempted to invest in this questionable investment should read the chapter and meditate upon the truths which it presents.—Editor.)

Life insurance is recommended by some and advised against by others. We asked a gentleman recently to define life insurance. He said it was a means of providing against want, for ourselves, for coming time, but such it is not. We define life insurance in an average call to be, the appointing of a guardian, to take care of our funds, to save it, and make more for us out of it, than we could make, and some for the company. There is no benevolence in life insurance, self interest is the motive. But we are urged to insure because we may die soon, and get much more than we pay into the company, but we put into our definition "in any average case." There is not an average case, and if that is our motive, it is not pure. Some men may need life insurance, because they will spend all the money they get, and cannot save. They need a guardian to take care of their means. But in any average case, it is a poor investment; when you can handle your means better than others, who have no interest in you, you had better manage it yourself. Then many companies have broken up, and left the insured without any return of means. The fraternal insurance companies are all destined to break; they start too low, and cannot endure for the run of years. They can lengthen their life a little by increasing the payments, which causes dissastisfaction, litigation and lapsing. Twenty-one hundred have already broken up. And even the old line companies that endure better, are not safe. The Prince Albert Company of England, the largest in Great Britain, broke up. It is better when all is considered, to use strict economy and carefulness, and take care of our own funds.

You may have observed that the athletic young man doesn't need exercise at the same time the garden needs spading.—Atchison Globe.

Love is not getting, but giving; it is goodness and honor and peace and pure living.—Henry Van Dyke.

REPORT

Of the 25th Quarterly Mission Meeting, Held at Oak Grove Church, Champaign, Co., O., Aug. 15, 1914

For the Gospel Herald.

Mission sermon by E. F. Hartzler; based on Ex. 4:2, latter clause.

We seem to forget sometimes what God has placed into our hands for His service. We are not empty handed, for He has placed into our hands (1) His Word to enlighten the dark world; (2) prayer, a powerful means for accomplishing good; (3) conviction, through which we grow either stronger or weaker, owing as to how we exercise them; (4) money, to be used to God's glory and praise. But giving money instead of service will not always relieve our convictions.

The Field: (a) **The Condition,** (b) **The Needs,** (c) **The Opportunities,** were discussed by D. S. Yoder, Lester King, and B. B. Stoltzfus.

We cannot have a clear vision of the field unless we get first a vision of God. Our own home and our own communities command our first attention for work. Up to this time it has been a greater task to keep our mission stations supplied with workers than with money. (The last monthly mission letter was read to show conditions.) We need to get a vision of ourselves as we were, and as we now are to see the real needs of the field. The need is shown in part when we consider the number of unsaved people we meet in our daily lives. We need more workers who carry the sling and smooth pebbles instead of an untried sword. The great need is **consecrated workers.** There are often as great opportunities for mission work right around the home for us, us in the cities. A true vision will give us inspiration to embrace our opportunities. Indifference to our opportunities is one of our greatest faults.

Afternoon Session

A children's meeting, conducted by Sister Maude Byler, in which object lessons on "The Bible as a looking glass" were given, was interesting.

Every Christian a Worker (Deut. 32:11) was ably discussed by Sister Lydia B. Miller in an essay, followed by Bro. S. E. Allgyer. We must be workers—every Christian a fruit-bearer. The man or woman in the Church who does not do anything is a shirker and we doubt their passport to heaven. But we are not saved by works, but for works. We are saved for service. The Church is not a place for rest but for work. Heaven is the resting place. When we are in the kingdom we are doing business for the King. The business is in our hands and we follow His instructions. Personal and visitation work is not only for the preacher but for every member. What a mighty force the Church would be if every member were an earnest worker.

An offering of $171.05 was taken for India.

A. Metzler, Sec.

"Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

"When we ask God to direct our footsteps we are to move our feet."

REPORT

Of the Sunday School Meeting Held at the Stumptown Church, Lancaster Co., Pa., Aug. 12, 1914

For the Gospel Herald.

Address of welcome by Geo. Musselman.

Devotional exercises by Sanford B. Landis.

Spiritual Life, What is it? J. B. Senger. Spiritual life is found in John 14:6. It is a supernatural, heavenly life, found alone in God, is immortal life and salvation. The closer we walk with God the more joy and power we receive.

Elements of Strength in the Sunday School. John F. Charles.

Spiritual life is the strength of the Sunday school. We get it by proper uniting of knowledge and wisdom.

Upon Whom does the Work of the Sunday School Depend? Harry L. Herr. The work needs leaders, but depends upon all. The work is likened to building the temple—the superintendent, the leader, the teachers, the mechanics, the scholars are the material.

Five brethren responded to **Short Talks by Workers.**

Influence of the Sunday School upon Early Childhood. I. B. Good.

Children enter into life with blank minds that need training and development. Children will be influenced for the right or for the wrong. The influence of the Sunday school of their young years will be such as to attract them to the place when older. More committing of verses should be encouraged.

Dangers Confronting the Sunday School. Noah Bowman.

Opposition by some members. Every church member should be in the Sunday school. Every member not in it, weakens the school one member.

Christian Citizenship. J. S. Hartzler.

To be a citizen of heaven we must live a Christian life. We should consider that every material thing comes from God. We must resist the evil one. It is the little things that count. Our life must draw or we will be drawn.

Gleanings of the Day. By six brethren.

Sermon by I. B. Good from Jer. 17:5-8.

Walter K. Charles, Secy.
H. D. Charles, Moderator,

Married

Nissley—Heistand.—On Aug. 13, Bro. John G. Nissley of Mt. Joy, Pa., and Sister Loda Heistand of Milton Grove, Pa., were united in holy matrimony at the bride's home by Bro. John G. Ebersole. May their future be a life of peace and happiness.

Kurtz—Hershberger.—At the home of the officiating minister, J. S. Hartzler, Goshen, Ind., Vernon A. Kurtz and Grace Hershberger, both of Middlebury, Ind., were united in marriage on Saturday evening, Aug. 15. May God's blessings be with them in their journey through life.

Roth—Stalter.—At Meadows, Ill., on the afternoon of Aug. 16, occurred the marriage of Bro. Amos Roth from Hubbard, Oreg., and Sister Sarah Stalter, Meadows, Ill., Bro. Geo. Summer officiating. Our prayer is that they will have a happy life. They will make their future home at Hubbard, Oreg.

Troyer—Sommers.—On Sunday, July 12, 1914, Bro. Geo. A. Troyer and Sister Katie Sommers, both of the Howard-Miami Co., Ind., congregation. The marriage took place at the church. Bro. E. A. Mast officiated. May God bless this union to the glory of His service.

Obituary

Cornell.—Howard Leroy Cornell was born Dec. 9, 1912; died Aug. 9, 1914; buried on the 12th. His father and mother are members of the Mennonite Mission Church in Youngstown, Ohio. While they mourn not as those who have no hope, yet they keenly feel the loss of their bright little boy.

Witmer.—Near Pinola, Franklin, Co. Pa., Sister Catharine Rife Witmer, wife of Bro. Henry H. Witmer, died at their home Aug. 9, 1914; aged 52 y. 3 m. 12 d. The sister had been in failing health for several years, yet her death came very unexpectedly to all, being due to heart failure. She is survived by a loving husband, 5 sons, and 2 daughters, also 4 sisters and 1 brother, to mourn her death. Although in this sad bereavement they need not mourn as those who have no hope. Sister Witmer has been a member of the Mennonite Church for almost 27 years and had been faithful until her death. Funeral on Thursday with services at the Row M. H. near Pinola. Services conducted by brethren, W. W. Hege and J. S. Burkholder, from Matt. 24:44, as a basis for remarks selected by the family.

Ehrisman.—Bro. Jacob Ehrisman was born Mar. 27, 1872, in Woodford Co., Ill.; died Aug. 12, 1914, at his home near Milford, Nebr., being taken ill with typhoid fever only a few days after returning from his brother's funeral; aged 42 y. 5 m. 15 d. He united with the A. M. Church of Roanoke, Ill., in his early youth. He was married to Sister Barbara Burkey of Milford, Nebr., in 1904. To this union were born 2 sons and 2 daughters, the daughters having passed to the great beyond in their infancy. He leaves to mourn his early and unexpected demise, his wife, 2 sons, 3 sisters, an aged mother, besides a host of relatives and friends.

"One precious to my heart has gone
The voice I loved is stilled,
The place made vacant in our home
Can never more be filled."

Halter.—John S. Halter died at his home in Rolling Prairie Aug. 14 after an illness of several months. He was born in New York, April 20, 1853, and came to LaPorte Co., Ind., when six weeks old, with his parents and had been a resident of Rolling Prairie, living on a farm, until five years ago, when he moved into town. He was married to Josephine Culveyhouse in 1874. To this union 3 children came, Earl W., Lydia Ethel, and Merril J., the 2 sons with the widow survive; also 2 grandchildren. "John," for by that name he was known, was respected by all who knew him. Whatever he undertook was well done, as evident to any who visited his home. As a father he was loved by his children. As a husband he was ever kind and thoughtful, making the home burdens of his companion as light as possible. Funeral at Rolling Prairie, Ind. Services conducted by —— Jarvis, —— Nolan, and D. A. Yoder.

Haynes.—Mary Elizabeth Haynes was born in Iowa City, Iowa, Aug. 26, 1861; died near Albany, Oreg., July 19, 1914; aged 52 y. 10 m. 23 d. Funeral was held at the Hopewell Mennonite Church near Hubbard, Oreg., July 20, by W. M. Bond and N. L. Hershberger. Peace to her ashes.

Housour.—Alma May, daughter of Alvin and Anna Housour, was born near Nappanee, Ind., Dec. 3, 1899; died Aug. 2, 1914; aged 14 y. 7 m. 30 d. She accepted Christ as her Savior and united with the Mennonite Church in the winter of 1912 and remained faithful until death. She is survived by father, mother, 4 sisters, and 2 brothers (Agnes, Anson, Addie, Alice, Alvah, and Alta), 1 grandfather, uncles and aunts and many other relatives and friends also mourn her early departure. By her life and talk we have the assurance that our loss is her gain. All through her severe sufferings, which started with measles, April 1, and ended with a complication of diseases, she never murmured one word of complaint and in the midst of her greatest suffering when asked how she felt, always answered, "All right." Services at the Olive Church conducted by D. A. Yoder from the text, "She hath done what she could."

Zimmerman.—Ella Barbara Weaver was born July 9, 1877, near Thompsontown, Pa.; died July 27, 1914, near Shepherdstown, Pa.; aged 37 y. 18 d. In the fall of 1900 she was married to Elmer Shelly, who lived only two years after marriage. To this union were born two daughters, one died when quite small, the other survives her mother. In the year 1906 she was married to George B. Zimmerman. To this union were born three sons and one daughter, all surviving, also three sisters and one brother. She had been ailing about one year, but was seriously sick for only six weeks, from consumption. She united with the Mennonite Church at the age of 14 and lived a consistent Christian life and expressed a desire to go home and be at rest if it be her Father's will. Services at Slate Hill Church conducted by Bro. Wm. Graybill, assisted by Bro. Reuben Cockley. Text, II Tim. 4:6-8, chosen by deceased. Interment in Slate Hill Cemetery.

Richer.—Catharine Lugibill Richer was born in France, Nov. 15, 1852; died in Stark Co., Ohio, at the home of her daughter, Mrs. Jos. O. Conrad, Aug. 11, 1914; aged 61 y. 8 m. 26 d. She united in marriage with Christian Richer, Feb. 14, 1878, with whom she lived a little over 31 years. To them were born 4 sons and 1 daughter. Her husband and one son preceded her in death. Sister Richer accepted Jesus as her personal Savior and united with the A. M. Church in her youth and remained faithful until death. She was widely known and was a friend to every one, always had a kind word for any one she met. She was peaceable, patient and contented. Her last illness was of short duration and while she was seriously sick she was calm and conscious to the end. She leaves to mourn their loss 4 children, 6 step-children, 8 grandchildren, 2 brothers, 4 sisters, together with a host of friends and relatives. Funeral services were held at the A. M. Church near Leo, Ind., conducted by E. L. Frey and A. S. Miller, where a large number of friends met out of sympathy and respect.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

July, 1914

Evangelizing Fund

Endowment	$100.00

General Fund

East Union Cong., Ia.	$ 18.40
Spring Dale Cong., Va.	45.00
Pleasant View Cong., Okla.	9.76
A. M. Fairview S. S., Oreg.	13.00
East Fairview A. M. S. S., Nebr.	33.62
West Union Cong., Ia.	35.70
Endowment	25.00
Sugar Creek Cong., Ia.	30.15
Lower Deer Creek S. S., Ia.	27.55
Leetonia S. S., O.	35.00
Lizzetta Roth	5.00
Midway S. S., O.	17.50
Total	$296.77

India Missions

A. L. Eshleman	$ 25.00
	10.95
Friends, Reedsville, Pa.	50.00
J. W. Gingerich	5.00
Allensville A. M. S. S., Pa.	14.53
Sterling Cong., Ill.	27.55
Canton Cong, O.	10.00
Canton S. S., O.	2.35
West Fairview Cong., Nebr.	24.03
Mrs. Mary Funk	5.00
Alta.-Sask. Mennonite Conf.	30.30
Mo.-Ia. Conf. Dist.	83.31
Sonnenberg S. S., O.	18.93
Zion Cong., Oreg.	15.00
S. L. Warye	7.50
Blough Cong., Pa.	16.00
Oak Grove & Pleasant Hill Congs., O.	48.00
Mennonite S. S., Manson, Ia.	14.67
"In His Name," Col.	1.00
Plum Creek S. S., Nebr.	14.30
Daniel Buchwalter	5.00
Peter Garber	25.00
Souderton, Pa.	18.93
C. B. Showalter	4.17
Mennonite S. S., Concord, Tenn.	18.36
Zion S. S., Bluffton, O.	25.00
Y. P. M., Sugar Creek Cong., Ia.	10.23
Harmony S. S., Ill.	42.44
Plain Cong., Lansdale, Pa.	35.00
Total	$634.36

India Hospital

Friends per P. A. Friesen	$ 13.00
Per P. A. Friesen Karlswalder Gemeinde, S. D.	37.25
Salem's Gemeinde, S. D.	26.46
Bruderthaler Gemeinde, S. D.	81.00
Salem's Gemeinde, Minn.	6.07
Bergfelder Gemeinde, Minn.	13.79
Total	$177.57

Water Works, India Hospital

Oak Grove Cong., Champaign Co., O.	$ 30.02
Bethel Cong., West Liberty, O.	12.37
Walnut Grove & South Union Congs., O.	113.51
Total	$155.90

Leper Asylum

Peter Hildebrand, per P. A. F.	$ 25.00

Widows' and Orphans' Fund

Minnie Campbell's S. S. Class	$ 2.00
Salem S. S., Wooster, O.	3.10
Total	$ 5.10

Native Workers' Support

Ebenezer Gemeinde, Nebr.	$ 51.75
M. Brueder Gemeinde, S. D.	7.42
Mr. & Mrs. H. F. Reist	15.00
Total	$ 74.17

India Bible Women

Rev. Peter Fast	$ 16.00
John Friesen	6.00
Geo. Franz	20.00
Salem S. S., Wooster, O.	2.00
Minnie Campbell	2.00
Mary Zook	25.00
Logan Co., O., Sewing Circle	4.00
Jonas Smucker	9.00
A. R. Eschliman's S. S. Class	3.00
Total	$ 87.00

Missionary Support

Logan Co., O., Sewing Circle	$ 3.15
Walnut Grove & South Union Y. P. M., Ohio	40.00
Samuel Reesor Estate	1600.00
Endowment	25.00
Sister Koppenhaver	5.00
Total	$1673.15

Chicago Missions

Willow Springs Cong. Ill.	$ 25.93
Mo.-Ia. Conf. Dist.	11.40
Union S. S., Ill.	19.05
Morrison S. S., Ill.	5.50
Total	$ 61.88

Ft. Wayne Mission

Endowment	$ 12.50

Ft. Wayne Building Fund

Lititz, Pa., Cong., S. S., & Midweek Bible Meeting	$ 60.00
Fulton Co., O., Cong.	169.00
Total	$229.00

Canton Mission

Orrville Mennonite Cong. Ohio	$ 3.67

Youngstown Mission

Orrville Mennonite Cong. Ohio	$ 3.68

South America

An invalid Mission friend	$ 10.00

South America Pledges

J. A. Hooley	$ 50.00

Old People's Home

Mo.-Ia. Conf. Dist.	$ 8.70
Endowment	206.75
Total	$215.45

Orphans' Home

Mo.-Ia. Conf. Dist.	$ 1.90
Hopedale A. M. S. S., Ill.	44.45
Endowment	5.00
Total	$ 51.35

Sanitarium Fund

Endowment	$ 25.00

Church Biulding Fund

Endowment	$ 12.50

Bible Fund

Endowment	$ 12.50

Burkhard Children Educational Fund

Endowment	$ 2.50

CANADIAN TREASURER

India

Wilmot A. M. Cong.	$ 70.00
N. Woolwich Cong.	32.00
Total	$102.00

South America Pledges

Allan Shantz	$ 25.00
Josiah Behringer	5.00
Total	$ 30.00

Toronto Mission

N. Woolwich Cong.	$ 28.00
Waterloo Cong.	38.20
Blenheim Cong.	8.56
Hagey Cong.	15.00
Berlin Cong.	25.00
Total	$114.76
Total for month	$246.76

EASTERN MENNONITE BOARD OF MISSIONS & CHARTIES

India

Y. P. Bible Class, Mt. Joy	$ 5.00
From Bowmansville, Pa.	23.00
Salunga S. S.	12.00
R. L. Buckwalter	15.00
E. Chestnut St. Lancaster S. S.	26.35
E. Chestnut St. Lancaster Cong.	3.58
From Towamencin	6.20
Hershey's S. S.	26.57
Paradise S. S.	55.00
Mt. Pleasant S. S.	13.11
Bowmansville Mission friends	50.71
Total	$236.52

Native Workers' Support

A Bro. Narvon, Pa.	$ 30.00

General Fund

Clear Spring Cong., Md.	$ 6.81
Paradise S. S., Md.	40.00
Brethren in Md.	6.75
Total	$ 53.56
Total for month	$320.08

S. W. PENNA. CONF. DIST. MISSION BOARD

Home Missions

Scottdale Cong.	$ 7.25

India Missions

Scottdale Cong.	$ 29.50

Mennonite Sanitarium

Scottdale Cong.	$ 2.50

Orphans' Home

Scottdale Cong.	$ 4.25

Old People's Home

Scottdale Cong.	$ 4.25
Total for month	$ 47.75

IND.-MICH. MENNONITE MISSION BOARD

Rural Mission

Salem S. S.	$ 53.00
Bowne Cong.	11.41
Clinton (Brick) Cong.	9.00
Nappanee (A. M. Cong. & S. S.	35.00
Nappanee (Menn.) Cong.	25.35
Fairview Cong. & Bible Reading	10.04
Total	$143.80

Ft. Wayne Mission

A. R. Miller	$ 1.00
Howard-Miami Cong	11.46
Total	$ 12.46

Ft. Wayne Building Fund

Class No. 8, Olive S. S.	$ 10.00
S. E. Weaver	5.00
Klass Fisher	5.00
Andrew Fisher	5.00
Symken Krull	5.00
Jacob K. Fisher	3.00
John R. Symensma	5.00
David Kanaga	5.00
Sylvester J. Miller	5.00
Barbara Kilmer	5.00
A Brother	5.00
Harry Holdeman	5.00
Amos Weldy	5.00
Amos Hartman	5.00
Melvin Loucks	5.00
Jonas Metzler	5.00
Ray Metzler	2.00
S. S. Yoder	10.00
Total	$ 95.00

Chicago Missions

A. R. Miller	$ 1.00

General Fund

Forks Cong.	$ 17.82
Yellow Creek S. S.	20.00
Shore S. S. Meeting	3.75
Clinton A. M. Cong.	26.00
Middlebury Cong.	24.53
Maple Grove Cong.	21.19
Total	$113.29

India

Fairview Cong. & Bible Reading	$ 11.58
Mrs. I. R. Detweiler	5.00
Total	$ 16.58

Native Workers Support

Chas. A. Shantz & Wife	$ 5.00
Ft. Wayne Cong.	10.00
A Sister	5.00
Total	$ 20.00

Bible Women Support

Sisters' Class, Elkhart S. S.	$ 2.00
Clinton A. M. S. S.	2.00
Total	$ 4.00
Total for month	$406.13

KANS.-NEBR. MISSION BOARD

Missionary Support, India Mission

Missionary Support Band, West Liberty S. S.	$ 8.00

India Missions

By special collection following talk on India Missions by Bro. M. C. Lehman

Pennsylvania Cong.	$ 16.00
Hesston Cong.	10.93
West Liberty Cong.	15.51
Total	$ 42.44

India Missions

Roseland Cong.	$ 3.50
Roseland S. S.	27.50
Pleasant Valley S. S.	10.00
East Holbrook Cong.	20.57
Milan Valley Cong.	1.50
La Junta S. S.	16.30
Spring Valley S. S.	21.00
Total	$100.37

Chicago Missions

Roseland Cong.	$ .25
Milan Valley Cong.	.50
Total	$ .75

Old People's Home

Roseland Cong.	$ 2.00
Milan Valley Cong.	.75
Total	$ 2.75

Orphans' Home

Roseland Cong.	$ 1.00
Milan Valley Cong.	.75
Total	$ 1.75

Kansas City Missions

Roseland Cong.	$ 2.75
Milan Valley Cong.	1.05
Total	$ 3.80

Evangelizing Fund

Roseland Cong.	$ .50
Milan Valley Cong.	.50
Total	$ 1.00

Home Support

Springs Cong.	$ 1.00
Roseland Cong.	1.75
Milan Valley Cong.	.50
Total	$ 3.25

Home Missions

Milan Valley Cong.	$ .50

Incidental Fund

Roseland Cong.	$ .35
Milan Valley Cong.	.50
Total	$ .85

Miscellaneous

Springs Cong.	$ .50
Roseland Cong.	5.40
Milan Valley Cong.	.50
Total	$ 6.40
Total for month	$171.86

LOCAL INSTITUTIONS

Canton Mission
C. K. Brenneman, Supt.

Walnut Creek Y. P. B. M.	$ 5.50
Trinity Reformed Missionary Society	2.00
Martins Y. P. B. M.	5.50
Oak Grove & Pleasant Hill Congs.	24.00
Mrs. Henry Horst	1.00
Total	$ 38.00

Ft. Wayne Mission
B. B. King, Supt.

Emma Cong.	$ 8.85

Kansas City Missions
J. D. Mininger, Supt.
Allan Good, Asst. Supt.

Mr. Taylor	$ 1.00
Sister K. B. Kulp	4.00
Sanchitis S. S., Calif.	5.00
Otho Downs	5.00
Crystal Springs Cong.	10.00
D. S. Weaver	25.00
D. K. Conrad	5.00
May Detwiler	2.00
Edith Driver	1.00
Sister I. M. Zook	.25
Dan Hershberger	1.00
M. C. Lehman	1.95
Pearl Weaver	1.00
Total	$ 62.20

Toronto Mission

Visitors	$ 3.50

Nampa Mission

Bro. Hostetler	$ 11.00
August Vogt	10.00
Rent	6.00
Total	$ 27.00

Home Mission, Chicago
A. H. Leaman, Supt.

Deer Creek A. M. Cong., Ia.	$ 15.35
West Union Cong., Ia.	48.51
Allen Co., O.	2.00
Total	$ 65.86

Old People's Home
J. F. Brunk, Supt.
(June)

Special Support	$207.00
Oak Grove Cong.	30.00
J. G. Hartzler	18.85
Mrs. Adam Steiner	1.50
——— Brubaker	1.00
Mary Metzler	2.00
J. L. Rohrer & Wife	1.00
Total	$261.35

(July)

Special Support	$172.92

Orphans' Home
A. Metzler, Supt.

Gladys Esterline	$ 3.00
Mary & Martha Myers	5.00
Thos. Nafzinger	1.00
Caroline Becker	1.00
J. M. Miller	1.00
Sister, Noble, Ia.	2.00
Special Support	378.15
Total	$403.16

Lima Mission
B. B. Stoltzfus, Supt.
(June)

Alice Strait	$ 5.00
Amos Detweiler	2.50
Amos King	.75
Total	$ 8.25

(July)

P. E. Brunk	$ 2.00
Samuel Brunk	1.00
Friends	2.00
Bro. & Sister S. S. Cressman	5.00
Total	$ 10.00

Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$189.95
Anna Diller	3.00
E. A. Knapp	1.00
Brother, Smoketown, Pa.	5.00
Anna M. Graybill	10.00
Total	$208.95

Youngstown Mission
T. K. Hershey, Supt.

Jacob Lehman	$ 2.00
Aurora Cong.	16.00
Noah Gasho	6.00
Midway S. S.	15.02
Martin Eschliman	2.00
Henry Eschliman	.25
Mrs. Harrington	.50
Minnie Neff	.50
Della Snyder	2.00
Cash	5.00
A Sister	2.00
Bessie Stauffer	1.00
Lawrence Co. Cong., Pa.	5.00
Noah Gasho	6.00
Total	$ 63.27

Gospel Mission, Chicago
A. M. Eash, Supt.
(May)

Mary Roth	$ 3.00

(June)

A Brother	$ 2.00
Visitors	2.00
Total	$ 4.0

(July)

M. B. Nafziger & Mother	$ 20.00

Total receipts for July $6344.94
Gratefully acknowledged,
G. L. Bender, Gen. Treas.

REPORT

Of the Fourth Annual S. S. Meeting Held at Mechanics Grove, Pa., Aug. 13, 1914

For the Gospel Herald.

Moderator, John H. Mosemann.

Devotional, Bro. Harnish, Psa. 113.

Bro. Miller made an address of welcome.

Bro. Brackbill preached the harvest sermon basing his remarks on Mark 4:26, 29. Every harvest is the result of seed sowing. All the wisdom, working of man, cannot promote growth. The very word harvest suggests a need of workers in the spiritual as well as in the natural harvest. There is no time for idleness. Be ready for the great harvest, death.

How Best Present the Sunday School Lesson in a Way that all can Grasp It? Bro. J. B. Senger.

There is no best way. The child nature should be studied and the method that leaves the most impression on the mind is the way to teach. Some teachers use the pouring method, which is not the best. The drawing, or question method, is better.

Use and Abuse of Sunday School Organization. Bro. Charlton.

To organize is to put into working order, to shorten the step between confession and action. Ability, not relationship, should be considered. All officers of the Sunday school should be those who are born again.

What should be the Aim of Sunday School Effort? Amos Shaub.

Our chief aim should be to implant into the child mind the great need of pure wisdom. A thorough knowledge of and an earnest application of the Word of God prepares us for the conflicts of life and fits us for eternity. None are too young to be taught.

How soon can a Child Become a Christian and be Admitted into the Church? Levi Sauder.

He pictured a throng of children standing at the threshhold of the Church, waiting to be admitted. Shall they be rejected? When a child comes to you with all confidence, do not turn him away. What is sown in childhood, will be reaped in old age. When children are taken into church they look to older ones for an example.

Novels and Modern Literature, a Menace to Christian Religion, and How to Counteract it in Sunday School Work. W. Charlton.

We do not know of anyone saved by reading novels. There are many homes without a Bible but not many without books. Russellism is a menace. Scripture should be taught in the public school. Why so many versions of the Bible? It only has a tendency to confuse young minds. If the old Bible cannot save us, neither will its new versions. We should build a battlement of good reading around our homes to keep out the evil.

How Far is the Future of the Church Dependent on Our Sunday School Work? Bro. C. M. Brackbill.

The Church and Sunday school must be of one Spirit, the present as well as the future Church needs the Sunday school. Just to the extent that the Sunday school is saturated with the Spirit of God, so will the future Church be. All must be wise as serpents and harmless as doves.

Mattie Book,
Barbara Deiter,
Secretaries.

Items and Comments

In a tornado at Wilkes-barre, Pa., Aug. 20, 3 persons were killed and 60 others injured.

The National Christian Association for the state of Ohio has arranged to hold its annual convention at Columbiana, O., Aug. 31 and Sept. 1.

In the collapse of a new concrete customs house at Celba, Honduras, 40 workmen were killed. The building was enveloped in flames immediately after it fell.

Pursuant to a call from Gov. Major, 150,000 men in Missouri worked the roads of that state, Aug. 18 and 19. Organized work was carried on in about ninety counties of the state.

Mexico has passed under constitutionalist government General Carranza having entered Mexico City Aug. 20 and assumed the office of provisional president. Prospects for a return to peace seem brighter than at any time since the assassination of former President Madero.

Pope Pius X, ecclesiastical head of the Roman Catholic Church numbering more than 200,000,000 members, died Aug. 19 at his home in the Vatican at Rome, Italy, in the 80th year of his age. He was once a barefoot peasant boy, and it is said he never forgot his sympathy for the poor. When the present European war broke out he took it to heart, and his last official act was to call upon his church to pray for peace of nations.

"Cut the cost of war prices in foods by reducing the use of expensive items," is the advice given to Americans during the present war carnival. A good advice to follow at all times. The people need to learn, over and over again, the lesson of economy. If all the money spent during the past year by Americans for things useless and worse than useless would have been saved and half of it devoted to religious and charitable work and the other half saved for the needs of the owner, America would be in much better shape to stand the siege of war prices.

Many portions of the Middle West have again been visited by an extended drouth which reduced the corn and other crops considerably from former estimates. May it be that people were too boastful when they referred to their "bumper" and "record breaking" crops a few weeks ago? We learn anew that we prosper only by the grace of God. Many are our reasons to be grateful to Him, and this world would be a better place to live in if all people were so near to God that their gratitude to and reverence for God were proportionate with the measure of His blessings.

The present European war is not a "Holy War." It is no respector of religious faiths. Germany is Protestant, whilst her ally, Austria, is Catholic. On the other side England is allied with Roman Catholic France and Greek Catholic Russia. The war is an unholy, anti-religious affair. The devil is in the saddle and the kings of Europe are on his staff.—Reformed Church Messenger.

More unholy still would be this war if it were waged along the line of creeds or denominations. One of the most unthinkable abominations is that of propagating the Christian faith through the practice of savages.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

In accordance with the decision of a committee appointed by conference, the time of meeting of the Missouri-Iowa Conference will be as follows:

Sept. 1 and 2.—Sunday School and Mission Board Conference will be in session.

Sept. 3 and 4.—Regular Church Conference will be in session.

The District Mission Board will hold an executive session on Tuesday immediately after the afternoon session of the Sunday School Conference, and an open session on Wednesday afternoon.

We will meet with the brotherhood at Cherry Box, Shelby Co., Mo.

All our workers are urged to be present at all the sessions. Brethren and sisters from other districts are also cordially invited to come and assist us.

Those coming from the East, West, or South can now reach Cherry Box via the new R. R. from Shelbina. Those coming from the North will be met (on Monday) at Atlanta.

To announce your coming, or for further particulars, write to L. J. Johnston, George Bissey, or J. G. Detwiler, Cherry Box, Mo.

J. R. Shank, Secy.

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the East Holbrook Church near La Junta, Colo., as follows:

Sept. 30, Meeting of officials to arrange conference work. Mission Board Meeting.

Oct.1 & 2, Church Conference.

Oct. 3 & 4, Sunday School Conference.

Visitors from Kansas, Oklahoma, and points east should seek to get on Santa Fe Train No. 7 on Main line due to arrive at Holly, Colo., at 4:35 A. M. Leave Holly at 6 A. M. on the morning of Sept. 30 and arrive at Buchtel at 10:30 A. M. If sufficient tickets are sold a special car will be attached to Train No. 7 at Newton, Kans., leaving Newton at 8:30 P. M. on Sept. 29. This special car to be attached to Holly-Swink branch train, stopping at Buchtel, Colo., which is but a few rods from the church.

In order to make the above arrangements possible, all persons going on the above route, should notify the secretary soon, so that he will receive letter by Sept. 25.

The R. R. fare from Newton, Kans., to Buchtel, Colo., is $8.56, making a round trip fare of $17.12 from Newton and return.

Visitors going to La Junta should notify Bro. T. C. Kauffman La Junta, Colo., R. R. No. 2, of their coming.

A cordial invitation is extended to all to attend.

Come praying that the Lord may bless us abundantly and use us in His work.

L. O. King, Secy.,
Peabody, Kans.

Virginia

The Lord willing, the Annual Conference for 1914 for Virginia, embracing also the congregations in West Virginia and Tennessee, will be held at the Springdale Church in Upper District, Augusta Co., Va., on Friday and Saturday, Oct. 9 and 10—bishops and members of the arranging committee to meet on Thursday previous at 3 P. M.

Hearty invitation is extended to all who desire to attend. Those coming from the east and north on C. & O. and N. & W. should stop at Basic City, coming from the west on C. & O. at Waynesboro, and from the south on N. & W. at Stuarts Draft, where arrangements will be made at each point to meet passengers, by notifying F. A. Driver, E. C. Shank, or A. P. Heatwole, Waynesboro, Va.

A call is made for all members of the General Board of the Virginia Mennonite Aid Plan to meet in annual session at the Springdale Church at 9 o'clock A. M., Thursday before Conference. In order to be promptly on hand at this hour, each member of this body should arrive on Wednesday evening previous.

Announcement is also made for members of the General Board of the proposed Eastern School for Mennonites to meet in special session at the same place on Friday evening, immediately after the close of the first day's work of the Conference.

C. H. Brunk, Sec. of Conference.
S. M. Burkholder, Sec. of Aid Plan.
E. J. Berkey, Sec. of School Board.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THU RSDAY, SEPT. 3, 1914 (Gospel Witness Established 1905) No. 23

EDITORIAL

.."Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

"God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The story of salvation can not be told without some reference, direct or indirect, to the awful state from which salvation delivers.

"Tell the people about the love of God," say some. We say, amen. Teach people the awfulness of sin and the necessity of repentance," say others. We say, amen. To this agrees the doctrine of Christ which teach that "repentance and remission of sins should be preached among all nations."

In a Bible sent to General Villa of Mexico by the American Bible Society the following inscription was inserted: "This book has made the United States and England safe. And this book will save Mexico." Evidently the book was sent before the present European war. That the book will save Mexico in case Mexico heeds its teaching there is no doubt. But when England stepped aside from its teaching to engage in savage warfare it took its safety into its own hands. England is not safe so long as it keeps "the sword of the Spirit" in its sheath and leans upon the carnal sword for its defence, and the United States may well give heed to the same truth. So long as the heavenly message stays in the book it helps no man. It is only when it takes its place in the heart that it makes its possessor safe.

The Simple Faith.—What we mean by this is an unwavering trust in God, the acceptance of the entire Bible as being true and coming from Him, and the refusal to accept anything as true which contradicts the Bible at any place. This may seem "narrow;" but a long record of history, from Eve down to the "higher" critics of the present, proves the folly of departing from this path of safety. They who leave "the old paths" invariably get into trouble.

In an address to the Christian people of Pennsylvania the secretary of the Lord's Day Alliance of Pennsylvania has this to say of the effects of recent laws in certain states providing for base ball and other amusements on the Lord's day: "The natural consequence is a decreasing church attendance, diminishing benevolent contributions, and a shrinkage of revenue for the maintenance of the local churches." From this we note two things, apparent to all thoughtful observers: (1) The things mentioned are but symptoms of a growing spiritual coldness. (2) This is but one of innumerable testimonies and illustrations showing that interest and delight in worldly amusements, especially on the Lord's day, must of necessity mean a lack of interest and delight in loyal service to God. The two are incompatible. Warmth in one means coldness in the other. No man can serve two masters." "She that liveth in pleasure is dead while she liveth."

In looking over our exchanges we frequently meet up with a discussion on how to induce children to remain for church services after Sunday school. In some places it is the custom for children, and some older ones, to walk out immediately after Sunday school as though the preaching services to follow are something entirely foreign to the Sunday school and in which they are not interested. This indicates a looseness in training children that ought not to exist. It ought to be an understood matter that services are not completed until the sermon is preached, the last hymn is sung, and the congregation dismissed; that no one should think of leaving at the middle of the service, that is, between Sunday school and preaching, except for reasons that would justify one for leaving in the middle of a preaching service or of a Sunday school. Parents should teach their children to stay during the entire service, and children whose parents are not there should be earnestly entreated to do the same.

Not all Slaves.—The prevailing fashions in women's costumes are condemned by all right thinking people. Nevertheless, many of those from whom we might expect better things are held supinely in Fashion's grip. Churches are slow to come out against them in living testimony, preferring rather to indulge in the cheap jesting of the world at the same time submitting to the dictates of Fashion. But a mistake is made by many in taking it for granted that there are no women sensible enough and free enough to ignore Fashion's decrees in the clothes they wear. An exchange prints a poem calling upon women to declare their independence of "Dame Fashion," among other things saying,

"I simply am hungry to see,
Some woman break loose and be free;
To dress herself neatly,
And walk about fleetly,
Ignoring Dame Fashion's decree."

We know of many women just like that. Women are not all slaves. Thousands are free from Fashion's shameful yoke, and millions more ought to be.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SPIRIT'S CALL

The Spirit came in childhood
And pleaded "Let me in!"
But ah! the door was bolted
By heedlessness and sin.
"Oh! I'm too young," the child cried,
"My heart is closed today!"
Sadly the Spirit listened,
Then turned and went His way.

Again He came and pleaded
In youth's bright happy hour,
He called, but found no answer,
For, fettered by sin's power,
The youth lay idly dreaming:
"Go Spirit, not today;
Wait till I've tried life's pleasures,"
—Again He went away.

Once more He came in mercy,
In manhood's vigorous prime,
He knocked, but found no entrance,
The merchant had no time;
No time for true repentance,
No time to think or pray,
And so, repulsed and saddened,
Again He turned away.

Yet once again He pleaded—
The man was old and ill—
He hardly heard the whisper,
His heart was seared and chill;
'Go leave me! When I want Thee
I'll send for Thee," he cried;
Then turning on his pillow,
Without a hope he died!

—Selected.

THE LORD'S SUPPER

By E. J. Berkey.

For the Gospel Herald.

Many inquiries come to us for thought on this subject. We will give a few thoughts for the benefit of all.

"Was the supper of Luke 22:7-20 the Passover, or is it to be observed today?"

If we read carefully we note that Jesus who is authority calls it the Passover six times in this chapter. Every new institution of our Master he gives explicit instructions how to do or an example. In feet-washing He gave the example and explained the meaning. In baptism He gave us the example as prophesied by Joel (2:28); fulfilled in Acts 2:1-17, and "poured it, as also witnessed by Jesus who calls it baptism (Acts 1:5) and Peter (Acts 11:15) who also calls it baptism, and has a new experience in Acts 10:44-48. Gives us an example in I Cor. 10 where Paul says "baptized," Moses gives the place (Ex. 14:22), and David gives the mode (Psa. 77:17). So we have the example. Also of the three witnesses of I John 5:8.

He gives no such example of the Lord's Supper. Simply tells the disciples to "make ready" (Luke 22:9-13). They knew how, being acquainted under the law of the Passover. When the hour was come, of the time of this Passover, He says (V. 15), "with desire (I have heartily desired, R. V.) I have desired to eat this passover, the cup, the meat, the sop (John 13:30) according to the passover. Now in Luke 22:19, 20, He gives His own supper, as it is to be observed in the new kingdom. "Took bread saying, This is my body" (not body of lamb under the law, pure and without blemish, for I am that lamb —John 1:29) and "whosoever eateth my flesh and drinketh my blood hath eternal life" (John 6:54). "This is that bread which came down from heaven" (V. 58). Then as an emblem of the true "bread of life" (John 6:47-51) He gives us the bread and wine; uses the cup after supper (had given the passover cup and divided it (V. 17) and now says, "This cup is the New Testament. (The old one is the passover) in my blood (The Paschal Lamb of God.—I Cor. 5:7). This do in remembrance of me."

In I Cor. 11:20, 21, Paul condemns the full meal supper, refers to the supper as "received of the Lord that which I delivered," then in Vs. 24, 25, gives the bread and wine and stops there.

Then where is the command for a new supper in the New Testament?

The Passover is not for the Christian but for those under the law. Where then is the command for the full meal, and meat or lamb? In some places those who eat the full meal also use beef and chicken and say, "The Scripture does not tell us what to use." But why use beef and chicken? We are told, "For convenience sake, and some don't like mutton." If Paul in Scripture corrected the "disorders," what would he say today? Then why not use convenience in baptism instead of the hardest invention possible? Alex. Mack, the founder of the Dunkard Church, says, "People generally go to their supposed supper, and come away again hungry and thirsty." One great preacher says, "Not enough in your stomach to remember till you get home." We don't feel like feasting when our loved ones die. We can hardly eat at all (I know by experience as I lost 15 pounds the first week after the death of my dear companion) and Jesus who is acquainted with our make-up applies this spiritually, we fast (the world feasts being no relation and indifferent) as His children, only eat enough as a remembrance and our soul (which is the real life) feasts in thought, prayer, etc., of the true Lamb which we eat, and remember His life, His love, His sacrifice, our cost, etc.

There is nothing right as an ordinance that has not a scriptural authority. If you follow Luke 22 you have the Jewish passover (under the law). If not, where is the command of any other supper but "bread and wine?"

"The law is our school-master." It tells all about Christ, His office, etc., and while we are not under the law (for "Christ is the end of the law to them that believe") we must turn to the law to know what to do. The law gives the passover supper which Christ says He is now going to eat. Then He establishes a new supper of bread and wine in memory of Himself. Now turn to Gen. 14:18 and see the law of prophesy fulfilled. Melchisedek of the Old Testament is the Christ of the New. And it says, "Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God." This is also literally fulfilled in Jesus Christ who is a "priest after the order of Melchizedek" (Heb. 7:21). If "after the order" then he must do the same and being the Priest of the Most High God," he uses the bread and wine as explained in Gen. 14:18. How about the full meal? Where is your command? Already ordered at the creation of the world to be the "lamb slain" as our Paschal Lamb, and as "one of authority" He receives His authority by the baptism of John and is "a priest forever after the order of Melchizedek" and uses the "bread and wine." This is the only supper in the New Testament not condemned by the Bible. "We being many are one bread." Individual grains of wheat (members) ground together (on rock of repentance) baked (in oven of God's love) till one bread inseparable. So the wine is inseparable and so we should be one inseparable body, one mind, faith, Lord, baptism, members one of another, etc.

"How can it be a supper at noonday?" "You can't have supper at midday."

The "remembrance" should be at the hour performed and as the passing over of the Lord was at night the passover supper also was at night. Christ on the cross (darkness from the sixth to the ninth hour) closes the day of the old dispensation, and the new one has no night. Our passover was at mid-day (on the cross) hence our supper (or communion) should also be at mid-day. There being "no such thing as supper in daytime" does not hold out, for the "marriage supper of the lamb" is to be in the morning (Rev. 19:9) of the

new heaven where there is no night. So we have the right to call it supper for Christ gives us this authority in the Gospel. He could call it His supper, for He instituted it in the evening after He fulfilled the law, and could not wait till after His "morning on the first day after the resurrection" to fulfill all things. He instituted it in the evening of the old dispensation, had night of darkness on cross, "darkness from sixth unto the ninth hour," and now in the evening of life we eat His supper after His passover of blood on our hearts. In the morning (3rd dispensation: 1st, Father, under law; 2nd, Son, under grace; 3rd, Holy Spirit—fruits of the Spirit in its fulness of eternal joy) of the 7th day (eternal Sabbath of rest) we open the day with the marriage supper, as the beginning of the joy of wedding day in which we as His bride are His helpmeet forever—in praise, in love, in joy, in real home-making in heaven, of which the earthly home, (also home in church) is but a type.

Waynesboro, Va.

WAR DEFINED

"WAR." I was conceived in passion, hatred, envy, and greed, born in the morning of antiquity, and have a genealogy whose every page drips with the red blood of murdered innocence. I respect neither the feebleness of gray hairs, the helplessness of infancy, nor the sacredness of virtue, and walk, iron-shod, ruthlessly and impartially over the form of the weakling or the form of the giant.

I paint the midnight skies a lurid glow from the burning homes I have ravaged, and I turn peaceful scenes of rural beauty, where God's own creatures dwell together in amity, into a raging hell. I set neighbor against neighbor in deadly combat, and I incite the brother to slay his brother.

I make puppets of kings, princes of paupers, courtiers of courtesans, and thieves of respected subjects, and empires melt before my breath as does mist before the morning sunlight.

I make of religion fanaticism; the heathen I make a fiend incarnate; and of all men I make playthings devoid of reason and justice. Through intrigue I make the intelligent powerful, the unscrupulous wax fat on the spoils of blood-won victories gained by others, and the less learned suffer for their own ignorance.

Famine, want, and misery follow in my path; I lay waste green fields and still the hand of industry. I pillage the land of its resources but contribute nothing to the benefit of mankind, leaving pestilence to stalk ghostlike in my wake and complete the work of destruction. I lay a heavy tribute upon my most loyal subjects for the maintenance of my establishment; I squander the vitality and lives of those who serve me faithfully, yet return to the world nothing but ruin and ashes. The baubles of fame I confer on some are the empty shells of false standards wherein the license to commit murder and rapine is held to be the insignia of glory by a mistaken civilization.

I can offer no excuse for my having come into existence, nor can I give one plausible reason why I should not cease to be, other than that so long as men who wield influence are permitted to gratify their selfish desires and ambitions at the expense of the many who must carry the burdens and endure the sufferings; that long will I continue to exact my toll of sorrow, devastation, and death. For I am pitiless—devoid of all feeling; I fear neither man nor God; I am amendable to no law and I am in myself the law and the last resort.

I AM WAR!—Sel. by a brother.

APOSTASY IN THE CHURCH

By J. F. Funk.

For the Gospel Herald.

Our readers have no doubt read the extract from the writings of Dietrich Philip given on page 315 of No. 20 of the Gospel Herald, on the origin of the Church. In this number we continue the article, by giving what he says concerning apostasy in the Church.

"The first apostasy of the Church occurred among the angels in heaven, who sinned (Job 4:18) and were therefore cast out of heaven, and bound with chains of darkness (II Pet. 2:4), so that they can no longer do anything but what God suffers them to do (Lev. 9:11), although they are evil spirits and angels, princes or rulers of the power of the air (Eph. 2:2), warring against Christians, seeking to destroy them, working in the children of disobedience and unbelief and occupying the world; but they are reserved unto the day of judgment, unto eternal pain and damnation, yea, unto hellfire, which shall never be quenched. Matt. 25:30; II Pet. 2:4.

"The second apostasy in the Church occurred through Adam and Eve in Paradise, who were deceived by the subtility of the serpent (Gen. 3:6) and corrupted by sin, by which they lost the image of God, the immaculate holiness and their superior understanding, their exalted wisdom and knowledge of God and of all creatures, in which they had been created (Rom. 5:12; I Cor. 15:21) and which was fervent in love and obedience to God. From righteousness they fell into unrighteousness, from their uncorrupted condition into corruption and condemnation, and out of eternal life into eternal death."

The apostasy of man from the true and ever loving Father is indeed the saddest calamity that ever came, or that ever could come upon the human race. In this apostasy, as the writer quoted above says, "This fall was the fall from righteousness into unrighteousness; from an uncorrupted upright condition into a condition of corruption and damnation which prepared the human race for the countless apostasies of corrupted and sinful men which were indulged in throughout the succeeding ages of the world, and for the condition of which the Savior speaks when He says: This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil" (Jno. 3:19).

Isaiah well represents this condition when he says, "A sinful nation, a people laden with iniquity, a seed of evil-doers; children that are corrupted. . . . From the sole of the feet even unto the head there is no soundness in it, but wounds and bruises and putrifying sores."

These shall go away into eternal darkness prepared for the devil and his angels, where there shall be weeping and gnashing of teeth, where the worm dieth not and the fire is not quenched.

May the Lord save us from ever apostatizing from God and His Church.

Elkhart, Ind.

HELL, AS DESCRIBED IN THE SCRIPTURE

1. A lake of fire.—Rev. 20:15.
2. A bottomless pit.—Rev. 20:1.
3. A horrible tempest.—Psa. 11:6.
4. Everlasting burnings.—Isa. 33:14.
5. A furnace of fire.—Matt. 13:41, 42.
6. Everlasting destruction. — II Thes. 1:9.
7. A devouring fire.—Isa. 33:14.
8. A place of torments.—Luke 16:23.
9. A place of everlasting punishment.—Matt. 25:46.
10. A place where people pray.—Luke 16:27.
11. Where they scream for mercy.—Luke 16:24.

12. Where they wail.—Matt. 13:42.

13. Where they curse God.—Rev. 15:11.

14. Where they can never repent.—Matt. 12:32.

15. A place of filthiness.—Rev. 22:10, 11.

16. A place of weeping.—Matt. 8:12.

17. A place of sorrows.—Psa. 18:5.

18. A place of outer darkness.—Matt. 8:12.

19. A place where they have no rest.—Rev. 14:11.

20. A place where, for pain, they gnaw their tongues.—Rev. 16:10.

21. A place of blackness of darkness forever.—Jude 13.

22. A place where their worm dieth not, and where the fire is not quenched.—Mark 9:48.

23. A place where they will be tormented with fire.—Luke 16:24.

24. A place where they will be tormented with brimstone.—Rev. 14:10.

25. A place where they will drink the wine of the wrath of God.—Rev. 14:10.

26. A place where they do not want their loved ones to come.—Luke 16:28.

27. A place where their breath will be a living flame.—Isa. 33:12.

28. A place prepared for the devil and his angels.—Matt. 25:41.

29. A place where they scream for one drop of water.—Luke 16:24.

30. A place where there are dogs and sorcerers and whoremongers.—Rev. 22:15.

31. A place where there are murderers and liars, fearful and abominable.—Rev. 21:8.

32. A storm of burning coals of fire.—Psa. 11:6.

33. A lake of fire into which people are cast alive.—Rev. 19:20.

34. A place where their torment ascendeth up forever and forever.—Rev. 14:11.

35. A place of damnation, world without end.—Mark 3:29.—Selected.

Sunshine and air, one of our eminent scientists declares, are nature's greatest germicides. "If a bottle filled with disease germs," he says, "were broken and its contents thoroughly diffused in the air, the entire outfit of germs would be destroyed by those two agencies inside of half an hour."—Sel.

It is no good excuse not to give anything because we cannot give so much as some one else.—Sel.

BEHOLD, I MAKE ALL THINGS NEW

By Matilda S. Schloneger.

For the Gospel Herald.

What would we think of one that should build a beautiful building, then destroy it again. But have we ever thought that this is the way God is doing? Nothing remains long the same. He clothes the trees with leaves, then in a few months strips them again, and God deals much the same way with us. He gives us joys but they soon pass away to return no more. The bright sunny day soon is gone or changed to a cloudy one. Then we ourselves change carefree childhood, give place to manhood and old age, and at last we are gone. What does it mean? It is God's way. But why? we ask. By doing so God wants to unfold our inner life. Our body and mind should grow and develop. But within us is another life far more important which God wants to bring to perfection.

We cannot have the new thing without parting with the old. See how loving God is in giving us things, then taking them away while we are the most attached to them instead of waiting till we had lost interest in them. By so doing He seeks to draw our hearts heavenward. We sometimes talk of God fitting us for heaven. But again we are apt to misunderstand what it means.

Some have become cast down and gloomy by what has come into their lives and has been taken away, while others were helped and lifted up by it. The difference in the two is that one does not give God loving confidence while the other does.

Jesus came and went again not to lessen men's love for Him but to increase it. While those we love are with us we sometimes seem to forget them but when they leave us our heart goes out after them so by giving and taking God would draw us closer and fit us more for the immortal life.

Vestaburg, Mich.

A great business man has said that the keynote of all successful modern business is found in one word—Service. The business that would have permanent prosperity must serve the community. This is in harmony with the teachings of the Savior that he that "would be chiefest must be servant of all."—Selected.

Patience is one of the most useful virtues. Some one has said, "He that can have patience can have what he will." Patience can be cultivated and strengthened by divine grace.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MORNING WATCH

At the gray dawn, while yet the world is sleeping,
And the sweet matins of the birds begin,
One who hath held me in his holy keeping
Stands at the threshold, waiting to come in.

Oft has he knocked to give me gentle warning;
My heart semed willing, but my flesh, how weak!
Until one morning, Oh that blessed morning
When my own name I heard him speak.

Yes, 'twas my name; no other voice could speak it
To stir my heart and melt my very soul;
And I arose so quickly to obey it,
Flung wide the door, and gave him full control.
Oh, then I feasted on divinest beauty,
The altogether lovely, loving One,
While blessing me, threw radiance round each duty
That in his name should on that day be done.

Peace fell upon me while to him I listened;
And in that sacred hour I talked with Christ
As ne'er before, and we together christened
With tears of joy, new joy, our sacred tryst.

Can I afford to miss such rare communion?
To let the health of my own soul decline?
May Christ forbid; his grace secures the union
While I am truly his, as he is mine.

—Selected.

THE WORK AT IGATPURI

Dear Herald Readers, Greeting in Jesus' Name:—It may be of interest to some to hear from this place again. Sister C. D. Esch and two children spent several weeks here during the hot season. We enjoyed their presence very much. Bro. Esch also was here a few days, when we bought a few acres from the Mission property, using the idol stone for a line stone, as the law does not allow us to move it. We expect to have our home only a few rods away from the idol, as it is located in a nice cool place on the hill, giving a good view of the city. Our living there will either stop them from worshiping there or will give us a chance to tell them of the love of

Jesus, as the temple part is on our land.

We also rented the rest of the mission land separate from the bungalo, and built a house of our own adapted for touring. Since then our income exceeds our expenses by several rupees per week, which we can use as the Lord directs. "The roof, sides, and floor of our house is made of galvanized steel, making it water and storm proof. It is built to put on a wagon for touring, is 8 feet wide, 9 feet high, and 20 feet long, and 16 feet of siding on each side is fastened with hinges at the top and can be swung out at the bottom, giving any amount of air. By painting it red inside and outside and keeping thatch on the roof about 1 foot thick, we hope to be able to break the direct rays of the tropical sun. The sun had been north of us but at present it is about directly over us.

Since the rains have started it stays about 70 degrees night and day. We have had over one month of rain and over two more to follow. The last two weeks the bubonic plague and the cholera have broken out among the poorer class in the city and many of the natives are frightened and are leaving to go to their friends in other villages. No quarantine, and not much can be done for it, lots of things have been tried, but no specific has been found yet. It seems to attack those only whose health has been below par, but few get over it. Its attack is sudden, with severe pain, the fever rising as high as 107 or 108 with sore boils in armpits and groins. Death generally follows in three or four days. Many will not even let the doctor know but consider that their fate. They must get a permit to bury, and in that way a record is kept. Mice and rats generally get it first, and their dying in the presence of the household is a warning to the people that it is high time for them to leave. Thus far the Lord has kept us both well and happy, and we are claiming the promise in Psa. 91 and especially where it speaks of "no plague shall come nigh thy dwelling. Though a thousand shall fall at thy side and ten thousand at thy right hand, none shall come nigh thee." We have tried and proven Eph. 3:20: "Our God is able to do exceeding abundantly above all we ask or think."

We feel the effects of the prayers of loved ones in the home land. Our courage is good, and we are busy with the language. It costs money, time, and work to get the language, but no more than to learn Latin.

May the Lord bless you all, and may you witness for Him.

S. H. Martin and wife.

Igatpuri, India.

BEING SOMETHING

By G. J. Lapp.

For the Gospel Herald.

Let your light so shine.—Matt. 5:16.

On our mantle piece, above the clock is placed a carved image of three Japanese monkeys sitting side by side. One has his hands placed over his mouth, another over the ears and the third has his eyes closed with his hands. They represent the national Buddhistic motto of Japan, **"I will speak no evil, I will hear no evil, I will see no evil."** One can find this image in many a Japanese home, especially those of the more refined and morally inclined of the Buddhists. It teaches the highest morality that Buddhism has to teach. Unless we stop to think, we will naturally conclude that this would be a splendid thing to have in every home. There certainly is virtue in knowing when to keep the mouth closed, or when to close our eyes to the evil about us, or when to stop our ears to the seducing sounds that would allure us from the path of rectitude.

If you will note carefully the motto it is put negatively and leads one to being nothing. It is said that some people are so good that they are good for nothing and Buddhism would lead to just that place. The Buddhist monk shuts himself up in a monastery where he strives to become as much a non-entity as possible by practicing the negative principles of his religion.

By contrasting with this the teaching of the Savior, "Let your light so **shine,**" we see in the Christian religion a positiveness which makes it incumbent upon every believer to take his stand regarding the evil and the good. Place side by side with the Japanese image, one representing the motto, **"I will speak that which is good, I will see that which is good, I will hear that which is good,"** meaning, of course, that the **good** is that which comes from God and His Word only, and one represents that phase of Christianity which spurs the true soldier of thec ross on to aggressive warfare against the wrong.

There is, I fear, too much negative teaching. "Don't do this, don't do that," until our rules and regulations lead the Church to be submissive to a long list of negations rather than to the larger list of positive scriptural standards to which the flocks of God may be brought. Negative teaching in the abstract tends to leave those who are taught in a stunted condition where they will remain void of developed judgment, and a true knowledge of what is consistent and right. (This does not mean that the "thou shalt not's" of the Bible should be ignored.—Ed.) Positive teaching in holding up the high ideals of holy Scripture will develop in the hearers the true conceptions of what is consistent and in keeping with Gospel teaching.

This does not mean that there should not be shrill warnings against what is wrong and against what will lead the soul to perdition. But the teaching which holds up the wrong only and does not supplant it with manna from on high, leaves the soul, penitent perchance, but void of that spiritual food by which it should grow. (Amen.—Ed.) It is not enough that we cry out, "Abstain from that which is evil," but that we lead souls to "Do that which is good." The crying need of the day is to represent the religion of the Lord Jesus Christ according to the teaching of: "Pure religion and undefiled before God and the Father is this, TO VISIT THE FATHERLESS AND THE WIDOWS IN THEIR AFFLICTION, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD" (Jas. 1:27).

Dhamtari, C. P., India,
July 22, 1914.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both home and foreign field.

2. If I give less than heretofore, I favor a reduction of missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort, all of His soldiers are under marching orders always. They are commanded to "GO."

4. If I advance my offerings beyond former years, then I favor an advance movement in conquest of new territory for Christ. Shall I not join this class.

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to Missionary work.—Selected.

We should measure our benevolence not only by what we give, but by what we keep. The poor widow gave the most because she had the least left.—S. S. Messenger.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE MARKS OF A FRIEND

Readiness to correct, to forgive, and to suffer.

Some make the mistake of thinking that their biggest flatterer is their best friend, but a wise friend will never flatter. If we require our friends to be silent about our faults and to continually enlarge upon our virtues we shall find that the only friends left are not friends at all. And yet there are men and women who have become so self-satisfied and withal so domineering that not one of their friends dare tell them their faults, or even contradict or oppose them. To differ from such people as to the wisdom of any policy or plan which they have suggested is taken at once as a personal attack. They have grown so accustomed to having their own way that they can not conceive of opposition as anything other than personal spite.

We sometimes speak of the pope as the embodiment of ecclesiastical autocracy, but in some homes we have many small would-be popes. We smile at the doctrine of divine right as applied to kings, but there are many living men who have just as firm a belief in this doctrine as applied to themselves as ever possessed a king, and their only friends are held to be the men and women who do not, openly at least, dispute the doctrine. Yet this is all very foolish. The wise man welcomes friendly criticism, and the truest friend is the one who is brave enough to tell us the truth. Instead of numbering such a man among our enemies, better far regard him as one of our very best friends. One mark of a friend is the willingness to hurt our feelings for our own good, whether by telling us our faults or by opposing us when we act foolishly and wrongly.

And a true friend will not be driven from us by any reverse of fortune. There is a friendship that is gendered by gold, fine houses, fine clothes; but such friendship is not worth discussing. The men who esteem us for our possessions do not esteem us at all. The men who admire us for what we have are not worthy to be enrolled upon our list of friends. The house is nothing, the inmates are everything. Gold may give power, but it never gives manhood, and friendship ever depends upon the **man.** Hence it follows that no matter what reverse may come to a man, they can not rob him of his friends. Even death itself can not sunder souls that love has bound together. True friends abide friends forever.

Another mark of friendship is its willingness to forgive. In the ideal state we may never say nor do unkind things, but most of us have not yet reached that ideal, and even our friends will suffer occasionally from our folly. It is not wise at such time to say, "He is not my friend or he would not have been so 'unkind.'" This is very often not true, and our experience is enough to furnish illustrations enough of its falsity. True friendship is exacting, and it has a right to be, but it is swift to forgive, and a friendship that can not forgive is not the true type. The deeper the friendship, the swifter and fuller will be the forgiveness for the wrong-doing of friends.

And one of the surest marks of all, one of the infallible tests, is the willingness to suffer for a friend; to share his burden, to bear his cross, to lighten his load at our own expense, and this not as a duty, but from freest choice. Men have died for their friends, and men have submitted to life-long burdens which were worse than death, for the love they bore to others. This is one of the tests which humanity accepts at once as decisive. The man who will voluntarily and even cheerfully suffer for another has earned his right to be called a friend.

But when we apply these tests, how many friends are left? It is certain that some will be weeded out, and it is just about as certain that others will stand revealed as far better friends than we had deemed. The friends of the sunlight may be ruled out, but the friends of our hours of darkness and storms are recognized as friends indeed. And father and mother and the friends of the home are ever among the very best friends, but nearer and dearer than all others is the one who "was wounded for our transgressions and bruised for our iniquities," and by whose "stripes we are healed."—Christian Guardian.

A chapter each day,
By deeds that you do,
And words that you say.
Men read what you write,
Whether faithless or true.
Say: What is the gospel,
According to you?

—Selected.

RUTH

A Character Study

By Susanna Bingaman.

For the Gospel Herald.

On the life and charaeter of Ruth we see noble qualities, worthy of imitation. Ruth was a Moabitess and consequently educated as a heathen.

After she had become acquainted with a few of God's people, and associated with them for some time. She had learned to love God and His people so much that when the time came that she **could** have gone back to her **own** people and **their** gods, she could not be persuaded to go back, but rather desired to follow the **true** God and be with **His** people. So we too, after learning of the goodness of God, should not hesitate to say good-bye to our native land of sin.

Even though many things may seem new and strange to us we should go forward. Ruth went to a country she had not known before, but there were blessings awaiting her. She came to Bethlehem in the beginning of harvest and was soon in the fields with the gleaners, and finding favor in the sight of Boaz, was allowed to glean till the end of harvest. So **we** after having entered upon the new life should be ready to take **our** place in the harvest field of the world.

The beginning of harvest is far past, but there are still many sheaves to be gathered, and the Lord of the harvest is calling for gleaners.

Our place may be in some obscure part of the field, but if we labor faithfully, gathering sheaves for the garner on high, God will surely bless us in this life and in the life to come.

Washington, Ont.

I believe that in the work of the Sunday school we should appeal to all the capabilities of the child—the emotions as well as the intellect.—N. E. Miller.

There are two things that help in holding attention; regularity and variety; and each of these should be kept in its place.—N. E. M.

We ourselves are to blame, all the time, everywhere, under all circumstances, when we have nothing to do. —D. H. B.

Every church member ought to be a member of the Sunday school.—D. H. Bender.

Sunday School

By J. R. Shank.

For the Gospel Herald.

Lesson for Sept. 13, 1914—Matt. 25: 1-13

THE TEN VIRGINS

Golden Text.—Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25:13.

Connecting Links.—After the terrible denunciation of the scribes and Pharisees as recorded in Matt. 23, and the incident of the widow and her two mites, noticed in our last lesson (Mark 12), came the incident of the Greeks who wished to see Jesus and the consequent discourse, which we have recorded in the twelfth chapter of John. The leaders of the Jews seem to have withdrawn from Jesus in sullen defeat and left Him to the disciples and the multitude. Evidently Jesus slowly left the temple to go back to Bethany. As he was going out the disciples came to Him and called His attention to the stones and the building of the temple. In reply He briefly foretold the destruction of the temple and of Jerusalem. When they arrived on the Mount of Olives, the disciples asked Him more particularly about the remark He had made in regard to the destruction of Jerusalem; what shall be the sign of thy coming? and, the sign of the coming of the end of the end of the world? In Mark it is said that Peter, James, John, and Andrew came privately and asked these things. In reply Jesus gave the Olivet discourse, one of the most interesting discourses recorded in Scripture. Only two short portions of this discourse are given in our lessons this year, today's lesson and the lesson for next Sunday, but the whole discourse as recorded by the first three evangelists will well repay a careful study and comparison with other prophetic passages of the Bible, which treat of the same events. Because it is little harder to understand than some other passages should not discourage us, for Paul says **all** scripture is profitable.—J. A. R.

Christ has been teaching His disciples about the destruction of Jerusalem, the time of His coming and of the end. In the verses preceding under the figure of servants left in charge of the Master's house, He teaches how His disciples should be constantly prepared by faithfulness to receive and welcome the Lord into His house. The Parable of the Ten Virgins links on to this moment when the Lord is come back and has cast out the unfaithful, but honored the faithful. Matt. 24:45-51.

The Bridegroom Expected.—The ten virgins and their profession all point to the thought that the fact of His coming is the prominent issue of their service. To this end they all "took their lamps." This spoke to all that they expected to perform that part of the service essential to fulfill a completeness of His honor when He comes. But with this professed mission before them, strange it may seem yet true, that five were wise and and five were foolish. The foolish took no oil with them to keep their lamps burning, while the wise did. Now the important glory of their service was to carry a light in welcome to the returning Lord who is represented as a bridegroom coming to the marriage. How the five foolish ones expected to perform their part, they must have given only a passing thought. Like many, they expect somehow to get through with the crowd, and to repose on the liberality and good graces of the company or church they have joined. Now a time of waiting comes. After the first excitement of accepting the service is over the weary test of holding on to the work must follow. Far into the night; no sound of coming footsteps is heard. The flesh can no longer bear waking. "All slumbered and slept." There is a limit to the power of the wise as well as the foolish. The slumber of human limitation or the sleep of death overtakes all. But it need not affect the readiness and devotion of the wise who take their oil with their lamps.

The Brdegroom Comes.—The great moment came in the middle of night. The great cry awakened all—"Behold the bridegroom cometh; go ye out to meet him!" All arose. All trimmed their lamps. The foolish now are at the extremity. Hitherto they could keep up appearances all right, now they must beg for oil from the wise. But it cannot be given. Each must secure his own from them that sell. Off they rush to get the needed oil, and while they are gone the bridegroom arrives and **"they that were ready went in with him to the marriage."** How happy they were now. But the others? "The door was shut." Will they not come yet? **"Afterward"** they came and are now beggars at that fatal hour. "Lord, Lord, open to us." "But he answered and said, I know you not."

"Watch."—How apply the parable? Apostles watch! Early Christians watch! Christians of the dark ages watch! Christians of our day watch! Watch at conversation! Watch at the throne of grace for daily oil! Watch in the evening shadows! Watch when darkness overspreads! Watch while you sleep! "For ye know neither the day nor the hour wherein the Son of man cometh."

Our Young People

CHARACTER STUDY: BARNABAS.—Acts 11:22-30

Topic for September 20

MOTTO

"Our beloved Barnabas."

THE STUDY HOUR

I. **Who was Barnabas?**—The name Barnabas was given to Joses, a Levite, whose home was in Cyprus. (Acts 4: 36). The name itself furnishes a key to the apostolic estimate of his character and service. The record of his work will be found also to agree with the interpreted meaning of his name ("son of consolation"). (Acts 11:23).

The home of Barnabas, surrounded by the influence of Greeks would naturally fit him for the ministry among that class of people and give him a wider range of experience with men of different disposition and views of life.

What he was to the cause of Christ and the Church is of more particular importance than either his parentage, home, or social position in the world. A study of this side of his character will be the chief aim of our lesson today.

II. **The Text.—**

Acts 11:22-30.—This is simply an extract of one phase of his career and should be considered in proper order in the exposition of his character.

PERSONAL THOUGHT

May our life be in the hand of God completely; that neither possessions, or time, or talent or even life itself shall be withheld from His service.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Good.**
2. Commit Psa. 34.

For Young People.—

1. Barnabas as a Soul winner.
2. Barnabas as a missionary.
3. Barnabas as an Example of Consecration.
4. The Secret of His Power for God.

For Older People.—

1. Finding Christian Workers.
2. Strengthening the Confidence of the Church in a Good Worker.

The foes of the home, marriage and righteousness are the foes of the church. All the forces which seek the destruction of mankind villify the church.—The Living Church.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 3, 1914

Field Notes

Bro. A. H. Leaman recently held a series of meetings at Sterling, Ill. Four souls made the good confession, according to latest reports.

Bro. J. B. Smith and wife of Hesston, Kans., who were reported as suffering from typhoid fever recently, are doing well and are reported to be recovering rapidly.

At the conference held at Scottdale, Pa., last week there were members present from eight states and twelve conference districts. In point of attendance it was almost a General Conference.

Bro. Jacob K. Bixler notifies us that he with his family has removed from near Wakarusa, Ind., to Elkhart city. His address for a time will be 1319 Kinzie St., Elkhart, Ind. Correspondents will kindly note the change.

At the Southwestern Pennsylvania Conference held at Scottdale, Pa., last week, twelve bishops, sixteen ministers, and six deacons responded in hearty accord with the sentiments and doctrines presented in the conference sermon.

An interesting private letter from Bro. E. J. Berkey tells us that forty-two persons were recently baptized at Criders, Va., where Bro. B. has been holding meetings. May God bless these young soldiers of Jesus Christ and also the faithful worker who has gone to Miles, W. Va., in the Lord's work.

Bro. S. E. Roth of Woodburn, Oreg., informs us that he expects us to have the Gospel Tract Calendars for 1915 ready to send out on or about Oct. 1, 1914. Those wishing to receive these calendars for next year will be so kind as to notify Bro. Roth and enclose postage. The calendars are free.

Bro. S. H. Martin, whose message from Igatpuri, India, is printed elsewhere in this issue, has this to say about the cost of living where he is: "Things are so cheap that we can buy all we want to eat, including meat, fresh fruit, vegetables, and oil to do our cooking for two of us for $5 per month. Unskilled labor is cheap. Our servant gets $3.33 per month and boards himself. The tax on 2 acres and 17-20 that we bought is 22 cents." Bro. Martin's house, which he describes in his letter, cost him $70.

Correspondence

Lancaster, Pa.

The writer and wife spent a week visiting some of the brethren in the western part of the state. Arrived at the Altoona Mission Saturday, Aug. 16. In the evening attended their open air Gospel services. On Sunday was at the dedication services of the new Mission Home. Many precious truths were presented by the inspired speakers. We believe the present location is a great help to the workers. May much good be done by them and the united efforts of the brotherhood.

On Tuesday morning we left for Scottdale, arriving we were kindly received by the brethren. We visited some of their homes and the Publishing House. We appreciated our short visit here. Leaving Wednesday noon for Belleville, Mifflin Co., we were met there by Bro. Oliver H. Zook. He took us a twelve mile drive through the valley of the Kishacoquillas to his home. We visited among the brotherhood and worshiped with them in their services on Sunday morning at the Allensville Church. Bro. Joseph Byler preached an impressive and instructive sermon from the text, Matt. 25:1-13. We left for our home on Sunday afternoon, arrived at the Lancaster Mission in time to hear the sermon preached by Bro. Benj. G. Wenger of Murrel, Pa. His text was Luke 14:17: "Come for all things are now ready."

We are thankful to our heavenly Father for the kindness and interest the brethren have shown us while in their midst, and for our safe journey.

Joseph M. Nissley.

Spring City, Pa.
(Vincent Congregation)

Dear Herald Readers, Greeting:—Our Bible instruction meeting came to a close Sunday evening, Aug. 23, with good interest manifested and good attendance.

On Saturday, Aug. 15, we held our Harvest Home service. Bro. Geo. R. Brunk preached the sermon. Text, Gen. 12:2. He opened to our minds how God blesses the world **with food, water, air,** etc. And that his professed followers **must** be a blessing as Abraham was if we would be his children.

Bro. Geo. R. Brunk of Denbigh, Va. and Bro. N. H. Mack of New Holland, Pa. were the instructors, and some of the visiting brethren assisted in the work also.

We wish to extend our heartfelt thanks to all.

Our prayer is that God may richly bless the brethren, with health, wisdom, power, courage, and boldness, that they may keep humble and within the bounds of Gospel lines. And let us not forget to give them our hearty support, in whatever way we can.

Your Bro. in Christ,
Paul Sheeler.

Aug. 24.

Morrison, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—Aug. 22 we held our harvest meeting, Bro. A. H. Leaman of Chicago Mission came here from Sterling, Ill., where he was holding meetings at that time and preached an interesting sermon from Deut. 8: 10-14, admonishing us how thankful we ought to be to God for the abundant harvest He again permitted us to gather in and the good prospect there was for the rest of the crop yet coming on. Surely we have great reason to be thankful to the Lord that He has so abundantly blessed us again this year before many of our fellow men which are not blessed as we are. Bro. John McCullough and Bro. J. B. Gsell have returned from their eastern trip. They have greatly enjoyed their trip amongst the eastern churches.

H. T. Nice.

Aug. 26, 1914.

Ephrata, Pa.

Dear Readers, Greetings in our Redeemer's Name:—Praise the Lord for His continual blessings. On Sunday morning, Aug. 16, we were glad to have Bro. Jacob Thomas of New Danville in our midst. Bro. Thomas preached for us from Acts 17:30, 31. Sunday evening, Aug. 23, Bro. Banks S. Winey, of the Groffsdale district, was here and preached using the words, "Who is this?" as a basis for his remarks. We expect to hold our Sunday school meeting at this place on Thursday, Sept. 17. Ephrata is connected by trolley with Lancaster and Reading, cars coming in every hour; also trolleys come from Lebanon every two hours, at 7 a. m., 9 a. m., 11 a. m., etc. A branch of the Reading R. R. passes through here from Reading to Lancaster, trains from both places in the morning, afternoon and evening. All welcome; come filled with the Spirit.

Minnie E. Schload.

Aug. 27, 1914.

Scottdale, Pa.

Dear Readers:—Last week we had the pleasure of entertaining the 20th Annual Mennonite Sunday School Conference of the Southwestern Pennsylvania District as well as the Church Conference. More than 150 brethren and sisters were in our midst. Kansas, Illinois, Indiana, Ohio, Virginia, Maryland, and different sections of this state were represented. The sessions of the Sunday School Conference were marked by a deep spirituality, and an earnestness and seriousness of purpose that augurs well for the future. Enlarged visions of activity were brought before us, high ideals of service and efficiency were held out, so that while we were made to feel our present limitations we nevertheless were encouraged and inspired to apply ourselves the more closely to the work at hand and press toward the goal of greater efficiency with renewed zeal and purpose. The Church Conference had under consideration some questions of Church polity and those dealing with present day issues. It was a spiritual feast to have these conferences meet with us.

Sister Alice Bucher of Quarryville, Pa., came into our midst last week to become a member of the Publishing House force. She is filling the vacancy caused by the resignation of Sister Estie Miller who, after faithfully laboring here for six years, leaves this week for Hesston, Kans., to enter the Hesston Academy and Bible School as a student.

On Sunday afternoon Bro. M. K. Smoker, foreman of the mailing department, was removed to the Mt. Pleasant hospital, suffering from an attack of typhoid fever. We solicit an interest in the prayers of God's people in behalf of him and his family.

Bro. Kauffman left on Friday afternoon for Missouri to attend the Missouri-Iowa Sunday School and Church conferences that convene at Cherry Box, Mo., this week. Bro. K. expects to be in the field about two months before his return.

H. F. Reist.

Aug. 31, 1914.

A MESSAGE TO THE PRESIDENT

Whereas, we as a Mennonite Church believe in the principles of peace and non-resistance as taught and practiced by Jesus Christ and the early church fathers, and,

Whereas efforts have been made to influence our President to take up arms in the late Mexican situation, and,

Whereas the President has offered our country as a ground for mediation to the European Nations in their present trouble, therefore,

Be it resolved, That we as a Mennonite Sunday School Conference of Indiana and Michigan assembled Aug. 20-21, 1914, at Wakarusa, Ind., do hereby express our appreciation and gratitude to our President Wilson for his efforts to maintain the peace with Mexico and his attitude in the present European situation, and also pray that he accept our deepest sympathy for him in his late bereavement.

Acknowledgement to the above Resolution

Aug. 22, 1914.

My Dear Sir:

The President asks me to thank you for your kind telegram of August 21, and to assure you and all concerned of his deep appreciation of your generous approbation and good will.

Sincerely Yours,
J. P. Tumulty.
Sec'y to the President.

WILL YOU PLEASE CONSIDER IT?

By Lydia M. Hartman.

For the Gospel Herald.

I had in mind to present a few thoughts on the use of musical instruments. Then before I had them written out an article appeared in the June 30 issue under the heading, "Instrumental Music in Worship" (if you failed to read it, will you please read it now), which expresses my sentiment better, with one exception, than I could have done so far as it goes.

But I wish to add a few thoughts. When we are engaged in **sacred** song (which is the only kind the Christian should use) are we not worshiping God, whether in the church, home, school room, at the mechanic's bench, in the office or wherever we may be? We indeed should never have any other motive in its use.

If it is not pleasing to God that we worship Him, by the use of a lifeless, spiritless instrument, "the work of men's hands," in church, as shown in the article referred to, is it pleasing to Him that we worship Him in that manner any where else? When we speak of musical instruments in connection with worship, we usually think of the organ, the piano, etc. But what of the graphophone?

Does Jesus want us to take that model prayer and sacred songs, or anything else sacred and grind it through a heartless, soulless machine to His "honor and glory?"

Brethren, sisters, will you please search the Scriptures and earnestly pray for light on this subject?

Hinton, Va.

Every habit is easily formed, but hard to break—the bad ones as well as the good ones.—N. E. Miller.

What a child sees it keeps.—C. F. D.

Miscellaneous

TAKE MY WILL

"Not my will, but thine"

Lord take my will and make it Thine,
Thou precious, precious Savior mine;
I dare no longer keep it, Lord,
I would henceforth obey Thy Word.

My stubborn will long hindered Thee
From working perfect love in me,
But, oh, forgive me now, I pray!
Thy gracious will I will obey.

Life is so short, yet I would be
Perfect in love and purity;
Henceforth my prayer shall ever be,
O Lord, live out Thy life in me.

Give me an understanding heart,
And wisdom Lord to me impart;
Teach me to know and do Thy will
That all my vows I may fulfill.

O keep me by Thy power, I pray,
And be my comfort and my stay,
For Thou art more than life to me
Since I have yielded all to Thee.

—Selected.

THE SUNDAY SCHOOL AND ITS DEPARTMENTS

By A. H. Leaman.

For the Gospel Herald.

II Primary

We want to discuss with you in this article the department of Sunday school called the "Primary." This follows the beginners in organization and must receive due recognition. This department is made up of the children who are from 6 to 8 years of age.

At about six years of age the children should be advanced into the primary, and this to be done about twice a year. Grading should be done by age. Occasionally one will find some children much brighter than others, but in the promotion from the Beginners to the Primary this should make no difference.

In this department the child's foundation is laid for the upbuilding of the kingdom of God. Unless first-class work is done here the school as a whole will not be what it should be. During the last twenty years so much has been done for the primary, that as a rule it is the very best department in the school.

There is no excuse for not making this department successful. We have the co-operation of parents, the plastic mind to be moulded, the first blade for fruit bearing, a thinking and an observing mind to be trained and to be unfolded to greater capacity of thinking and observing. We have at our command the product of years of study on child nature, by noble men and women. Is it not interesting that very little if any is written on "The study of old age?" I should think it would be interesting to read a book along that line. But all our study is along the line of the unfolding of the child's life.

Every primary teacher who wishes to be successful, must avail herself of such books that will help her to understand child life. It may cost a little, but it will bring great returns. A church in Chicago spends $3000.00 for music and $40.00 a year for Sunday school supplies. The Sunday school has little life, to be sure.

1. **There should be a Separate Room.**—What is said of the beginners along this line can be said of the primary. A separate room is essential. Much better work can be done.

A skilful primary teacher was asked to address a gathering of intelligent women in a city. They showed her with great delight their beautiful chapel which had just been erected. With great pride they pointed to a corner of the roof on which they expected to have erected a tower forty feet high as soon as money could be raised. After the visitor had entered the building she asked, "Where is your primary class room?" The answer was, "Oh, we haven't any, we can't afford any." Curtains are used in some places to a good advantage.

2. **There should be a Blackboard.**—What I mean by a blackboard is not a cloth, or a card board, but a good slate blackboard, well framed and hung in a stand so it can be moved wherever wanted. It should be kept clean, and supplied with chalk and a good eraser. It is interesting to note what will accumulate in a short time, if not watched. Some pulpits are full of old books, rags, oil can, old lamp, janitors supplies, old pitcher, and what not. "Cleanliness is next to Godliness." Keep your board clean. If it is true that a child's knowledge is received largely through the eye, let us clear the passage way for the conducting of the truth.

3. **There should be a Faithful Teaching of Facts.**—In the primary is the place to begin to teach facts. A Catholic priest once said, "Give me a child until he is seven years old, and you can have him afterwards." He meant he had stored the child's mind until he was seven with facts, and not stories. In our stories we must present facts or we will fail in our teaching.

Luther claimed that every child should know the facts of the life of Christ before he is 8 years old. The study of Jesus as the Man and the Christ is work of a life time, and it cannot be begun too early. The teachers of the primary department should give a living picture of Christ, and His work among men.

Strong facts can be gleaned from the lessons given from Sunday to Sunday. While our uniform lessons at times are not so good, the graded lessons are faulty at places as well. As time rolls on I hope we shall have our own graded lessons made applicable to our own schools. But let me say to the primary teachers a very timely article, written by Sister Chas. Shank in the August number of the Christian Monitor will be helpful in our discussion of presenting the lesson to the pupils.

Let us all do as our teacher did when she said, "I have dedicated my life, not to the interpretation of the beautiful in face and form, in landscape and gallery, but to an interpretation of the beauty of Jesus Christ."

Let us be artists in the Word of God. Suggestive books on primary work can be given if desired. Our publishing house will be glad to get anything for you that will be helpful.

Chicago, Ill.

THE VALUE OF A SOUL

By Lydia Oyer.

For the Gospel Herald.

> What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8:36, 37,

Jesus' object in asking the disciples these questions was, to impress upon them the fact that the value of a soul cannot be estimated in a financial way. He wanted to teach them the true use of life; that a life of self-denial and cross-bearing pays better in the end than a selfish life, or a life that seeks to evade trials and testings. He made it plain to them that, even if it were possible for one man to gain the wealth of the whole world, he could not, with his wealth, gain salvation.

The superiority of man over other creatures may be illustrated by the greater and lesser value of manufactured products. A simple little hand tool, while filling its place of usefulness, can not possibly take the place of a larger, modern piece of machinery. Not nearly so much time, labor, and money has been expended in its manufacture; hence, also, its value must be much less.

A study of **man, the crown of creation,** gives us an idea of the value of a soul. He was created, (1) In God's image. When the Triune God had planned what should be the masterpiece of His work He said, "Let us make man in our own image, after our likeness." (2) A three-fold be-

ing. Man is "body, soul, and spirit" (I Thes. 5:23). "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul" (Gen. 2:7). "'Spirit' is that part of man which 'knows,' and which allies him to the spiritual creation, and gives him God-consciousness. 'Soul' in itself implies self-conscious life, as distinguished from plants, which have unconscious life. The body, separable from spirit and soul, and susceptible to death, . . . is the seat of the senses (the means by which the spirit and soul have self-consciousness) and of the fallen Adamic nature." God gave to every living creature the self-conscious life, but "the highest beast has no trace of God-consciousness." Man being the only earthly creature endowed with a never-dying soul, and capable of knowing God, is consequently of much greater value than inferior creatures. Animal life ends in the natural death, while a soul loses nothing of the value which God has placed upon it, at the end of its earthly career. (2) A free agent. "When the woman saw . . . she . . . took . . . did eat . . . gave unto her husband . . . and he did eat" (Gen. 3:6). The fact that man used his power of choice to do evil, causing him to fall from his sinless state, does not lessen the value of his soul. It only places greater responsibility upon the human race, and made it necessary for God to plan for the redemption of fallen humanity.

Some of the results of the fall of man are: Corruption of the spiritual nature; mental depravity; mortality, i. e., physical death; and, responsibility of each individual for his own sin.

Whatever may have been God's purpose in creating the people whom He so wonderfully blessed with spiritual and mental capacities, His plan was spoiled, to some extent, when they yielded to the flattering temptation of the evil one. Because of that first transgression, there abounds in the world today, sin in all its forms, of every description. It has "passed upon all men," so that all "have sinned," and suffer the effects of sin in their lives. It is the cause of all sorrow, suffering, misery, and wretchedness. Human nature has become so engrossed in sin—so blighted and dwarfed by its evil influence and effect—that, but for grace, it would be impossible to reform and save the sin-cursed soul.

One would think that the Creator's responsibility and concern ended where sin began. He might have withdrawn His mercy, given them over to the tempter into whose hands they had sold themselves, and used His Almighty power to devise some other means of working out His plan for the ages to come. But He did not allow sin to thwart His plan. He considered the soul of such great value that He would not let it live throughout endless ages without making ample provision for its salvation. It was, still, the work of His hands, and, immediately it sinned, he planned for its redemption; yea, even "before the foundation of the world" —for He knew that man would sin— He "predestinated us unto the adoption of children by Jesus Christ" (Eph. 1:5).

The price of redemption, then, proves to us that each soul is worth more than the whole world. No figures and calculations could determine its worth, for it can not be compared with material things. Its value is untold, therefore nothing material— no earthly wealth or power—was sufficient to redeem from the thraldom of sin. They that trust in their wealth, and boast themselves in the multitude of their richss; none of them can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49:6,7). "Thus saith the Lord God, Ye have sold yourselves for nought, and ye shall be redeemed without money" (Isa. 52:3). In the fall, man sold himself at an irretrievable loss. He bartered his soul for **nothing,** because there was nothing to be given in exchange, although sin and death followed as a result. Man was not the only loser, but it behooved God to find a ransom great enough to "buy back" His own. Then, because "God so loved the world (the souls of men) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16), Jesus freely "gave himself a ransom for all" (I Tim. 2:6).

Aside from the intrinsic value of a soul, we, individually, can increase or lessen our value, according to our faithfulness in God's service. We sing:

"There are precious souls just waiting for your wooing,
Go ye forth and win them, Christ your Lord commands."

But do we realize the value of souls round about us? Do we feel burdened for them enough to prevail with God for their salvation? When the children of Israel sinned, Moses cried out in prayer: "Oh, this people have sinned a great sin. Yet now if thou wilt forgive their sin—" Words failed to express his feelings here, but we believe that he prayed in the Spirit, according to Rom. 8:26: "with groanings which cannot be uttered," then added—"and if not, blot **me,** I pray thee, out of thy book which thou hast written" (Ex. 32:32).

Paul also expressed himself thus: "I have great heaviness and continued sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:2,3). "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

When we once realize the value of souls as did Moses and Paul; when we become really burdened for them and desire above everything else to see them saved and in the Master's service, we shall surely see a change in conditions about us. Or, if in our life-time we can see no visible results, yet we may rest assured that God hears, and **sometime,** when all concerned are ready to meet conditions, He will answer. May we from henceforth strive to be soul-winners.

"He was not willing that any should perish,
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! **Thou** wast not willing,
Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view."

Low Point, Ill.

THE EVERLASTING PROMISE

By Mary A. Brubaker.

For the Gospel Herald.

If it would not be for the love of God, who sent His only begotten Son into this world, to redeem us from our sins, we could not have this everlasting promise. But through faith we can come to Him and serve Him in all truth by which we can have that blessed assurance the everlasting promise. There is no other way except through Jesus Christ; even though there are people who believe that they can inherit the blessing without the blood of Christ. When they come to the departure of this life, then they can see their mistake, but often too late. May our lights shine brightly as the stars of heaven, and live a life as God has commanded us in His blessed Book, and be an example wherever we go, as our lives are read daily, good or bad. What do we understand by the everlasting promise? Is it a promise of today that is so often not kept, merely through negligence and indifference? No indeed! it is a promise that lasts throughout all eternity, a promise that is perfectly fulfilled to all those that believe in Him and are faithful to the end, and to those only. So often do we see that people are so careless in keeping a promise, as it seems far easier to break them, than to keep. We as Christians who have made a vow on bended knees

before God and man and promised so sacredly to forsake the world and worldly things; how can we break our promise and follow the fashions of this world as before? We often notice that there are some who really do follow the fashions of this world more than before making this sacred promise, and yet they know they cannot inherit the everlasting promise by so doing. So many think it is not so particular whether we live up to Christ's teachings or not, just so our names are on the church book. "I will do as I please and have a good time until I am older; then I will read my Bible more, and see things different. Although I have read it before, and knew why I made a vow to God to lead a Christian life, but felt just a little ashamed of my associates to keep all the commandments."

There is prayer-head covering and feetwashing, some of our members seem to be ashamed of it, and even say they see no need of keeping them. Dear brothers and sisters, it is just as needful as all the other commandments we promised to keep, and if we are true and faithful, we can inherit that everlasting promise. Let us all by the help of God do as it says in Heb, 10:23. Let us hold fast the profession of our faith without wavering: for he is faithful that promised. We know by experience that if we promise certain things to someone and do not do as we promised they certainly feel disappointed; how much more does our kind heavenly Father feel sorry and disappointed for us to be unfaithful to Him.

How thankful we should be that Jesus is ever mindful of us concerning His promise which every individual can rely upon not forgetful and slack as we poor mortals are. In II Pet. 3:9 it says, "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to usward, not willing that any should perish but that all should come to repentance." May we all ask God daily to help us, keep and guide us in all truth that we may win the everlasting promise. Then can we say like Paul, in II Tim. 4:6-8: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not for me only, but unto all them also that love his appearing."

Sterling, Ohio.

In a Sunday school address Mr. John Wanamaker declared: "If I had my life to live over, I would not devote less time to Sunday school work, but twice as much if I could."

DISADVANTAGE OF ADVANTAGES

By Eva L. Eicher.

For the Gospel Herald.

These three words form a theme somewhat difficult for discussion, they also form a subject, which, if given to a number of individuals, would be treated quite differently; but let us look at it in a way that will serve as a help in lifting ourselves to a higher standard of real Christianity and also inspire us with a deep appreciation for the opportunities which God has granted us, so we may the better take advantage of them to His glory.

In our country we enjoy the blessings of peace and plenty, and the liberty of freedom of worship. We live under a republican form of government, which is the best known form of government in use. Under this are allowed nearly all forms of religion. Do we ever think of it, what a great privilege it is that we may worship God undisturbed as we please?

After naming only a few of the advantages which we enjoy we are made to wonder, Does America want anything more? Yes, we are not satisfied but go on and on, trying to get nearer to perfection, but what are we after? Are we trying to be more like Jesus every day? Yes, we profess to walk with Jesus, but many are trying to do "something great," as the world calls it, just anything that will gain fame and honor no matter how many lives it may cost.

Are we not at a disadvantage because we have everything which we might wish for? Yes, we are because we are living too easy and too unconcerned in God's work. Our consciences are benumbed and we forget God. I do not mean to say that we forget that there is a God, but so long as things go pretty much our own way we do not praise and thank Him enough for what He has done for us. When we have trials we remember that Jesus said, I will never leave nor forsake thee. We then walk near to Jesus, seek His comfort and guidance but how soon we forget again.

In Acts 14:22 we read, "We must through much tribulation enter into the kingdom of God." This is a part of God's holy Word, and it is true. It seems that there were times when God's people suffered much more at the hand of the wicked world than they do now. Our ancestors suffered much persecution at the time of the Reformation. Many suffered a cruel death and remained loyal to their Savior rather than give up their faith and live a little longer on earth. Those noble martyrs were not trying to do some great thing so the world would look up to them as famous and honorable, neither were they exerting themselves to follow in worldly ways; but they were doing the very opposite: they used all their energies, even to the very last, for their Master's sake. Matt. 28:20 says, "I am with you alway." It was only by God's help that these people could so patiently endure so many hardships.

If we take our Bibles and study the lives of God's people we usually find that they had something to work against. The "weeping prophet," Jeremiah, was imprisoned because he prophesied things which were displeasing to the people. Paul was imprisoned for his boldness in proclaiming the Gospel. In times of his persecution he even rejoiced, saying, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

It is human nature to think, If conditions were different we would do better. Some people might think what a glorious privilege it might have been to live at the time Jesus was upon earth, or to see Jesus sometime during our lifetime.

When Moses was on Mt. Sinai and God talked with him he said Moses' people should sanctify themselves even to come to the foot of the mount. God came in a thick cloud, there were thunderings and lightnings and Mt. Sinai was altogether on a smoke because the Lord descended upon it. The people who stood outside of the borders at the foot of the mount trembled. It was then that God gave the ten commandments to Moses. Moses talked to Him face to face. Have not we also the privilege of speaking with Him? Yes, through prayer. When does He speak to us? When we study His Word and in many other ways which we sometimes fail to notice.

In conclusion, I would say, Advantages are often turned into disadvantages because the blessings of God are not appreciated. What God intends for blessings are selfishly consumed on our own lusts and therefore turned into a curse. For the same reason things which are often looked upon as calamities—sickness, poverty, adversities, etc.—cause men to recognize their own nothingness, to turn to the Lord from whence cometh all blessings, and therefore become "blessings in disguise."

Archbold, Ohio.

We must love God supremely. Love to God is shown by obeying His will. If we love the Lord supremely we shall do what He desires rather than what we might prefer.—S. S. Messenger.

PRAYER

By Leida M. Wise.

For the Gospel Herald.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That lies within the breast."

Let us ask ourselves this question, What is my sincere desire? Oh, that we may all be able to say, "My desire is to do the will of my Father in heaven." There are many people who claim to be the children of God and expect a place in heaven, and yet they spend little or no time in prayer. Why is this? Can they expect to grow in grace and favor with God when they do not know His will? The more we talk with our friends the better we become acquainted and the stronger our love becomes. Sometimes our friends leave us and we can not have them close enough to speak to them, but we send our messages back and forth in writing and so keep up our friendship and love. But how soon that friendship suffers when one or the other gets careless. Why are we so particular about our earthly friends and so careless about the One who has promised to be "a friend that sticketh closer than a brother?" How can we let day after day pass without speaking with Him? I cannot understand how we can expect God to do everything for us if we do nothing for Him?

Suppose we have a friend who loves us so much that he will not leave us, and is ready at any time to lay down his life for us; while we become so much accustomed to his watchful care that we almost forget him entirely, very seldom even speaking to him; How long would we have that friend? "Oh," you say, "No one would be so cruel to a friend like that." How many are treating the blessed Savior just like this.

But He, unlike the earthly friends, does not leave us but watches over and cares for us all the more, all the while saying, "Come." On the other side, there are those, I believe, who truly love their Lord and spend much time in secret prayer. And yet they have no time to spend at the prayer-meeting. Why? Is the prayer-meeting an unnecessary meeting in the church? No, indeed; it is one of the most important. We may say, "I can stay at home and pray. I don't need to go there." Yes, we can, but do we pray just the same? I fear there are very few who spend an entire evening in prayer and meditation at home as they do in the prayer-meeting. We are told to "forsake not the assembling of yourselves together as the manner of some is." Doesn't this apply as well to the prayer-meeting as well as any other meeting. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." If the prayer-meeting is not necessary, why is Jesus there? Why will we stay away and miss the blessing He has for us? Is it any wonder that the world has little or no faith in the Christian? Dear readers, it is our fault. We are not strong enuogh in grace and love to let our light shine so that the world may see our good works and glorify our Father in heaven. "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him" (aJs. 1:5). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

The following was spoken by an infidel woman of Chicago to the professing Christian:

"Talk of your Church and doctrines. Take for instance, that of prayer. Out of curiosity I have attended several prayer meetings. The merest fraction of the congregation are present at the best of times, and if the night is stormy the number is ridiculously small. Yet all profess to believe that the Lord of heaven and earth will be present, and that it is His will that they should be. Your Bible teaches that the Being who controls completely the destiny of every person will be in the midst of those gathered in His name to hear and answer their petitions. If this is true, then no earthly ruler was ever so neglected and insulted, so generally ignored, as this very Deity to whom you ascribe unlimited power and from whom you say you receive life and everything. Why, here in Christian Chicago the will of God is no more heeded by the majority than that of the Emperor of China, and the Bible might as well be the Koran. I am driven to one of two alternatives; either you regard your God as so kind and good, so merciful, that you can trespass on His forbearance and treat Him with neglect and indifference, and still all will be well: or else you have no real practical belief in your religion." Let us all take this to heart and examine ourselves. Are we neglecting and insulting our blessed Lord? The words of this woman are only too true. Let us pray for each other that we may not be found wanting in the day of judgment.

Lancaster, Pa.

"The child's mind is waxed to receive, but marbled to retain."

"I was born in the fire of God, and I can not live in smoke."

REPORT

Of the Bible Instruction Meeting Held at the Vincent Mennonite Church near Spring City, Pa., Aug. 23, 1914

For the Gospel Herald.

Instructors: Geo. R. Brunk, Noah H. Mack, John W. Weaver, Jacob C. Clemens.

The following subjects were taught by Bro. Brunk: Conditions of Salvation; The Two Covenants (3 lessons); Modest Apparel; The Nominal Church; The True Church; Dangerous Heresies; The Atonement.

By Bro. Mack: The Relation of the Laity to the Ministry and Vice Versa; Parental Training; Obedience; Social Life; Sanctification; Hell.

By Bro. Weaver: Unity; Secret Societies.

By Bro. Clemens: Heaven.

The meetings were well attended by the home church and neighboring churches. We praise God for the many precious truths presented and for the associations of those of like precious faith.

Following are a few of the many thoughts presented:

Man has a work to do, as well as God, in the matter of salvation.

God will not save a person against his will. The nominal church described in Mal. 1:6-14; 3:7-9, 13-15.

The true Church described in Mal. 3:16-18.

The Old Covenant was the rule for the Jewish Church. The New Covenant for the Christian Church.

The Bible is God's Word. In it are also found words of wicked men and the devil.

Hungering and thirsting after righteousness is a mark of a true Church.

Jesus wants us to walk in His commandments and endure persecution.

It was not the nails that made Christ suffer so much but the burden of sin for the whole world.

False teaching is heresy. Modern examples—Theosopy, Christian Science, Spiritualism, Dowieism, Higher Criticism, Russellism, Eternal Security, etc.

If we have done anything that was good, it was God that helped us do it.

Let us not tell God what we will do, but ask Him what we shall do.

We must not fail to keep the Bible standard because some one has run to extremes.

We might all think alike and yet be wrong. "Let this mind be in you which was also in Christ Jesus."

Our rewards are based on faithfulness.

Eternal life is an assured fact (Matt. 25:46).

Everlasting punishment mentioned in the same verse and doubted by many.

REPORT

Of the S. S. Meeting held at the Catlin Church, near Peabody, Kans., July 9, 1914.

For the Gospel Herald.

Organization: S. E. Cockley, Moderator; Daniel Horst, Chorister; Maggie Horst, Secretary.

Topic No. 1.—Our Sunday School.

(a) "Its past year's accomplishments." Benj. Horst.

(b) Its future outlook and what we should accomplish. Sam Buckwalter.

Topic No. 2.—Our responsibility to-

ward other Sunday Schools within our District. (How may we be a help to them?) Bro. L. L. Beck.

Topic No. 3.—The purpose of our Y. P. B. M.. Its relation to the Sunday School and Church. Bro. Caleb Winey.

Topic No. 4.—The proposed general S. S. Board: Shall we encourage its organization? Bro. L. O. King.

Following are a few thoughts that were presented.

The Sunday School and Church are very closely connected and thus bring results together. Some things make it seem that there has been no progress in the past year but perhaps we do not view it right.

All who took part in the Sunday school work might have done better. If we imagine what we would be if there were no S. S. then we can see its accomplishments.

An honest effort put forth with all our hearts brings success, while lukewarmness brings a decline.

If the present is prosperous then we may have high hopes for the future. We should arouse an interest very early in Bible Study. Our eyes should be open to our responsibility.

The best way to help neighboring Sunday Schools is to go to visit them. We should however feel our responsibility just as keenly as if we were at home. Our own Sunday school should not be neglected in order to visit others. The purpose of the Y. P. B. M. should be to study the Bible, and it should be conducted in a thoughtful, serious way. If the purpose of these meetings is to study the Bible, they will be in direct connection with the S. S. and prove a great benefit to the Church.

The purpose of the general S. S. board would be to supervise all S. S. work of the U. S. and Canada.

Such a board might tend to divide the work of the S. S. and Church but it would probably place our S. S. work on a more uniform systematic basis and would probably be of value. Secretary.

REPORT
Of the Eastern Mennonite Board of Missions and Charities

For the Gospel Herald.

The Eastern Mennonite Board of Missions and Charities which has been duly organized under the auspices of the Lancaster Conference held its initial meeting at the Vine St. Mission, Lancaster, Pa., on Tuesday, Aug. 11, 1914, with 18 of its 20 members present. The meeting was called to order at 1:45 P. M. by its President, Bro. John H. Mellinger. Bro. D. N. Lehman read a portion of the 119 Psalm and led in prayer.

Bro. Mellinger then addressed the board, calling on each member for advice or suggestions how this board can do the best work along mission lines; also stating that we are organized in response to a general demand for an organization of this kind here in the east and should not work in opposition to other boards.

Bro. John W. Weaver suggested we should exercise great care so as to avoid friction with like institutions.

Bro. J. C. Leaman recommended that the Church be encouraged along different channels of missionary work.

It was also recommended that solicitations for charitable purposes be referred to the board; also that funds intended for any designated work shall be sent to such board having the institution in charge.

All contributions for mission or charitable work should be sent direct to Bro. Eli G. Reist, Mount Joy, Pa., Treasurer of this board who will keep separate accounts with each institution for which funds are donated, as well as a general fund account which will be controlled by the Executive Committee and who will consider all applications for assistance from this fund. The work of reorganizing or re-establishing regular services at abandoned meeting houses was also considered.

After the above and other thoughts were discussed the following resolutions were read and adopted:

Resolved, That this board favors the building up of weak and needy churches and Sunday schools in the rural districts, even to the extent of supplying workers and ministers.

Second, In order to encourage systematic contribution and distribution of funds we suggest that as much as possible money, intended for mission and charitable purposes, be sent to and forwarded through this board.

On motion the meeting adjourned at 4:00 P. M. to meet at the call of the chair.

H. L. Herr, Secy.,
New Danville, Pa.

Following are the names of directors of this board:

John H. Mellinger, Pres., R. 6, Lancaster, Pa.
H. L. Herr, Secy., New Danville, Pa.
Eli G. Reist, Treas., Mount Joy, Pa.
Samuel Zimmerman, Shiremanstown, Pa.
Isaac B. Smith, R. 7, Lebanon, Pa.
William Lauver, R. 3, Mifflintown, Pa.
Elias E. Risser, Bachmansville, Pa.
Simon P. Hess, Akron, Pa.
John F. Charles, R. 1, Lancaster, Pa.
H. H. Snavely, R. 1, Willow Street, Pa.
John B. Hershey, R. 2, Gordonville, Pa.
Noah H. Mack, New Holland, Pa.
S. H. Musselman, New Holland, Pa.
Amos H. Hershey, Manheim, Pa.
John W. Weaver, Union Grove, Pa.
D. N. Lehman, R. 2, Lancaster, Pa.
J. C. Leaman, Lancaster, Pa.
Ephraim N. Eby, Lititz, Pa.
Sem Eby, R. 2, Gordonville, Pa.
Amos F. Eby, R. 1, Mount Joy, Pa.

REPORT
Of the Sixth Annual S. S. Meeting Held at the Diller Church, near Newville, Pa., Aug. 18, 1914.

For the Gospel Herald.

Moderator, Amos Myer.

The following subjects were discussed throughout the day and evening. We will give only a few of the many suggestions given.

How reach those outside the school's influence? David Garber.

He showed how the work of the Lord should be extended.

Reaching outsiders depends on how much those inside are enjoying it. We need to be living witnesses.

What shall we Teach? David George.

Emphasis was placed on teaching the life of Christ.

How teach so your class will have a deeper spiritual experience and a fuller knowledge of God? John L. Stauffer.

First, the teacher needs to know the power and value of prayer. Second, he needs to have access to God's commentator (Holy Spirit). Third, he needs the full knowledge of God's Word.

Some of the characteristics of the age and their effects on the S. S. John H. Mosemann.

Reference was made to the many perils of the age. To the extent that they are accepted will they have an evil effect on the S. S.

How interest the school in the salvation of souls and a deeper interest in Mission? David Garber.

Begin with the children. The Head Superintendent should be especially interested, study conditions, and see the needs, present them to the school often. There should be a greater zeal in saving souls than the digging for gold.

How safeguard our schools against the evils of the day? J. L. Stauffer.

We need to be wide awake, having teachers who have good orthodox views.

The Personal Touch. Roy A. Burkhart.

How teach a better understanding of the Bible and its doctrines? J. L. Stauffer.

Teachers need to be able to emphasize and enforce all truths with the Bible, using Bible illustrations in preference to fairy tales or fiction.

How better our teachers and officers for more fruitful service for the school and a surrendered Life. David Garber.

Wisdom and discretion should be exercised in choosing or appointing teachers.

Those appointed should magnify their office not let the office magnify them.

We need faithfulness and ability in teachers who see their responsibility those who read study meditate and pray.

Teachers' Meetings with good leader were strongly advocated.

Fitting remarks were given in open discussion, and thus another profitable S. S. Meeting came to a close. Grace E. Herr, Secretary.

REPORT
Of 14th. Annual S. S. Union of the New Stark, Bluffton and Elida Churches, held at the Zion Church near Bluffton, Ohio, Aug. 2, 1914

For the Gospel Herald.

Moderators, N. O. Blosser, B. B. Stoltzfus; Secys., C. D. Brenneman, Noah Messinger; Treas., Christ Bixel.

Responsibilities of S. S. Officers, B. B. Stoltzfus; **Of Teachers,** Noah Messinger; **Of Pupils,** Mary E. Brenneman.

The superintendents must be filled with the Spirit which will reproduce the life of Christ. Should have a discerning mind and heart. His standard should take in the whole Gospel.

We need seven day teaching, must be sound in doctrine and example and conversation.

Children's Meeting, conducted by Luella Geiger.

Round Table Talk.

How Conduct Opening Exercises? Ella Messinger.

How Close the Sunday School. Reuben Thut.

How Increase and Hold Attendance? Lewis Strite.

How Manage a Sunday school Library? Clara Steiner.

The Teacher's Authority over a Sunday school Pulpit. B. F. Thut.

Influence of the Sunday School upon the Home. C. D. Brenneman.

Influence of the Home upon the Sunday School. Mrs. B. B. Stoltzfus.

How Manage Teacher's Meeting. N. E. Byers.

Substitute Teachers. S. A. Zook.

The discussions were splendid and to the point. The open discussion brought out the thought that we need something

for immediate use. The good things heard should not be over, but only begun.

The Missionary Qualification. N. E. Byers.

He must be spiritually strong. He must be able to say, "I live, yet not I, but Christ liveth in me." He should be physically strong, should have an impressive personality that people may be attracted to and interested in his work, needs executive ability to superintend. Must be able to teach, should have a good Christian education.

The Four Alls. (Matt. 28:18, 20.) Geo. Ross.

All power—necesary that a missionary have a great faith in God that power will be given him.

All Nations—the man who is not willing to send the Gospel to the heathen nations but says, "we have plenty to do at home," is not even active in his own community. The work of the church is to obey the Gospel command of Christ. Many master minds have been left dormant and lost because of a lack of Gospel knowledge and its saving power.

All things—are the New Testament doctrines. "He that believeth shall be saved, but he that believeth not shall be damned."

Secretaries.

REPORT

Of the Ninth Annual S. S. Meeting, held at the Marion Mennonite Church, Aug. 19, 20, 1914.

For the Gospel Herald.

Organization: Moderators, N. H. Mack, Benj. Stauffer; Secys., H. E. Shank, Sadie Martin; Chors., Irvin Lehman, J. E. Martin.

Literature in our Home, J. H. Mosemann.

Five minute talks on **Our Duty** (a) As Parents, J. E. Lehman; (b) As Teachers, H. E. Martin; (c) As Pupils, I. I. Lesher; (d) As Choristers, John Grove.

What Does the Church Expect of her Young People? Denton Martin.

Upon What Does the Success of the Sunday school Depend? A. W. Myer.

Children's Hour. J. H. Mosemann.

What the Teacher Should Know. A. W. Myer.

The Sunday School as a Factor in Teaching Bible Doctrine. N. H. Mack.

Workers' Meeting conducted by J. H. Mosemann.

Missions and the Sunday School. N. H. Mack.

Signboards along the Way. J. H. Mosemann.

The following are a few of the thoughts presented.

"Every step we take, every word we speak, every action we perform we step on chords that will vibrate through all eternity, either over the hills and dales of heaven, or through the dark vaults and caverns of hell."

Look into the Bible as in a mirror to see our own spots and not those of others.

A strong will, a strong body, if not in Christ Jesus, may only get a man in trouble.

If we have no motive or aim our life is a failure.

We need to annex to our power the power of God and the powers around us—organization.

Tell me what you read, and I will tell you what you are.

Do not allow novels, fashionplates, modern magazines, or Russell literature in our homes. The devil generally mixes up things—truth and error—so that he can administer his poison.

Literary Digest, Christian Herald, Ladies' Home Journal should not be admitted into our homes because of questionable and unsound articles.

Sunday newspapers should never enter our homes.

Compare very closely our own publications with the Bible.

The world is getting worse and worse. Teachers of universal peace have been proven liars by the recent awful war in Europe. Read more Bible.

Love is the underlying principle of all Christianity.

We should help the children to develop a strong body and a pure mind.

Study your class, attend regularly, teach by example. We can not expect so much of those who have a bad environment.

The teacher should know himself, and know how he looks to God by looking much in the Bible, should know the way, know the pangs of the lost and know Christ as His personal Savior.

God has demanded a separation from the world in business, conversation, dress. Our life must harmonize with the clothes.

The great missionary Jesus Christ, came from heaven into this world for those who are not saved.

Have the children do little mission errands—visit the sick, help the poor, etc.

God has given us an unerring signboard, which is the Word of God and leads us rightly on the way.

Amount of offering, $25.13.

The day was very warm, but we had a good meeting and thank the people for their good attention and interest.

Secretaries.

Married

Schweitzer—Zimmerman.—On Tuesday evening, Aug. 18, 1914, Bro. Charles Schweitzer and Sister Ida Zimmerman, both of Protection, Kans., were united in marriage at the home of the bride, Bro. N. E. Ebersole officiating. May they have a happy voyage through life, and the blessing of a kind heavenly Father.

Obituary

Thomas.—Dorsey Willard, adopted son of Bro. Amos and Sister Fannie Thomas of Hollsopple, Pa., died Aug. 10, 1914; aged 2 y. 3 m. 19 d. Funeral services were conducted at the Blough Church on the 11th, by L. A. Blough. Burial in the graveyard near the church.

Kreider.—Anna, widow of the late Isaac Kreider, was born Dec. 16, 1825; died Aug. 1, 1914; aged 88 y. 7 m. 15 d. She died at the home of her son Tobias R. Kreider in Paradise Twp., Lancaster Co., Pa., with whom she and grandfather had their home for nearly 26 years. Grandfather died Dec. 16, 1913. Grandmother had been in failing health for quite a while with heart failure and old age. She was long a member of the Mennonite Church. Although weak in body with her life ebbing fast away she was strong in the Spirit, and uttered a short prayer before she passed away. We believe our loss is her eternal gain. She leaves to mourn her departure 9 children, 43 grandchildren, 31 great-grandchildren, and 1 great-great-grandchild. The funeral was held from the home of her son Aug. 4, and at the Paradise Mennonite Church, conducted by Sanford Landis and Christian Brackbill. Interment in Mellinger's Cemetery.

By a granddaughter.

Martin.—Susan Bucher was born in Fayette Co., Pa., Jan. 9, 1842; died at her home near Dalton, O., Aug. 7, 1914; aged 72 y. 6 m. 28 d. She was married to Martin Shoup April 10, 1862. To this union were born 4 sons and 3 daughters, 2 sons preceded her to the spirit world. Her first husband died Nov. 14, 1905. She was married to Pre. David Martin Aug. 10, 1912. She leaves to mourn her departure an aged husband, 1 brother, 1 sister, 5 children, 12 grandchildren, 4 great-grandchildren. She gave her heart to God many years ago and was a faithful member of the Mennonite Church until death. Funeral services were conducted at Pleasant View Church by Bros. Aaron Eberly and David Hostetler.

Yoder.—Jay Howard, son of John I. and Katie A. Yoder, was born Sept. 15, 1912; died Aug. 15, 1914; aged 1 y. 11 m. He fell into a water trough, and was found dead, floating on the water, face downward. He leaves to mourn his departure his loving parents, 2 sisters, 1 brother, grandparents and many relatives and friends.

Although the sorrow-stricken parents may not fully understand the dealings of the All-wise God, they humbly submit to His will and realize that their child was

"A little flower of love
Emblossomed but to die,
Transplanted now above
To bloom with God on high,"

And is now safe in the arms of Jesus.

The funeral was held at South Union Church near West Liberty, Ohio, Monday afternoon at 2 o'clock, in charge of S. E. Allgyer, assisted by L. L. Plank. The interment was made in the South Union Cemetery. There was a large assemblage of people present to show their sympathy for the bereaved family.

Witmer.—Samuel Witmer was born in Lancaster Co., Pa., Nov. 4, 1828; died near Wakarusa, Ind., Aug. 16, 1914; aged 85 y. 8 m. 12 d. At the age of six years he came with his parents to Mahoning Co., O., where in 1854 he was united in marriage with Mary Bixler. In 1865 he with his family moved to Elkhart Co., Ind., and for 46 years lived on the farm where he died. Nearly three weeks before his death he was taken with symptoms of pneumonia, and gradually failed until he was summoned from on high to his eternal home. He was the father of 3 sons and 3 daughters; 2 sons died in infancy. He leaves to mourn his death his aged companion, 2 sons, John of Elkhart Co., Ind., and Isaac of Leetonia, O., and 3 daughters, Mary at home, Susan, wife of Eli Wenger, and Lucretia, wife of George Weldy; also 1 brother, 1 sister, and 10 grandchildren. He united with the Mennonite Church 65 years ago, and was a faithful, devoted brother, for whom we need not mourn as those who have no hope, but may rejoice in the blessed assurance that if we are faithful to the Master's calling, we shall meet him with those who have washed their robes and made them white in the blood of the Lamb. He was buried Aug. 18, in Olive Cemetery, where a large concourse of people were assembled to pay the last tribute of respect to his memory. Appropriate services were conducted in the Olive Mennonite Church by John F. Funk and Silas Weldy from the text, Col. 3:1-4. The Lord comfort the sorrowing hearts.

J. F. F.

Items and Comments

In a recent issue of "The National Liquor Dealers' Journal" a warning is frankly given to the men engaged in the business: "To perpetuate itself, the liquor trade has formed alliance with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs, with all of its resources, the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, state, or national administration. Why? Because it has to ask immunity for its own lawlessness. It has come to be a fact that the general public beleives anything that is said against the liquor business and its questionable practices." So says the editor of this prominent liquor dealers' journal. We have no reason to doubt his analysis of the situation. But will his readers follow the logic of his argument to its inevitable conclusion: "All intoxicants must go?"—Gospel Messenger.

While alleged missionaries from eastern lands have for some years been soliciting funds for churches, orphanages, hospitals, etc., which in most cases do not exist, save in the fertile brains of their would-be promoters, no really effective check has heretofore been placed on their depredations. Recent activities of the United States immigrant inspectors bid fair to put an end to what has been a most profitable business. Four Syrians recently solicited funds in San Angelo, Brownwood, and other Texas towns, for an orphanage, supposed to be established in Kurdishtan, Asiatic Turkey. They also claimed to be collecting funds for Christians in that locality who, according to their story, were persecuted by Turks and Kurds. Mr. B. Jones, United States immigrant inspector, was apprised of their activity, and upon investigation discovered them to be frauds beyond question. Taking the men to New York, they were promptly deported as "undesirable immigrants." In their possession were found credentials from the Eastern Church of Chaldeans; also recommendations from ministers of the Gospel and city officials in sixteen States of the Union, from the Governor of one State, and from consulates in five different countries. The foreign credentials were found to the forgeries, serving admirably as a means of securing the other documents. We, therefore, again suggest that funds for missions in the Orient be sent through recognized mission channels only.—Gospel Messenger.

The latest reports from the seat of war in Europe show that a real and terrible war is being waged there—the most terrible war ever waged in the history of mankind. The Russians are pressing across the borders of Germany and predict that in three weeks they will be in Berlin. The Germans are within 75 miles of Paris and are sweeping on through France in spite of the efforts of the combined armies of France, England and Belgium to stop their advance. A German airman flew over the city of Paris on last Sunday afternoon and dropped five bombs into the streets. Two of the bombs exploded and wounded some women. He also dropped a manifesto telling the people that the German army is at the gates of Paris and they could do nothing but surrender. The frightful atrocities which are being perpetrated show that war has lost nothing of its barbarity in the advance of years, but is still as much the work of Satan as ever it was.

In case of the siege of Paris it is planned that everything inflammable within a radius of thirty miles from the city is to be burned so as to give the French guns every opportunity to sweep the open country. It is a frightful price to pay, but such is the progress of war.

A curious result of the war is the inability of the United States to get dyestuffs from Germany and, in consequence, the prediction that if the difficulty is not overcome soon, over a million of textile workers will be thrown out of employment in this country and our government will be unable to print its postage stamps and paper money.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the East Holbrook Church near La Junta, Colo., as follows:

Sept. 30, Meeting of officials to arrange conference work. Mission Board Meeting.
Oct.1 & 2, Church Conference.
Oct. 3 & 4, Sunday School Conference.

Visitors from Kansas, Oklahoma, and points east should seek to get on Santa Fe Train No. 7 on Main line due to arrive at Holly, Colo., at 4:35 A. M. Leave Holly at 6 A. M. on the morning of Sept. 30 and arrive at Buchtel at 10:30 A. M. If sufficient tickets are sold a special car will be attached to Train No. 7 at Newton, Kans., leaving Newton at 8:30 P. M. on Sept. 29. This special car to be attached to Holly-Swink branch train, stopping at Buchtel, Colo., which is but a few rods from the church.

In order to make the above arrangements possible, all persons going on the above route, should notify the secretary soon, so that he will receive letter by Sept. 25.

The R. R. fare from Newton, Kans., to Buchtel, Colo., is $8.56, making a round trip fare of $17.12 from Newton and return.

Visitors going to La Junta should notify Bro. T. C. Kauffman La Junta, Colo., R. R. No. 2, of their coming.

A cordial invitation is extended to all to attend.

Come praying that the Lord may bless us abundantly and use us in His work.

L. O. King, Secy.,
Peabody, Kans.

Virginia

The Lord willing, the Annual Conference for 1914 for Virginia, embracing also the congregations in West Virginia and Tennessee, will be held at the Springdale Church in Upper District, Augusta Co., Va., on Friday and Saturday, Oct. 9 and 10—bishops and members of the arranging committee to meet on Thursday previous at 3 P. M.

Hearty invitation is extended to all who desire to attend. Those coming from the east and north on C. & O. and N. & W. should stop at Basic City, coming from the west on C. & O. at Waynesboro, and from the south on N. & W. at Stuarts Draft, where arrangements will be made at each point to meet passengers, by notifying F. A. Driver, E. C. Shank, or A. P. Heatwole, Waynesboro, Va.

A call is made for all members of the General Board of the Virginia Mennonite Aid Plan to meet in annual session at the Springdale Church at 9 o'clock A. M., Thursday before Conference. In order to be promptly on hand at this hour, each member of this body should arrive on Wednesday evening previous.

Announcement is also made for members of the General Board of the proposed Eastern School for Mennonites to meet in special session at the same place on Friday evening, immediately after the close of the first day's work of the Conference.

C. H. Brunk, Sec. of Conference.
S. M. Burkholder, Sec. of Aid Plan.
E. J. Berkey, Sec. of School Board.

"Not wealth, but the ability to meet difficult conditions is the measure of a man."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 10, 1914 (Gospel Witness Established 1905) No. 24

EDITORIAL

"Shall we continue in sin that grace may abound? God forbid.

"It is more blessed to give than to receive." That is what most people think when it comes to the giving or receiving of advice.

If the professed Christian nations were half as eager to sacrifice to God as they are to sacrifice to the god of war, our newspapers might be furnishing us more welcome reading matter these days.

It has well been said that the present war between so-called Christian nations in Europe is not a reproach upon Christianity, for Christianity makes no provisions for war; but it is a fearful reproach upon those bearing the name of Christ and professing to be followers of the meek and lowly Prince of Peace, yet staining their hands with human blood and carrying on a war so savage and on such a vast scale that even the heathen world looks on in horror and amazement. Had the nations followed the counsels of Him whom they profess to worship there would have been no armies and navies to carry on this world-wide butchery. "Whence come wars and fightings among you? come they not hence, even of your lusts?"

Gospel Herald.—It has been some time since we have said anything on this subject.

The time has come when many want to renew their subscriptions. Look at the top of this page. If you find that it is time to renew you may do so either by sending the regular subscription price or by sending two new subscribers accompanied by two dollars, in which case the time of your subscription will be advanced one year. Now is the time to bring the entire subscription list up-to-date.

While you are thinking of this subject, you will be doing a good work by getting your neighbors interested in this message of the truth.

The Gospel Herald will be sent to new subscribers from now on until Jan. 1, 1916, for the regular subscription price of one dollar.

Ghoulish Glee.—"The war in Europe is making times better for the farmer and other producers," remarked one man to another in a conversation we overheard recently. "Yes," replied the other, "but think of the hundreds of thousands of lives that are being lost!" "Oh, that don't matter much," remarked the first, "even if Germany does lose a million men, in a few years you will hardly notice the difference."

Have you a name for the man who talks like that? The great thing with him is to make money—and if killing people helps his business—well, he rejoices because of his income.

How much better than this man is the man who is so wrapped up in money-making that he neglects his own soul and others go down to eternal ruin because he is too busy to help them?

One of the things which impressed the teachings of Jesus upon the minds and hearts of His hearers was the fact that "He taught as one having authority." Being in the truth and having a clear conception of the truth, He gave no uncertain sound concerning any of the things He taught. His was the positive way of teaching. People knew just where to locate Him. Whether it was denouncing sin or commending righteousness that claimed His attention, whether it was a "Thou shalt" or a "Thou shalt not" that He was delivering, He taught in that calm, clear, straightforward, positive way that carried conviction among all honest people.

From this example of Jesus we can learn an important lesson. He did not ignore sin, neither did He turn away from unwelcome conditions; but He did take a clear, positive stand on all questions, and no one could help but identify Him on the side of truth. Let us study His methods and pattern after His example.

New Blood.—One of the encouraging features of our conferences is that from year to year new faces are seen, new workers have been called into action, new blood is infused into the veins of the Church. It is one of the signs of life. Keep out this new blood, and one generation will finish the Church. Keep adding young workers, and the Church is perpetual as long as time will last.

Brethren, take hold of your young people and put them to work. Our preachers are growing older. Keep mixing in new blood. It is of advantage to any congregation of considerable size to have three generations represented in the ministry. We need the white-headed grandfather to furnish the advantages of ripened experiences. We need the middle-aged man to bear "the burden and heat of the day." We need the young man to supply strength and enthusiasm, to be in training for more responsible service later on, to grip the body of young people who are needed to supply the workers coming on. Thus while the Lord is removing the aged pillars of faith, younger men of experience will be on hand to carry on the work of conquest for the Lord.

There is a great responsibility resting upon the heads of our homes, for there is the place to which we must look for blood that is not only new but healthy.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"INASMUCH" (Matt. 25:40)

When by the lonely wayside lying
Heedless of piteous glance and crying,
I passed the wounded beggar dying,
And would not see
The need that was to him so great,
I said, "My mission cannot wait."
Did I pass **Thee?**

Behind the prison bars there lay
One whom men said had gone astray;
'Twas cold and dark, I turned away
Into the light;
I hastened to my happy home,
Nor deemed that I had left alone
My Lord that night.

In wretched homes where sins abound
I did not go, and all around
Were aching hearts I could have found;
They troubled me,
And yet I sought not to relieve.
I said, "From others they receive
Great charity"—

Forgetting that in lonely ways,
These little ones who all their days
Walk patiently through sorrow's maze
To honor Thee,
Are treasures richer in thy sight
Than all earth's store of jewels bright
Can ever be.

—Selected.

SELF-DENIAL

By Anna Weldy.

For the Gospel Herald.

Self-denial begins at the foot of the cross, and at the time when we claim Christ as our personal Savior. We submit our will unto His will. Christ is our example. He left the glory of heaven, came down to earth not to do His own will but the will of His Father. When He was baptized He was recognized by God as His Son. He was then led by the Spirit into the wilderness to be tempted of the devil, and there showed the self-denial life.

"For Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:3). "Who being in the form of God thought it not robbery to be equal with God. But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:6-8). In these verses we see the self-denial life manifested in Christ; that He was obedient unto His Father and willing to die for the sins of the whole world. Christ did not live or die for self, but for us that we might share the glory world with Him. There are many things necessary in the self-denial life in following Christ. "Whosoever doth not bear his cross and come after me cannot be my disciple" (Luke 14:27). "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

This self-denial life can be or should be exercised in many ways. Denying ungodliness, controlling the appetite, mortifying sinful lusts, not pleasing ourselves but our neighbors, not seeking our own profit, but the profit of others that they may be saved, and preferring Christ to all earthly relations; we see by all these scriptures that we must get rid of self, give up our will and do the will of the Lord, and by His help we will be able to deny ourselves from worldly pleasures. Abraham did not want any strife, so he told Lot he might take his choice of the land and he would take what was left. Daniel purposed in his heart that he would not defile himself with the king's meat and wine. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." The apostles were willing to forsake all and followed Christ, the happy result of living the self-denying life, "Jesus said unto them, Verily I say unto you that ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken all, for my name's sake, shall receive an hundred fold and shall inherit everlasting life."

Wakarusa, Ind.

SHALL THE CHURCH BE EDIFIED, ENTERTAINED OR AMUSED?

Come now, and let us reason together.—Isa. 1:18.

I. The Church Edified

"To edify" means "to instruct, to improve the mind in knowledge; particularly in moral and religious knowledge; in faith and holiness." To such edification were directed the efforts of Christ and the apostles. If this were the great and exalted aim of Christian teaching then, it should be now. Knowledge—knowing—imparts strength to Christians, so that they are able to give a reason for the hope that is within them. It is a rock to which they can anchor.

Paul says, "Let no corrupt communication proceed out of your mouth; but that which is edifying; that it may minister grace to the hearers." Luke, in speaking of the early apostolic labors, especially of the preaching, said: "Then had the churches rest and were edified; walking in the fear of the Lord, and in the comfort of the Holy Ghost." Those early workers were enabled to "endure hardness as a good soldier of Jesus Christ." The results of their efforts seem to have been most happy experiences. The early Christians appeared to realize that they were "thoroughly furnished unto every good work." They had a joy that was great—exceedingly great—unspeakable and full of glory. Such experiences are complete, meeting the highest inspiration of the soul, as we sometimes sing:

"Thou, O Christ, art all I **want;**
More than all in Thee I find."

II. The Church Entertained

But we meet people in this twentieth century that demand to be more than edified. They ask to be entertained. Therefore, the architecture of many of our modern churches provides parlors, reception rooms, and kitchens, with a full outfit, so that it is easy to serve, on short notice, a meal or banquet. It will be remembered that there were banquet houses in the days of Esther and Daniel; hence, present-day facilities in this respect afford an illustration of history repeating itself. The plea is: "Can't draw the crowds, or hold our young, unless our worship carries with it the entertaining feature." The world refuses to step on to the royal highway of truth; so the church is descending to the low plane of the world. It will not require much effort to induce the masses of our young to be fully reconciled to the foregoing plea; for it is so congenial to human nature, and in line with the tendency of our age.

A common, and it seems to be a somewhat ingenious, method, is to employ every possible pretext for observing an anniversary, such as will justify some festival or banquet. Bills are sent out and programs arranged, and as a rule the gleeful company is highly entertained. It is said that these functions promote friendship and sociability. I ask, Are the means of grace defective? I admit the claim; but do not the club and the dance cultivate friendship? They give us all kinds of holidays, jolly days, and folly days. Those who enjoy them cannot repeat the happy experience of David, who said, "Zion is my chief joy."

When Saul lost out, lost the Spirit of the Lord, some one suggested that a man, cunning with the harp, be em-

ployed for his ills. Saul at once approved the idea. It is worthy of note that these festal seekers commonly employ some one skilled with musical instruments to play and cheer them, to dissipate their ills, their sorrows. It is not said how much help Saul received, but I aver that these modern mirth-seekers get about the same benefit from their instruments of music, as Saul derived from the playing of the harp. But it should be clearly borne in mind that Christians secure large and lasting benefits from singing. By so doing they "make melody in their hearts to the Lord;" their joy reaches heaven.

* * *

I seriously question the propriety of making a feast or banquet in the church. The common fruits of these occasions are mirth and revelry; and these will steadily rob such churches of their spirituality.

Peter includes these in the following suggestive list: Walking in lasciviousness, lust, excess of wine, revelings, banquetings, and abominable idolatries. Webster says that reveling is feasting, with noisy merriment. Paul says of revelings: "They that do such things shall not inherit the kingdom of God." We may lightly talk about "blue laws and long, Puritan faces," but the fact remains, that the Bible again and again forbids jesting and joking, and exhorts us to be sober. The trend of banquets is to the contrary. They drive away the good Spirit.

III. The Church Amused

"We grow on what we are fed," is a general law of nature, and equally true in grace; for there is a natural law in the spiritual world. Persons who enjoy and seek entertainment will soon seek and even demand that they be amused.

They will want stronger diet. It is said that demand brings supply. What an effort there is to create a supply to meet the growing demand for entertainment and amusement, by which we become "lovers of pleasure more than lovers of God!"

This sentiment our church has, as a body, sought to combat; but, with the weakened condition of church discipline; and with the bars of restraint, in a measure, thrown down, there is a painful and alarming drifting with the current of the times. One writer says: "The church has gone into the amusement business."

A sermon preached by Rev. Marshall, to his gleeful congregation, lies before me. He says: "Amusements and religion are closely bound together." This may be true of his religion, but it is not true of the Christian religion. He holds up the dance and theater, and scoffs at the fear of cards with spots, when cards with numerals are in constant use. Rev. Boyer publicly recommended folding pool tables in the Sunday school room.

It is now common to dramatize the parables. I read about the colored people in the South dramatizing the story of the Prodigal Son. To make it as real as possible they killed and ate a fatted calf.

A young woman was asked one evening where she was going. She quietly answered: "To the church. I'm one of the foolish virgins." Some persons have more truth in their words than they realize.

A young brother, living in a western city, wrote to me, saying: "This is a city of large churches but small congregations." One minister said: "I'm determined to fill up my church." He turned his pulpit into a stage, and dramatized his Sunday evening talks. Standing room was soon at a premium in his church.

The sad experiences along these dark lanes are most numerous, and their fruits are very pitiful. I wonder if it was to these that Paul alluded when he said: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." I wonder if Paul's warnings did not include the line I am dwelling on.

Theodore L. Cuyler says: "It is the mark of a baby to be everlastingly crying for amusements." Paul talks of his "putting away childish things," when he came to manhood. It is a pity that more cannot be induced to do so. Christ told Peter: "Feed my sheep," — not "amuse them." Christians, like sheep, **want** to and **must** be fed, but should not desire to be amused. It is worthy of note that after the Israelites' gleeful worship of their golden calf, they sat down to eat and drink, and they rose up to play. I suppose it was the spirit of their worship that led them, after frolic and fun, just like this modern kind today.

Marvin says: "Salvation by fun will be damnation by sin." Was it not a pitiful sight to see blind Samson making sport for the Philistines? They were of the sporting kind. Some one says: "The motto of the church is 'To save;' but the motto of the world is 'To amuse;' for this will draw the crowd, which, with some, is the deciding factor."—I. J. Rosenberger in "Gospel Messenger."

KEEP MY COMMANDMENTS

By Harry L. Longenecker.

For the Gospel Herald.

> If ye love me, keep my commandments.—Jno. 14:15.

The Lord does not **compel** us to do His will, but He plainly tells us in His Word that if we want to show our love towards Him we **will** keep His commandments. It is sad that there are many professors of religion that do not keep His commandments.

Some people think when we preach about commandments that this only means the Ten Commandments given on Mt. Sinai. This is not the great commandment, but the great commandment you will find recorded in Matt. 22:37. "And the second is like unto it, Thou shalt love thy neighbour as thyself." This means a great deal. If we love our neighbor as much as we love ourselves, we will show it. We often see that even brethren and sisters love themselves so much that it crops out in their very conversation. "The tree is known by his fruit." There is one death that a great many of us so-called Christians have not yet overcome, the death of self-denial. Paul says, "I die daily" (I Cor. 6:3). In Prov. 19:16, we read, "He that keepeth the commandments keepeth his own soul; but he that despiseth his ways shall die." There are five commandments in general (except the ten commandments) that should be observed very strongly, and they are thus:

Matt. 22:37: "Jesus said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment."

Matt. 22:39: "And the second is like unto it, Thou shalt love thy neighbour as thyself."

Jno. 13:3-17—the ordinance of feet-washing. Take notice of the eighth verse especially.

Rom. 12:2—nonconformity to the world. "Be not conformed to this world." "Likewise ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility for God resisteth the proud and giveth grace to the humble" (I Pet. 5:5). "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and my daughters, saith the Lord Almighty" (I Cor. 6:17, 18). "An high look and a proud heart, and the plowing of the wicked is sin" (Prov. 21:4).

I Cor. 11:2-16—Woman's devotional covering. This is also a commandment of God which is required of every Christian woman. We can not get out of it if we want to be true to our God; and, if true, we do not want to get out of it.

Dear brethren and sisters, let us all try and be faithful to our baptismal vow.

Middletown, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FACE TO FACE

What if my Lord should call for me tonight,
If He should say:
"Come out, O soul, into the solemn light
Along the spirit way;
Come out unsandaled, for the holy place
Is near the bound that mortal eye may trace,
Come, and unshrinking meet me face to face."

What if my Lord should stand and question me;
If He should say:
"Where is he talent I entrusted thee
One distant day?
How blooms the plot of fallow ground I lent
How hast thou used the sun and rain I sent?
How were the golden hours of springtime spent?"

What if my Lord should sternly speak to me;
If He should say:
"Bring back, tonight, my own with usury
Since that far day;
And show what fruit clings to the tender stem,
Thine erring brothers whom all tongues condemn,
What hast thou done in Christly love for them?"

Ah, if my Lord should stand with patient eyes,
And question me
Outside the flaming gates of paradise;
With bended knee,
With lips upon his nail-pierced feet close pressed,
I could but moan: "I love Thee most and best;
I think that I have failed in all the rest,
Oh, pity me!"

—Selected.

DEDICATION OF SUNDARGANJ CHURCH

By Mary Burkhard.

For the Gospel Herald.

On July 12th, 1914, with joyful and grateful hearts we met for the first time to worship in the new church at Sundarganj, Dhamtari, to dedicate it to the service of God. For thirteen years we have been worshiping in the large school building and many have been the blessings received but a church will be much more convenient and suitable and available for meetings when the school house is in use.

The first services I remember of were held in the Orphanage building; when that became too small we used the large room of Bro. Ressler's bungalow. Here our first converts were instructed and baptized, but this became too small, and in about May or June, 1901, the school house was completed sufficiently to hold our meetings in. It made lumps rise in our throats the last Sunday in the school house to think of past mercies and blessings received here. And at the same time joy because of the enlargement of our borders and strengthening of stakes. May the good work go on.

Almost everyone from the other congregations had expected to be present at the dedication but on account of rain early in the morning a number could not come.

Among these the most disappointed were perhaps the Orphan girls and the lepers. The lepers had been given leave to come and sit on the outside at a distance away. But the building was well filled up nevertheless and was dedicated free from debt but not quite everything has been finished. Seats, a good floor in place of the earth floor, ante-room, a wall to enclose yard, outside walls plastered and tile on top of the corrugated iron roof is work still to be done.

The building is 32x64 feet and will hold about 500 people if seated on the floor. About that number were present on dedication day.

Since the dedication it has been decided by the Church Committee to get strips of grass matting to put in rows on the floor for the people to sit on. The seating of the people has always been a problem. The most of us foreigners find it hard and some almost impossible to sit on the floor. The Indians too all prefer some kind of a seat better than the bare floor; as a matter of courtesy we must provide something better for certain classes and difficulties arise in providing for some and not for everybody. So until the Indian Church itself can afford to put in benches we hope the grass matting will help out very much. They say that the better class of people will not object to sitting on the floor if there is something spread on it.

The following is an account of the money received and expended as given on dedication day:

From Children's Fund in America	Rs. 1522	7	0
From Church and Friends of the Mission in India	884	8	9
Total	2406	15	9
Total paid	2348	0	0
Cash on hand	58	11	9
Collection on Dedication day	55	3	10
Subscription not paid	200		

In all over Rs. 300 on hand to finish the building. Adding Rs. 884 and Rs. 300 make nearly Rs. 1200 or $400 received from India. The amount from children in America in dollars was 500. Rs. 3 equals $1.00 in American money. The building is situated right across the road from the Sundarganj Mission Compound almost on the spot where several years ago special prayer meetings were held pleading for land for a church building. The getting of land was not one of the least difficulties in the way of getting a church but after hard work and prayer it was secured. May the blessings of God attend the services and may the main strength come from the members of the body of Christ. May it be great not in building but in the strength of the Indian brethren and sisters. We praise God for the growth in strength of young men in the Church. Our hearts rejoice many times when we see them going about in the service of the church and we hope and pray for great things. Pray for us.

Dhamtari, C. P., India,
July 30, 1914.

LETTER FROM INDIA

By M. C. Lapp.

For the Gospel Herald.

Dear Readers of the Gospel Herald and Fellow Laborers:—We always think of you as our fellow-workers, for we would not be able to carry on this work without your help, for which we are so very thankful. I suppose the brethren who are at home on furlough will have told the most of you all about the work here. However, I shall say what I have in mind, even if they have told you all before.

For a few years we have been calling for funds with which we could construct the necessary buildings for a medical station, which of course, would mean a hospital, including an operating and dispensary building, separate wards for in-patients, and a bungalow for the doctor and his family to live in. I am glad to tell you that the work is getting along very nicely. The bungalow will soon be ready for the roof, and the operating and dispensary building has the roof on, a good well is completed with plenty of water. So far so good, but we lack funds to finish, and while you pray for us, please do remember that funds are needed very much in order that these necessary buildings may be completed, which when finished will be such a comfort and blessing to the community.

Land on which we hope to erect a bungalow and a Bible school building has been secured in the village of Ghatula near Sihawa, nearly 40 miles east and south of Dhamtari. We hope, the Lord willing, to commence work on some of the buildings at this place after the rainy season, which will be about the middle of October. We have asked the Lord to open the

way for us to get into this field for many years, and He has heard, we praise His name.

The bungalow at the girls' orphanage (Balodgahan) will soon be completed. What a relief it will be not to have building work to see after.

The Bible normal has been very interesting, and I believe helpful to all who attended this year. This is the last week, the examinations are being taken at this time. It is so helpful to the Indian brethren to meet every year for one month and study God's Word. They return to their substations with new energy. It is quite a trial for one or two Christian families to live out many miles from the Christian community among the non-Christians of the villages, but we admire their courage, and their untiring efforts which they put forth in trying to win the Hindus for Christ. Pray for us that our strength may be renewed from day to day.

Dhamtari, C. P., India,
July 29, 1914.

FROM OUR MISSION STATIONS

For the Gospel Herald.

La Junta, Colo.

(Mennonite Sanitarium)

Dear Herald Readers, Greeting:—There have been several changes at the Sanitarium lately. Bro. T. M. Erb of Hesston, Kans., who has been with us for a while, has returned to his home, having received considerable benefit by his stay here, and we trust his limbs will continue to improve. He gave us much encouragement while here and we believe the workers and patients all appreciate his being with us.

Bro. T. K. Hershey of the Youngstown Mission is with us, and we believe he will receive great benefit if he stays in this climate several months. We have had word from Sister Bertha Bjorge (Bertha Henry of Lancaster, Pa.) stating that her husband, Bro. Peter Bjorge was down with hemorrhages and she desired to bring him to the sanitarium as soon as he was able to be moved —another case that deserves our sympathy.

The institution is again filling up and we trust our plea for help to take the place of those who will soon have to leave for their school work will not go unheeded. If you feel God wants you here, come.

Yours fraternally,
J. M. Hershey.

Aug. 24, 1914.

Ft. Wayne, Ind.

Since it has been some time since any news has been written from this place, we are glad to inform our readers that the work is still going on. We had great reasons to rejoice at various times during the summer for the special blessing of God on us. The meetings held by Bro. Silas Weldy of Wakarusa, Ind., proved a great blessing in bringing the Gospel to hundreds of people who would very seldom go to the house of God to hear, and we are confident that there was seed sown in many hearts that in time to come will spring up unto eternal life.

At last the answer to one prayer has come that we might be favored with a larger building to accommodate the work that has outgrown our present building. Work on our new church building was begun last week. We lacked a few hundred dollars of having enough subscribed to cover what we thought the building would cost, but as it was getting late in the season, with the consent of the Board we are going on with the work, trusting the Lord that our needs may continually be supplied.

With love to all,
Workers, per B. B. K.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—This letter finds us well and happy in the Lord's service. Our new mission hall has already proved a better location than the old one, attendance in church services and Sunday school being better. During the month of August a number of brethren and sisters from different parts of the country visited us. We appreciate these visits. Come again.

Following is given record of receipts for month of August:

Rockton Cong.	$ 7.00
Weaver Cong. Sewing Circle	10.00
N. 120	2.00
No. 121	5.00
No. 122	2.00
No. 123	2.00
No. 124	1.00
No. 125	3.00
Sisters from Maugansville Cong.	4.50
No. 125 (a)	1.00
No. 126	1.00
No. 127	1.00
No. 128	1.00
No. 129	1.00

John L. Stauffer.

Sept. 5, 1914.

I NEVER THANKED HIM

A Christian lady in the South of England was sent to see a gypsy boy who was dying, and in the course of her gentle pleading with him she thrice repeated the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). He looked for a few moments intently upon her, then with life's last effort, gasped, "And I never thanked him!" —The Wellspring.

CHRISTIANITY AND MISSIONS

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defence of missionary effort; but it is that the whole book is a clear, ringing and everlasting missionary injunction.—R. F. Horton.

The chief end for which the Church ought to exist—the chief end for which individual church members ought to live—is the evangelization or conversion of the world.—Alexander Ruff.

Missions are **the chief end of the Church. The chief end of the ministry** is to guide the Church in this work, and fit her out for it. **The chief end of the preaching** in a congregation ought to be to train it to take its part in helping the Church to fulfill her destiny. And **the chief end of every minister** in this connection ought to be to seek grace to fit himself thoroughly for this work.—Andrew Murray.

We cannot localize our Lord and Savior Jesus Christ.—E. H. Bonsall.

I have long since ceased to pray "Lord Jesus have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; now give your hearts."—A. J. Gordon.

The Founder of Christianity urged His people to pray for a particular object. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Oh! isn't it strange that the only special subject of prayer that He named, as far as I can recollect at least, is so seldom heard in our pulpits?—J. A. Broadus.

If believers should sit down in ease and appropriate all spiritual blessings to themselves and their own friends immediately around them, must they not be condemned as guilty of a dishonest attempt to embezzle the treasures of His grace? —Alexander Duff.

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. —Jno. 10:27, 28.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

SWEET OLD CHAPTERS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

Whenever the heart is aching
And the days are thick with care;
Whenever the worry and trouble
Seem more than my soul can bear;
Whenever it's dark and dreary,
And the way seems rough before,
Turn to one of the sweet old chapters
Where the dew and the sun are sweet,
And the blossoms of peace and comfort
Seem springing around the feet.

Whenever the bitter battle
Is more than I've strength to fight,
Oh, one of the sweet old chapters
Will soon give back my might;
And I'll rise and lift the banner,
And go forth brave again
For my part in the daily struggle
Of men in a world of men.
One of the sweet old chapters,
Read it, and feel its gleam,
As you bask in its tender beauty
And walk in its lovely dream.

Never a downcast spirit
That cannot rise and go
When the words of a sweet old chapter
From the holy Scriptures flow;
And the glory of God's great heaven,
And the streets of the heavenly way,
Stretch forth through the dreary shadows
That cloaked you and kept you grey.
The voice of a tender message,
The word of a higher trust,
How the sound of a sweet old chapter
Can lift us from the dust.

Whenever the feet are aching
That have marched their many miles,
Through the light of a sweet old chapter
A valley of beauty smiles;
And the flowers are blooming gayly,
And the birds sing in the trees,
And you walk in the peaceful pastures
with the green grass to your knees.
The sunshine follows the shadows,
And the sweet hills lift their crest,
And each word of the sweet old chapter
Is a sound that lulls to rest.

I feel the touch of that healing,
That boon and that gift of love,
When I read in a sweet old chapter
Of the mansions that shine above;
And my shoulders rise from their burden
And my heart forgets its care,
For the dews of God are about me,
And the sweet and pleasant air.
The words of a sweet old chapter,
Ah, wonderful cure are they,
For the pain of the weary spirit
And the cares that infest the day!

—Baltimore Sun.

THE BONNET AT CONFERENCE

While at the Annual Conference, in Seattle, we saw many real nice bonnets, and some that were not so nice. There were many different styles in shape and make. It appeared to me that the bonnets were of almost as many styles as the hats worn by fashionable people.

I did wish, deep in my heart, that the day may not be far distant when the bonnets that our sisters wear will be more of one pattern, or more uniform. The round or curved bonnet is becoming to every Christian woman, if it is made to fit the face—large face, large bonnet; small face, small bonnet. It should be made of suitable material, modest in color or shade, so as to become a woman professing godliness. Bright or flashy colors in bonnets or dress goods should be discarded.

We sisters should not make ourselves ridiculous by wearing any kind of unbecoming garments, thus lowering the standard of our Christian integrity. While there is no special cut or form given in the blessed Book, as to how any part of our clothing should be made, we ought to be more considerate and consistent as to our appearance in dress. We should, at all times, be neat, clean, and unassumingly attractive.

Some bonnets, like some prayer veils, are too small. Some caps scarcely answer as a devotional covering for worship. If all bonnets were black, it would appear as though we were dressed in mourning. Our sisters should never be seen with bare head in our church services; neither should hats be worn by any of our sisters. They do not become our profession.

As I watched our brethren and sisters, while standing on the steps of the auditorium on Sunday, the thought came to me, What a heavenly scene among us, free-born American women, that we need not be slaves to the fashion magazines from Paris or other places! Our sisters are worthy of much praise for not wearing the hobble, harem, or hoop skirts, or transparent dresses.

I did not see any of our members use tobacco during the Conference. Our brethren also, are to be commended for their cleanliness. All respectable ladies admire this. Let us strive to be more like Jesus.—Alice S. Christlieb, in "Gospel Messenger."

Luther believed in the compassion of God in Jesus Christ for him, and Luther **knew** that he believed in this compassion. This was the faith and this the knowledge that made the Reformation.—Loofs.

DON'TS FOR GIRLS

GIRLS:

DON'T fail to use your God-given influence against strong drink and tobacco.

DON'T lift the wine glass to your lips or offer it to another even at society's request. Remember that it may prove a gateway to ruin.

DON'T smile upon the deadly sin of wine-drinking! Scorn it! Never give its practice your sanction in ever so remote a degree.

DON'T say that you "like the smell of a good cigar." Make potent your influence against the wicked, wasteful, unclean and unhealthful tobacco habit.

DON'T cultivate the friendship of any young man who drinks even the occasional glass of intoxicating liquor.

DON'T believe him when he says that he "can drink or let it alone."

DON'T fail to see that if he is not strong enough to abstain from the first glass, he will not be able to put away the second.

DON'T let society think that you will recognize an embryo drunkard.

DON'T listen to the argument that "moderate drinking is not a vice," that "there is no harm in the social glass."

DON'T be fascinated with a drinking young man, no matter how handsome or wealthy he may be. Turn away from him as you would from a vile enemy.

DON'T fancy yourself deeply in love with a man who uses intoxicating liquor. Think of the moral contamination, the miserable degradation which hang around the drunkard.

DON'T marry a drinking young man who promises to give up his cup after you are married. It he can not do it before marriage, he will not do it afterward.

DON'T marry such a man expecting to reform him.

DON'T become the most miserable of all women—a drunkard's wife.—Tract.

SOME QUOTATIONS FROM EXPERIENCED EDUCATORS

"My general observation convinces me that students who use tobacco have less 'lasting' quality than those who do not."

"Tobacco is detrimental to the physical development, and dulls the edge of the mentality."

"I wish to exert my influence against the use of tobacco by the young. I deem the cigarette especially harmful and without redeeming features. It is a curse to multitudes of boys."

Sunday School

By J. R. Shank.

For the Gospel Herald.

Lesson for Sept. 20, 1914—Matt. 25: 31-46

THE JUDGMENT OF THE NATIONS

Golden Text.—Inasmuch as ye did it not to one of the least of these, ye did it not to me.—Matt. 25:45.

Introductory.—After giving the parable of the ten virgins, Jesus spoke the parable of the talents. This parable was referred to in connection with lesson IV of this quarter. The parable of the talents is a different parable from that of the pounds, although there is a striking similarity between the two in some respects. Matthew alone records the talents, while Luke alone tells the parable of the pounds. Some have thought that perhaps the two are but different versions of the same story. But the two parables were spoken on different occasions, at different times and different places, and the primary teaching of the two is different. Both teach faithfulness in the things which we have, and in this respect they are alike.

The lesson of today has sometimes been called the "Parable of the Sheep and the Goats." But, while the Savior speaks of the first two portions of this chapter as distinctly parables, He does not say anything of the kind with reference to the prophecy of the judgment. It is an account of something which will actually take place. The only portion of the account which has the nature of a parable is the reference of the sheep and the goats, and that does not extend beyond its own limits. The account of the judgment of the nations is not included in the parabolic portion at all. The Son of Man is the literal Jesus who was talking to the disciples. He refers to Himself as King. The people who are brought before Him are literal people, and the judgment He decrees is a literal judgment.—J. A. R.

When Jesus was teaching in His parables concerning the last times, He refers to the condition of the two classes in each case. Matt. 25:12; Matt. 25:30; Matt. 25:50, 51. These references to destiny of certain classes naturally lead up to the general judgment where all classes will be separated into saved or lost. There is no escape for individuals by generalization. Neither is there escape from generalization through individuality. We cannot slip into the crowd of saved and pass without personal attention to salvation. We cannot be personally saved, without belonging to the side of the believers.

A General Gathering.—Jesus casts His vision beyond the day immediately before Him of humiliation in crucifixion and death. He opens to us a view of the coming glory and a judgment throne which He will occupy. He sees all nations gathered before Him. He does not name the order of their gathering. But pictures them through the manner of a shepherd who separates the sheep and goats. One by one, they pass under the rod and by the way that rod touches them they know which side to take. So His rod (cf. Mic. 7:14; Isa. 11:4; Psa. 23:4) will personally touch each individual and be the instrument of their final testimony. Whether the touch of that rod comes in the history of each life throughout all time matters little to us; but whether it has been a "savour of life unto life" matters much, because "He shall set the sheep on his right hand, but the goats on the left." Thus when the whole company has assembled there are only two classes there, and hence only two destinies need to be pronounced.

Final Rewards and Punishments.—This "Son of man" is now a King, whose word is law. He speaks and it is done, He commands and it stands fast. The speech to those on the right hand is full of affection and tenderness. There is an evidence of long preparation for that day, even "from the foundation of the world." He has not forgotten a single labor of love which they have done, and now rewards them beyond measure, declaring that their tender mercy toward the least of His brethren were done unto Him. The righteous are not aware of having done so much to Him, because it was a natural outflow of a regenerated life. They were not working for pay hence were surprised at the credit to their account.

The King then turns to those on the left and speaks the terrible words of doom: "Depart from me, ye cursed, into everlasting fire!"

This place was also prepared, but not for man. It was prepared for that wicked one and his angels. Now since this company, on the left hand by reason of their choice in the service of the devil are found there, they too must share in the place prepared for him and his servants. Every act of neglect in their life is now added to them as a seal of their doom. They will not even remember that they did any of these things against Christ. It will be because their very character is steeped in selfishness, unregenerate and corrupt, and could not see its own condition for very blindness in a chosen evil life. Their deeds to Christ's followers are recorded as against Himself. And they shall go away into **"everlasting punishment;"** the righteous, into **"life eternal."**

Our Young People

MISSIONARY: MISSIONS ESSENTIAL TO THE LIFE OF THE CHURCH.—Matt. 28:19, 20; II Tim. 2:19-22

Topic for September 27

MOTTO

"He that hath the Son of God hath life."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—The proposition stated is that the life of the Church depends upon the mission activity within it. Not only is the fact of the Church's existence due to some other one's Christian mission endeavor, but its continued life depends upon its own activity in the same enterprise.

The question may arise at this point, **Is the statement true and why?** There is a possibility of us getting the work before the life, or in the common figure, the cart before the horse. Mission work of the true type cannot be done without the life first exists within the Church. We cannot create life, by exercise or work of any kind, unless there is life somewhere to impart back of it. When life exists however we may nourish and cultivate it according to the laws of its growth or hinder and cause it to die by withholding what is according to the law of growth. So with the Church. Its very nature is to be active in mission endeavor. Here supply Scripture proof like the following: (Jno. 17:18; 15:16). When a branch in the vine ceases to bring forth fruit it is taken away. (Jno. 15:2). If it is taken away it dies. (Jno. 15:6). Fruit bearing therefore was the essential thing in holding a place of living connection with the true vine. Coming to a more practical, tangible saying: **Obedience** is the means of abiding and remaining fruitful, (Jno. 15:10), and one great command is to "go teach all nations." Obedience keeps alive; disobedience brings death. "He that hath the Son of God hath life; and he that hath not the Son of God hath not life." Jesus says in promises to His disciples who go into all the world and teach: "Lo I am with you always, even unto the end of the world." Missions therefore are essential to His presence with us. His presence is essential to life. Missions are therefore essential to the life of the Church.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Go.**
2. Recite Matt. 28:19, 20.

For Young People.—
1. The Vessel Made Meet for the Master's Use.
2. Missionary Resources.
3. Blessings Attending Missionary Churches.
4. Prosperity that Indicates Decay.

For Older People.—
1. Life of the Church—What?
2. The Loses of Inactivity.
3. How Create a Greater Missionary Spirit?

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 10, 1914

Field Notes

Bro. and Sister J. V. Fortner of near Freeport, Ill., lent their assistance at the Conference near Cherry Box, Mo., recently.

Bro. C. A. Hartzler of Tiskilwa, Ill., closed a series of meetings at the Pea Ridge Church near Palmyra, Mo., on Sunday night, Aug. 30. Bro. H. left for his home after the meetings, expecting to come back later at the Ewing school house.

Bro. Aldus Brackbill, after attending the Missouri-Iowa Conference, expected to spend Sunday following at our missions in Kansas City.—M.

Communion services have been announced in the Casselman Valley congregations as follows: Glade for Sept. 13, 1914; Springs for Oct. 24, 1914.

Sister Ruth Buckwalter of the Home Mission, Chicago, was among our city workers at the Missouri-Iowa Conference held at Cherry Box, Mo., last week.

As will be seen in the announcement on the last page, the Lancaster Conference will meet (D. V.) on Oct. 2, 1914, at the East Chestnut Street Meeting-house, Lancaster, Pa.

Bro. D. H. Bender of Hesston, Kans., stopped with the congregation at Elkhart, Ind., over Sunday, Aug. 30. He attended the Missouri-Iowa Conference at Cherry Box, Mo., last week.

Bro. Henry J. Harder of Versailles, Mo., has been elected to the office of Sec.-Treas. of the Mo.-Ia. District Mission Board, at the recent meeting of that organization, near Cherry Box, Mo.—M.

It has been arranged that Bro. Abram Metzler of Martinsburg, Pa., is to begin a series of meetings at the Oak Grove Church near Grantsville, Md., on Sept. 24, 1914. Pray for these meetings.

Bro. E. D. Hess of Masontown, Pa., began a series of meetings in the Glade Church near Bittinger, Md., on Sept. 5. May God richly bless this effort, which is expected to continue over two Sundays.

Bro. J. M. Kreider of Palmyra, Mo., conducted a week's meeting at Cherry Box, Mo., previous to the conference there last week. Two public confessions may be numbered among the results of the meetings.

Bro. J. S. Shoemaker stopped with the Logan and Champaign county congregations over Sunday, Aug. 30, and filled several appointments, on his way home from the Southwestern Pennsylvania Conference.—M.

A council meeting was held with the congregation worshiping near Palmyra, Mo., on Sunday, Aug. 30. Bro. Aldus Brackbill of Elmdale, Mich., was present and preached the sermon. In the afternoon he preached at the County Infirmary near Palmyra.

Sunday, Sept. 6, was the date fixed for baptismal services at the Argentine Mission. If previous arrangements were carried in effect these services were in charge of Bro. Joe C. Driver of Garden City, Mo.—M.

Bro. A. G. Yoder of Wellman, Ia., spent a few weeks recently in the vicinity of Carver and Proctor, Mo., in the interests of the Kingdom. Bro. Yoder attended the conference at Cherry Box, Mo., last week.

Sisters Frances H. Nissley and Martha Eby of Lancaster Co., Pa., after the Scottdale conference, went to visit the mission at Youngstown, Ohio. On their return trip last week they again spent a few days at Scottdale and left for Altoona mission and home on Saturday, Sept. 5.

Correspondence

Carver, Mo.

Greeting in Jesus' Name:—We are truly thankful for the blessings which we have received. Bro. Yoder was with us and preached for a few days and the children of God were surely fed and the sinners were warned of the danger they were in while they lived in sin. If they would only stop to think they would surely turn to God but Satan leads them on so gently and keeps their eyes so blinded that it is hard for them to see their condition, but we ask the prayers of God's children for the church at Carver, that we may always be kept humble and ready to do all that we can for the Lord.

Rhoda L. Hallcraft.

Aug. 28, 1914.

Calverton, Va.

Dear Herald Readers, Greeting:—We have great reason to rejoice in the God of our salvation, blessed be His name for evermore.

Sunday, Aug. 30th, a lovely day, and under the spreading limbs of the forest at Calverton, were gathered a concourse of people to worship God. In the forenoon preparatory and baptismal services were held when four precious souls sealed their covenant with God and gave their hand to the Church. In the afternoon communion services were held, when 17 persons partook of the sacred emblems of the broken body and shed blood of Jesus who now lives at the right hand of the Father.

At these meetings were people of various beliefs, some of whom seem to be astonished at the doctrine of Christ, which was so forcibly and plainly spoken of by the officiating brethren, Bishop Lewis Shank of Broadway, Va., and Deacon J. J.

Wenger of Alexandria, Va., who were with us during the meetings, together with the wife of the former, Sister Mattie Shank.

May the Gentile Church walk worthy before God that she may be borne of the root, "Jesus." Rom. 11.

Elam Horst.

Aug. 31, 1914.

Souderton, Pa.

Greeting to all Herald Readers:—We are glad to be privileged to report that eight young souls have made the wise choice of accepting their Savior in their youth. We have hopes there will be others to join the number. They need our prayers and assistance. Our annual harvest home services were held Aug. 29. According to attendance it showed as though there were many grateful hearts for the bounteous harvest that could again be gathered in. We were glad for the stay of Sister Mary Nunemaker of Sterling, Ill., with us for a few weeks. She, in company with Bertha Keyser of Indiana, started homeward Aug. 24. Sisters Mary Brackbill, Elizabeth and Ada Kreider and Elizabeth Mosemann of Lancaster, Pa., were also welcome visitors last week.

Bros. James Landis and Elmer Moyer and their wives are expected home soon from a short visit to the Altoona Mission and attending the Southwestern Pennsylvania Conference at Scottdale.

In His service,
J. D. E.

Aug. 31, 1914.

Elida, Ohio

To the Dear Herald Readers, Greeting:—Perhaps a few lines from this place will be of interest to some. On Sunday, Aug. 16, we were agreeably surprised to have with us Bro. Samuel D. Grieser from Archbold, Ohio, who filled the regular appointment at the Salem Church, and also preached for us in the evening at the Pike Church. We were glad for the stirring messages he delivered to us. He was accompanied by his wife and Bro. Nofsinger and wife. We were glad for these visits and invite them to come again. Bro. Joseph Brunk and wife of Goshen, Ind., are visiting in our community at this writing. Today, Sept. 1, we held our harvest meeting at the Salem Church. Bro. J. M. Shenk preached for us on the occasion. Text, I Tim. 6:17. We have had a good season. Our crops all fairly good, and we have many reasons to thank God for the rain and sunshine which have brought to us such bountiful harvests. Oh, I fear we are often not thankful enough to our dear heavenly Father, who is supplying us with so many blessings, both temporal and spiritual.

P. E. Brunk.

Sept. 1, 1914.

Protection, Kans.

Greeting of love in the Name of Jesus:—On Aug. 23 we were privileged to have Bro. J. M. Shenk with us in our quarterly Sunday school meeting. We had a very good time. Very impressive thoughts were given by the brother. We invite all ministers to come and visit us that come to some of our neighboring churches. We are a little to one side of the path by which most of the ministers pass, so we feel that we don't get our share of the visits from the traveling ministers. We would surely appreciate them. Remember us at this place in your prayers.

John Schrock.

Sept. 1, 1914.

Low Point, Ill.

Dear Herald Readers, Greeting:—We have not written to the Herald from this place for a considerable length of time. The blessings of a kind heavenly Father are still resting upon us, and we are grateful to Him for His saving and keeping power.

On the first Sunday in August Bro. Amos Oyer and wife were with us in our regular services at the Roanoke Church. Bro. Oyer is a returned missionary from Africa, being a worker under the mission board of the Defenseless Mennonite Church, and, with his companion, expects to again return to that needy field.

In the morning he preached an inspiring sermon on II Tim. 4:5, and that evening, at the same place, spoke to us about the needs, and of the work with which he has been connected in Africa. This was the first time that the African field was presented to us in our own church at this place, and it is interesting to note that the strongest plea of every missionary from all parts of the mission field may be expressed in these words: "Pray for us." May we realize that every privilege of hearing about the work in the whitened harvest fields, adds to our responsibility. May we faithfully pray for the work and the workers.

In His name,
Lydia Oyer.

Sept. 2, 1914.

Bainbridge, Pa.

Greetings to all Herald Readers:—Psa. 126:3: "The Lord hath done great things for us, whereof we are glad." On Aug. 9 a series of meetings conducted by Bro. John Mosemann was opened at the Wickersham school house. His Bro. David had charge of the meetings when he could not be present. Bro. D. N. Gish was also with us one evening and preached the Word. The interest and attendance were good. The word spoken was blessed with power. Sinners were admonished, saints edified, and we believe all were strengthened spiritually. The meetings closed Aug. 25. Twenty-three souls confessed Christ. May they all remain faithful, and the Lord continue to bless this part of His vineyard, is my prayer.

In His name,
Gertrude R. Kraybill.

Sept. 3, 1914.

Cherry Box, Mo.

To all Herald Readers, Greeting:—The number of us who are permitted to attend the Missouri-Iowa Conference, held at Mt. Pisgah Church, feel to say with Peter, "It is good for us to be here." The ministry is represented by six bishops, twelve ministers, and six deacons. Also a goodly number of lay members are present.

The Sunday School Conference—moderated by Daniel Kauffman and J. D. Mininger—has passed into history, having been considered under three heads as follows: The Sunday School, Young People's Work, Mission Board Program.

Each topic discussed was timely and practical and the meeting throughout—helpful, interesting, and inspiring.

Church Conference is now in session, with the brethren D. H. Bender and Andrew Shenk as moderators. A blessed feature of this work is the unity manifested in this conference body, in regard to important questions and vital problems.

May the good accomplished live on forever.

Yours for Him,
Lydia M. Heatwole.

Sept. 3, 1914.

West Liberty, Ohio
(Oak Grove congregation)

Dear Readers:—Last Sunday, Aug. 30, we were glad to have Bro. J. S. Shoemaker with us. He preached for us in the morning service and for the South Union congregation in the evening.

Preparatory service has been announced for Sept. 13, and communion service for Sept. 20.

Bro. S. E. Allgyer is now engaged in holding revival services at the Youngstown Mission.

Alma R. Warye.

Sept. 5, 1914.

Parents should know the inner life of their children from infancy up.—J. M. Kreider.

Miscellaneous

OH! STIR ME, LORD!

Stir me, oh! stir me, Lord! I care not how.
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord! till prayer is pain,
Till prayer is joy, till prayer turns into praise;
Stir me till heart and will and mind, yea, all,
Is wholly thine to use through all the days;
Stir till I learn to pray "exceedingly;"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord! Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best-beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to thee
That thou canst give thyself again through me.

Stir me, oh! stir me, Lord! for I can see
Thy glorious triumph-day begin to break;
The dawn already gilds the eastern sky.
O Church of Christ, arise! Awake! Awake!
Oh! stir us, Lord, as heralds of that day,
For night is past; our King is on his way!

—Wm A. Hunnex, in Gospel Trumpet.

SHALL I BE MISSED WHEN I AM GONE?

By Alice H. Nissley.

For the Gospel Herald.

While attending a funeral the thought expressed in the heading of this article impressed me while our ministering brethren were earnestly expounding the Word: **When I am gone what impression did I leave behind?** What was my aim, my greatest delight? Did I, as Mary of old, wholly follow the Lord or did I fear I might be counted odd by doing so? Was I a help or a hindrance to the cause of Christ? Did I earnestly contend for the faith? Was my attitude toward those who wished to instruct me in "the way everlasting," pleasing to God? Was Jesus all in all to me? Will the places that once knew me be surrounded with remembrances that are pleasant and edifying to those who pass that way? Could they recall a life, hid with Christ in God, which was a shining light? Do we consider what a help it is to our ministering brethren when they are called to preach funeral sermons of one who has lived a simple, God-fearing Christian Life?

The thought referred to at the opening of this article came still more forcibly to the writer at a funeral of a more recent date. The departed one this time was one of our aged ministers, one of whom it could truthfully be said, "He was faithful to His calling." It means much to lead such lives so when death comes it can be said of us, we were faithful to our calling. At this time it seemed a matter so weighty to me that one whom God chose to be a "watchman on the walls of Zion," that it could truthfully be said of him "that he was true to his calling."

We are much in need of one another's prayers, and who needs our prayers more than our bishops, ministers, and deacons? Do we realize the toils and the pains they have to experience because of our disobedience—their sleepless nights while we can rest our tired bodies and minds—their frequent prayers on our behalf? Do we earnestly pray that they may live the Christ-life and strive for that only? Do we stop and think what prayerless lives and indifference on our part may cost us? How sad that there are watchmen who are not true. What does God say of such? Ezek. 33:16. It depends a great deal on the flock what the life and teaching of their shepherd may be. Are we all wide awake to the welfare of the church? Are we enough concerned about the salvation of souls that we want nothing short of the pure, unadulterated Word of God taught us from pulpit or press?

Should we be silent when those, who know better, try to teach or preach Christ without the Redemption? They may deliver flowery sermons, use eloquent language, laud morality; but sad to say, that which gives comfort to the weary soul, brings relief to the burdened mind, the dearest, sweetest, name of Jesus, and what He in love has done for humanity, is left out. Sad will be the result of such teaching. II Tim. 2:19: "Nevertheless the foundation of God standeth sure, having this seal; The Lord knoweth them that are His, and, let every one that nameth the name of Christ depart from iniquity."

May we all see how we stand as individuals and as a church. Do we see these facts as they are? Why teach such poison to the rising generation? Shall the people of God not resist? What shall be the end of such teachers if they depart not from iniquity?" Rom. 14:12; Rev. 21:8. Every one must give an account of himself to God. Those who exalt themselves above the knowledge of God and teach accordingly, will fare no better than those who commit other crimes. "Unless ye repent ye shall all likewise perish." Are such teachers not blind to their own good? Do they really think their teaching will stand? What will become of people under such influences? We see how it went with the Israelites when they started on the downward road. First they did not give God His due reverence; second, true love was weakened—their way seemed just as good; third, they wanted to be like the heathen, made compromises and finally became heatthen. The same can befall us if we are not watchful and prayerful.

May we pray for our beloved church as we never did before and that God's Holy Spirit may abide with us. What pleasure do we have in doubting God's Word? Who is on the Lord's side? "What will God's verdict be of you and me when we stand before Him?

Lancaster, Pa.

HONESTY

By Mabel Groh.

For the Gospel Herald.

This is a subject of great importance and one which I fear too many of us do not measure up to as fully as we ought. We all know that it is wrong to tell an untruth, but we sometimes forget that it is possible never to tell a lie and yet be dishonest with ourselves, our fellowmen, and our God.

Honesty comes from the heart and does not only reach the tongue but the hands, feet, thoughts, and actions. Honesty implies an upright disposition, conformity to justice and correct principles, freedom from everything that is not strictly in accordance with truth and uprightness It applies to all our dealings with our fellowmen; in business, in society, and in the home, and in our relation to God. Honesty is the best policy in business. Even the agent—whose success often seems to be measured by his ability to make people believe a lie—often finds himself caught up in a way that unmasks him and he loses the confidence and trade he covets, while the honest man gains everything he loses. The merchant may put up an inferior article at the price of quality, or in many ways take more than his just dues while pretending to do an honorable business, but it will not last and when once his ways are known down goes his trade while the honest upright man who would rather struggle than use unrighteous means, gets his patrons and the increasing confidence of all who deal with him.

There is opportunity for dishonesty in every business, trade or profession and many times it seems to be the dishonest man that comes out ahead. But let us be slow to think that there is anything gained by dishonesty. How true the words of the Prophet Jeremiah that, He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Jer. 17: 4. Money that is not gotten by honorable means has always been a curse and even though some may come to their graves with millions of riches, what good will it be? Surely it is a fool who will sell his soul and eternal bliss for all the riches the world contains, if it were possible for one man to have it all. A little that a righteous man hath is better than the riches of many wicked. Psa. 37:16.

Some people who would not tell a lie under any circumstances will constantly deceive in their work, by wasting time, doing things carelessly, or leaving undone things that they think will not be noticed. The student may neglect the thorough preparation of his lessons and rather than lose his grade may copy, or in many ways take a false mark but this is all dishonesty just as much as the blackest lie and is not justifiable under any circumstances. Dishonesty even in its mildest form is like a canker that destroys the character of the one who allows it any place in his life or conduct, and nothing is surer than **God's Word, which says:** "Be sure your sin will find you out." And when once you are found to be lacking in honest principle you have lost a jewel which will be hard to gain back again.

Another place where so many, many people do not seem to realize the importance of honesty is with children. There seems to be an impression even among good people that it is all right and even necessary to tell children wrong stories about many things, to threaten with punishments or promise rewards which it is never intended to give. How sad that the tender conscience and receptive mind of the child should be so early trained to dishonesty. When will we learn that children are the beginnings of the men and women of the near future, and the only way to teach them honesty is to be strictly honest in our life and conduct before them, and in all our dealings with them.

We need to be honest with ourselves and our God. When He sends His Spirit to convict us of anything in our lives that is not in harmony with His will, we cannot afford to deceive ourselves by saying it is not so bad, and thus sear our conscience and **quench the Spirit.** If we have been tempted to do or say something which has not been honorable or just let us confess our faults. When God calls us to an active service in His vineyard we can never enjoy His blessings of peace and communion unless we face the question fairly and honestly. We may deceive others but it takes a lot of searing of conscience and quenching of the Spirit to deceive ourselves, and we cannot deceive God, some day when we stand before the judgment seat we will have to answer for our most secret lives to Him who knows us better than we know ourselves.

There is a reason, more far-reaching than personal good, for honesty. Peter says: Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Or, as the English translation reads: Let your daily life among the Gentiles be so upright, that, whenever they malign you as evildoers, they may learn as they watch, from the uprightness of your conduct, to praise God at the time when he shall visit them.

The world does not learn to know God from the Bible as much as from the lives of professing Christians, hence the importance of an upright life. In fact, Christianity and honesty are joined hand and heart and cannot be separated. God Himself is strictly honest and upright and the soul that is born into the kingdom of God partakes of the Father's nature. A profession of Christianity that is not accompanied by honesty is hypocrisy, and where can we find a greater or more subtile monster than the sneaking, slimy serpent of hypocrisy.

The missionary probably more than anyone else can testify to the power of an honest, just and upright life in winning souls to God. A community or a nation may be bitterly opposed to Christianity, but let some earnest upright Christians live it among them and in time they will be friends instead of enemies.

William Penn, the founder of Pennsylvania, proved beyond dispute that even the savage North American Indian can be won, and become the truest of friends when treated with justice and open-hearted honesty. While the Indians were a terror to the early settlers, Penn and his friends never suffered the loss of a single article at their hands.

"Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Preston, Ont.

DUTY BY DEPUTY

Sel. by S. F. Coffman.

Corporations have neither bodies to be kicked nor souls to be saved. Yet they increase. You find signs of them at every corner of the city. Life appears to be one long committee, a board of management and a secretary are available, and the personal element is hidden away.

We have long suffered under corporate Christianity. The history is long and painful, and the end is not yet. It would seem that organized methods of work are necessary in our complex civilization. Great buildings, great combinations, whispering galleries, backstair influences: these are liable to make a man stand aghast.

Paul evangelized the half of Europe, costing no more money than is raised at the present time at a sale of work. How freely he moved in light marching, how careful not to be chargeable, working with his own hands, and could say to his lasting glory: "No man shall stop me in this boasting, as the truth of Christ is in me." With what simple equipment did the Master send out His messengers. The younger members of this generation may live to see a great fire of ecclesiastical furniture, and out of the ashes a purer evangel arise with an unpaid ministry.

The philosophers of the present day have a great tendency to annul individuality; this would be the greatest misfortune that could happen to us, for humanity has no heart and can never be reached but by the individual. Christianity is only strong by the spontaniety which is essential to it. It is to rule only by influencing and under the form of liberty. It is not a system external to us, it is a life within us.

Every good man or woman is a rebuke to all who walk without due care. The man may not be a preacher; it is not the office which confers the grace, but the grace that makes the man. And the man must be superior to the common run of men; moreover he must be free. He must not accept gifts or be under obligation, else his power of rebuke is gone.

Do you think John the Baptist partook of an oyster supper with champagne with Herod the night before he looked him in the face and said: "It is not lawful for thee to have thy brother Philip's wife?" Here is the beauty and glory of Christ's poor servants; they have the special gift of censure to the wrongdoer by reason of the power of a pure life. Take a note of this, ye men in office. One of the most painful spots in the character of Luther was that he accepted the patronage of a dissolute prince, and hereby lost his power of rebuke.

God's promise to His people is: "I will rebuke the devourer for your sakes."

FAITHFULNESS IN LITTLE THINGS

By Rebecca Shenk.

For the Gospel Herald.

Behold, I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name. —Rev. 3:8.

These words were given by inspiration of God, the one who is the Creator, and knows the value of little things and the strength of being faithful in the same. We believe that the DOOR is open today as well as at the time that this was written, and the invitation goes out to **all,** who are not ashamed to confess Christ before men and who will be true to the inspired Word, and faithful in the little things, to enter and work.

The trouble lies not in the matter of finding work so much as entering the door; for when once in, it will be found that there is work on every side, and many are the **little things** to be done.

The cry of today is not so much for educated workers (although we do not condemn the right kind of education) as for workers who will be faithful in the minor things as they come along.

We think of an instance where an individual well educated volunteered to go to a mission station as a worker, but when she arrived it was found that she was above doing the little things, and she of course was dismissed. Another worker who was faithful in little things took her place and the work went on. The great majority of people who are dealt with in our missions are of the lower class, and it is necessary for the worker to have the spirit which Paul expressed when he said, "To the weak became I as weak, that I might gain the weak; I am made all things to all men that I might by all means save some." The question then comes to each one of us as individuals, Do I possess this spirit? If so, there is nothing so insignificant, even to the giving of a cup of cold water, that will pass our notice, and why should we be ashamed in the doing of little things? or why should we not be faithful in little things, when God Himself thought it not too small a matter to recognize you and me and make us His own, He thinks it not too small a matter to number the hairs of our heads or to note the sparrows fall and to consider the flowers of the field.

There seems to be a natural inclination in man to want to be and do the big things, as shown in the little child. Its ambition is to be big and do big things, before even capable of doing the little things, and we find it just as much so in the lives of some grown people; but we all know that there must first be a knowledge of little things and how to do them, before anything worth while can be accomplished in life. It is after all not the seemingly great things that count for most.

Life is made up of little things, and it is being faithful in the little things that makes life worth the living, both for ourselves and those about us.

Too often we go along in our daily walk so shut up in ourselves that we miss many opportunities of doing some every day service for the Master. How many lives we could brighten by some little act of kindness. Some one has said,

"A warm hand-clasp, just one,
May mean the warmth and glory of the sun."

And there are a thousand and one other little ways if when done with a heart filled with the love of God will mean much.

A testmony for the Lord, a song, a prayer, just a look, a smile, a kind word spoken, encouragement given when needed, the unwritten letter if answered may serve to cheer and bless some life. Do we think these little things? Then let us be faithful in the same. It has been said and proven that little is much when God is in it. The poor widow, as she gave her little mite to the cause of the Lord, brought forth the utterance, "She hath cast in more than they all."

We are often tempted to think that our effort in the Christian life does not count for anything. It seems so small, so little. But we are glad that the reward is not withheld and even though we may not realize the true value of little things and the good accomplished through them here in this life, we believe that some day we shall know, and understand.

"And he said unto him, Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." May we be faithful in the little things.

Hubbard, Oreg.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Tim. 1:12.

Now if we be dead with Christ, we believe that we shall also live with him.—Rom. 6:8.

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:26.

INVOKING THE POWER OF THE LAW

Reference is made, in the "Christian Advocate," to a recent decision of the Supreme Court of the State of Washington, relative to the legal claims of a pastor against a church for his salary. A Congregational pastor having united with the Methodist Episcopal Church, was appointel by a district superintendent as pastor of a charge. Part of his salary was duly paid, but owing to the falure of the fruit crop, the remainder could not be collected. The case was carried by the pastor into the court at Spokane, where a decision was rendered against the church, the verdict being that the organization render full payment, including all costs. The bishop then carried the case to the Supreme Court of the State, on the ground that the decision of the lower court was clearly subsersive of the government and constitutional rights of the Methodist Episcopal Church in the United States. The higher court promptly reversed the decision of the lower tribunal and sustained every contention of the church. From the viewpoint of the unbiased observer, who looks at the matter according to the ethical standards suggested by the apostle Paul, "there seems to be utterly a fault" among all parties in the controversy. It is clear, according to divine precept, that church members should "not go to law before the unbelievers," and least of all under the circumstances above referred to. —Gospel Messenger.

THE SUNDAY SCHOOL AND ITS DEPARTMENTS

By A. H. Leaman.

For the Gospel Herald.

III. Juniors

The Junior department of our Sunday school is the link that binds our school together. Below this grade are the beginners and primaries and above it are the seniors and the Bible class or adults. This organization is strained in this department. If we are successful in bridging this point, we may be well assured we have gained the Land of Canaan in the life of many a boy or girl.

1. Age. This department should be made up of boys and girls from nine to twelve years of age. There are many good psychological and pedogogical reasons for making the age limit from nine to twelve. At about nine years the average child finds pleasure in reading. The mind develops readily and new thoughts open in various channels. These channels must be directed for God, and at

twelve the child is on the eve of the adolescence period.

2. **Organization.** In large schools there should be a Junior Superintendent with a number of teachers adapted for this work. The child must be understood and dealt with in the spirit of patience. At this age children are very restless and are ready to do heroic things and present daring propositions. A Junior Department is disciplined when the right thing is done in the right way at the right time by the right person.

3. **The age of forming habits.** Habit is a cable. We weave a thread of it each day and at last we can not break it. We all recognize the truth of this statement from the standpoint of experience as well as observation. R. N. Roark in his book makes the following statement that is worth quoting: "Back of the school stands the greatest factor in forming habits, the home. The things a child learns to do first, the way he learns of doing them; the words he learns to speak first, and the ways in which he learns to speak them; the intellectual and moral surroundings of his first six years—these tend to become fixed in his consciousness; and to remove them is often more than the most helpful teacher can do, after the child comes under his care. The unseen, nerve paths for impressions and impulses seem harder to change than the courses of rivers. Hundreds of cultured men and women whose early surroundings were not helpful in the formation of correct habits are forced to be constantly on guard against lapses of pronunciation or syntax or some of the many conventions of polite society. No matter how thoroughly one may think he has put early provincialisms out of his vocabulary, he will almost certainly revert to their use when he is excited and consciousness is off guard. These are illustrations, merely, of an important and deep lying fact whose value to the teacher is evident. In the school the child must form as many right habits as possible and reform such as may stand in the way of his progress.

"But the teacher can do much and should spare no wise effort to drill his pupils into habits of cleanliness, neatness, orderliness, punctuality, courtesy, quickness, accuracy, obedience and variety. It is better to send forth a pupil with these than to fill him with knowledge and have him lacking in right tendencies."

The teacher of the Junior pupils should realize the responsibility resting upon her concerning the habits that her pupils already formed. Good habits should be encouraged and bad ones should be corrected. Forbush says, 'Boyhood is the time for forming habits, and the era of conscience building. Politeness, moral conduct, and even religious observance may now be made so much a matter of course that they will never afterwards seem foreign. The possibilities for wise parenthood to preempt the young soul for goodness are incalculable.

"The habits formed in this period are strongly determinative of the future, tend towards righteousness or wrong. An implacable and uneraseable register is being made. Boy ideals are immediate. They must twine around some standard. The encouragement and direction of these ideals into orderly and definite channels is a matter of infinite importance."

4. **A fruitful age for the Church.** Sunday school records show that many come into the church at this age. The child feels the impressions of sin strong and deep and is ready to accept an invitation to come to Christ if properly presented. A wise minister will be ever ready to cooperate in this department of the Sunday school, because here is where a great source of budding spirituality may be trained for power and useful activities of the church.

A pastor of a village church was visiting a substantial merchant in a great city. The merchant as a young man had left the village in which his visitor was located. He talked of his boyhood days there, of the Sunday school and the church. Then he spoke of his present position in the church and of his work for Christ. Among other things he said, "I have a grudge against the old church." "Why?" inquired the pastor. "Because when I was a boy often I applied for admission to the church and the church rejected me. I really believe that I was as much of a Christian then as now." The teacher of the Junior department has the privilege of trying to lead her pupils to Christ.

5. **Losing ground in the Sunday school. The** Junior age is a time when boys and girls leave the school. Especially is this true in the cities and where the restraint at home is thrown off at an early period. The boy at this age is full of the gang instinct. The gang spirit is the term which is used to cover that phase of development which is marked by the desire for society of boys the same age. This is a God-given instinct and furnishes one of the underlying principles for a strong character and for good society. Every Junior teacher must warn and endeavor to form society that will be elevating.

This problem of holding the Juniors has been unsolved by our city missionaries, although we are working hard at it. When we have this problem solved we will feel as though we have the hardest problem of city missions solved.

Superintendents, pastors and teachers, pay attention to your Juniors and you will reap a harvest that will be an abundant harvest, and your reward shall be a crown studded with bright jewels and glittering gems dug from the deep mines of God's grace.

Chicago, Ill.

SELFLESSNESS

John Wesley wrote once:: "I have only four silver teaspoons, two here and two in London; and I do not intend to buy any more while there are so many poor wanting bread." How many needless things Christian people buy, protesting all the while that they have "so many calls upon their charity!" We shall have to learn that the giving away of surplus, unwanted money is not real charity. We must give what costs us something if we are to give in Christ's way. When thus we learn to look at the crying needs at home and abroad, there will be the spirit that yearns to help rather than the spirit that grudges the giving up of any luxury. What eyes Jesus had for the poor and needy! They were always visible to Him in the crowd. While there are so many wanting the bread of life, dare Christians spend on unnecessary luxuries?—Ev. Mes.

TRUE LIBERTY

By R. J. Heatwole.

(Synopsis of toast speeches of the English, French, and American Ambassadors at a diplomatic function, given to their honor, after the Revolutionary War, selected and arranged as follows from prose to poetry by R. J. H.)

England: "The sun so luminous, how great, how grand,
So is England, to every land."

France: "As the beautiful, large, full moon,
First, ere the glittering sun at noon."

America: "Last, not least," Benjamin Franklin exclaims,
"Washington, America's Joshua portrayed,
Commanding the sun and the moon to stand still, obeyed."

But what of liberty and Gospel light,
If we refuse to walk by faith instead of sight;
Faith in His blood, gains the victory given,
To every pilgrim bound for heaven.
Soldiers of the cross, all have released,
Once in the presence of the Prince of Peace;
Farewell, vain world, or war and strife,
To enjoy the everlasting life.

Windom, Kans.

CHRISTIAN UNITY

The question often arises, "What is Christian unity?" There is much so called "Christian unity," and in many places and times where their doctrine, faith and life does not agree with the Word of God.

In the beginning God created angels who were in unity with Him, meaning, they did as God, because they were of Him, by Him, and taught by Him; and therefore those that remained in Him, or humble, did those things that God wished them to do, and one angel's work did not disagree with another's or God's work.

This was the unity in heaven, and disunity could not remain there; for God is not a God of confusion but of peace.

Then God said, "Let us make man in our image, after our likeness" (Gen. 1:26).

So God created man in His own image (Gen. 1:27) or in unity with Himself and the assembly of angels in heaven, or the church in heaven, and as long as man remained faithful this unity existed, but when man sinned he lost this unity and feared God, for God's wrath was kindled against him and He drove him from His presence.

But God had compassion upon His creatures and promised the Christ that all that would repent of their sins, call upon God in their distress and believe in the promised Christ could again be re-established into this unity and God would be their Father and they would be His children. And all those who would not accept this promise never were accepted of God, and are forever barred from the face of the Lord.

But many again by faith, were renewed into this lost unity with God, such as Abel, Enoch, Noah, Abraham, Moses, and still many others of whom the Bible bears witness, which were all united in one with God and His Church or assembly of angels in heaven.

Then when this promised Christ came the real establisher of all things, He taught Christian unity by faith in Him; and all those who accepted Christ as their Savior, the only Son of God were united in one with Him (or God) for Christ was His Son and Lord, and brought the message of God to man. For Christ prayed to His Father that all those that would believe in Him might be one as Christ and the Father were one.

Now Christ bore witness of the Father and could not speak, or say otherwise than He was taught of the Father. And so are all those who are united in one with Him, speaking those things which they are taught of Him.

But some one may say, "This can never be that all Christians will believe the same thing, have the same doctrine and understand the Scriptures alike." Then come, let us reason together, how may or is this unity brought about? And how is it that we say, it must be so? In the first place, he that is born of God must be united with Him of whom he is born, and Christ said of Nicodemus, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Nicodemus did not understand this but Christ said, "That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit." And everyone that is born of the Spirit is likened to the wind that bloweth where it listeth, as Christ said; because we do not understand its workings.

And again, "No man can come to me except the Father, who has sent me, draw him." Therefore if the Father draw us and we believe in Christ, we have the promise that we will receive the Holy Spirit which "will lead us into all truth."

Now we have repented and have been born of the same God, the same God has washed away our sins, when we are filled with the same spirit and we depend upon the same Spirit to lead us into the Truth; and Christ says, "He shall not speak of Himself, but whatsoever he shall hear that shall he speak and he shall receive of Christ and shall shew it unto us. Jno. 16:13, 14.

Dear reader, how can we then deny the unity taught in God's Word, the Bible.

Christ and His apostles were not divided but taught the same things. The Church is the bride of Christ and heard and knew His voice which we know and see by her purity of doctrine and life.

Christ said, "I am the good shepherd and know my sheep and am known of mine, and other sheep I have which are not of this fold, them also I must bring and they shall hear my voice: and there shall be one fold and one shepherd. Jno. 10:4-16.

Paul said, "Now I beseech you brethren mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17). Again he says, "I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:15).

Now who denies unity in doctrine and faith speaks against the Holy Spirit, against Christ and His apostles? Many in these last days claim Christian unity, but in the same church one believes in one thing and another in another thing and another in another thing: such as one believes in infant baptism; and another in baptism on faith; another in immersion; and another in sprinkling. One believes in going to war and revenging himself; another does not believe war to be right; and many similar differences do we find in the same church under cover of Christian unity. Some will say, "That all the churches aim at the same point and therefore are all children of God."

But why build so many church houses and hire so many preachers with only a small congregation at each place, and where they all could easily gather at one place, and would not cost so much and be more convenient. Does this show Christian unity in the Spirit, when they strive to get one another's members and even at times are bitter toward each other?

Let us compare this with the Bible, take the prophets who lived at different ages and wrote at different times, yet prophesied the same thing and all agreed and did not conflict one another. See the harmony of the four gospels, and the epistles of different apostles, written at different times on the same subjects, and how gloriously they all harmonize; and why? Because they were written through the promptings of the Holy Spirit and He taught them all the same things.

Neither do we read that there were different churches of God, having different doctrines at the apostles' times, but all the churches of Christ labored together in one faith and doctrine; and those that caused divisions and divided themselves from the established churches were to be expelled from the church and avoided. Rom. 16:17.

So in conclusion, these divisions are not the workings of Christ, but anti-Christ, who is trying to deceive all he can and to whom many give ear. But dear reader, let us prove ourselves whether we have the unity of the Spirit, and ask God for wisdom, "who giveth liberally and upbraideth not," so that we may not be found wanting at the judgment day; and let us search the Scriptures for they testify of these things.

Hoping God's blessing may rest upon this writing is my wish and prayer.—Frank H. Wenger, in "Messenger of Truth."

And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever.—Isa. 32:17.

Obituary

Lehman.—Sister Elizabeth Lehman who until 2 years ago resided in Scotland, Pa., died at the home of Sisters Mary and Elizabeth Rife on Park Avenue, Chambersburg, Pa., Aug. 26, 1914; of the infirmities of old age; aged 84 y. 4 m. She is survived by one brother, Samuel B., of Fayetteville. The deceased was of a quiet and agreeable disposition and lived a consistent Christian life, and was identified with the Mennonite Church for many years. Services at the Chambersburg Church conducted by the brethren Jos. E. Lehman and W. W. Hege from I Cor. 13:12.

Bechtel.—Bro. Jacob S. Bechtel was born in Bloomingdale, Ont., July 2, 1914; aged 74 y. 4 m. 19 d. On Feb. 28, 1865, he was married to Salome (Roos) Devitt. This union was blessed with 8 children, 2 dying in infancy, leaving to mourn their loss a wife, 5 daughters, and 1 son. He had been ailing for about 2 years with cancer of the stomach. All his life was spent without God and no hope for the future until about 2 months before the death summons came he desired a minister to visit him, being deeply concerned about his soul's salvation. About two weeks later he sent for a bishop and wanted to be baptized and received into the church, which was done.

He mourned his misspent life, but rejoiced in the saving power in the blood of Jesus. Funeral services were held July 4 at the home by Noah Hunsberger and at the Berlin Church by Jonas Snider in German, and by Pastor Burns of the Evangelical Church, Waterloo, in English.

Yoder.—David D. Yoder was born Oct. 25, 1837; died Aug. 27, 1914; aged 76 y. 10 m. 2 d. David D. Yoder was the last surviver of the family of Daniel and Catharine (Kaufman) Yoder; was born on Westmont (near Johnstown, Pa.) and on Oct. 9, 1859, united with the Amish Church. On Dec. 1, 1867, he was united in marriage with Maria Shetler. Two years later, they with his parents moved to Rachel's Mill, near Geistown, Pa., where the parents died and are buried. On Nov. 14, 1875, he was appointed deacon in the A. M. Church, serving his Church and office faithfully to the end. March 30, 1905, Bro. Yoder and family moved to Somerset Co., Pa., near Davidsville, where he died. Sept. 11, 1906, Mrs. Yoder died. Both are buried in the Shetler Cemetery. To this union were born 3 children, 2 of whom died in infancy. One daughter, Mary (Mrs. E. J. Varns) and husband are the only survivors to mourn his departure. He continued faithful to the end in the high tribute voiced by all who knew him.

Funeral services were conducted on the 29th at the Kaufman M. H. near Davidsville by Bros. W. C. Hershberger and L. A. Blough from Matt. 10:22, "But he that endureth to the end shall be saved."

Hartzler.—Allie Hartzler was born March 22, 1868, in Noble Co., Ind.; died Aug. 12, 1914; aged 46 y. 4 m. 20 d. She was the oldest daughter of Noah and Lydia Lantz who preceded her to the spirit world. On Dec. 23, 1890, she was united in marriage to Enos Hartzler and has since lived at her late residence near Topeka, Ind. Her 23 years of wedded life have been years of happiness brought about by her sweet disposition and her husband's continued readiness to minister to her needs.

She has been a sufferer from lung trouble for 6 years, and during this time she was very patient, never complaining—patient in tribulation, fervent in spirit, serving the Lord." With Paul she could say, 'I have fought a good fight," fighting for life to mother the two sons, Dana and Leland, entrusted to them. "I have kept the faith," she became a Christian early in life and has ever since lived a consistent Christian life in the Mennonite Church. "Henceforth there is laid up for me a crown of life." In her last sickness she expressed herself as being ready to depart this life. She leaves to mourn her departure a husband, 2 sons, 3 sisters and 1 brother. Funeral services at the Maple Grove Church, Topeka, Ind., conducted by D. D. Miller.

Yoder.—Terace (Stutzman) Yoder was born in Holmes Co., O., Aug. 1, 1856; died at her home in Oscoda Co., Mich., Aug. 21, 1914; aged 58 y. 20 d. On Jan. 20, 1878, she was married to Noah C. Yoder. To this union were born 11 children. Two preceded her to the spirit world. She leaves to mourn her departure a bereaved husband, 5 sons, 4 daughters, 27 grandchildren, an aged father, 2 brothers, and 4 sisters. She accepted Christ as her Savior in her girlhood and was a faithful member of the Mennonite Church for about 40 years, but was unable to attend meetings for nearly 4 years. She was afflicted with dropsy and creeping paraylsis and was a constant sufferer for three years. During all her suffering, which was very severe at times, she never complained of her lot but bore it all patiently. She said she would rather go home and be at rest but she wanted to wait till God thought it best. She was a kind, loving wife and mother and we mourn because of her absence. But it makes heaven dearer to us to know that another loved one is there waiting for us to come.

Funeral services were conducted at the Fairview Church by Pre. N. Z. Yoder. She was laid to rest in the Fairview Cemetery.

Troyer.—Mary Troyer was born in Holmes Co., O., June 4, 1833; died at the home of her brother, J. Y. Troyer, 4 miles north of West Liberty, O., Aug. 21, 1914; aged 81 y. 2 m. 17 d.

When a child she came with her parents to Wayne Co., O., and in 1878, with her mother and other relatives moved to Logan Co., O. She cared for her mother in her declining years, and was in turn tenderly cared for in the home of her brother during her last illness which began in March of the present year.

She united with the Amish Mennonite Church at the age of 17 years, in which communion she remained faithful to the end.

When an affection of the heart apprised her that her earthly course was nearly run, she arranged her temporal affairs and then calmly and patiently awaited God's time. She expressed herself as being ready and having a desire to depart, and requested her loved ones to meet her in heaven. Besides many other relatives and friends there remains of the immediate family one brother, J. Y. Troyer of Liberty township, and one sister, Mrs. Mattie Kauffman, of West Liberty, to mourn her departure.

The funeral services were held at the South Union Church, Aug. 23, at 1:30, conducated by A. I. Yoder and J. B. Hartzler. Interment was made in South Union Cemetery.

Musselman.—Amasa, son of Geo. L. and Hannah (Good) Musselman of Waterloo, Ont., was born Jan. 21, 1857; died Aug. 23, 1914; aged 17 y. 7 m. 2 d. On the morning of his death he arose apparently in his usual health, and was helping at the morning work, getting things ready to go to Sunday school and church services, when he was suddenly stricken down with paralysis of the brain. He was the oldest child in the family, and was a great help to his parents, taking an active interest in their work and was always very obedient and industrious. Though morally a very good child, he felt the need of a Savior, and during the meetings held last November by Bro. Amos Geigley, he confessed Christ and joined the Church, and lived an exemplary life to the end. He attended all the services regularly and always listened intently to what was being taught, and when requested to do something in the Y. P. B. Meetings he did the work assigned to him in a meek and quiet way. He will be greatly missed in the services by the minister, Sunday school workers, and his young associates, but most of all will he be missed by his parents and aged grandparents and 2 brothers and 2 sisters. Though we all feel the loss of one we dearly loved, we are comforting ourselves with the thought that Jesus loved him more and has taken him to Himself to be forever free from the dangers and cares of earth. Services and burial at Martin's M. H. near Waterloo, Ont., on Wednesday, the 26th, by the brethren, E. S. Bauman, and Abr. Gingerich. This is the third sudden death in this community within a few months; one an aged pilgrim, one in middle life, and this young brother. Surely the Lord is calling to all to prepare for heaven before we pass into an endless eternity, where no preparation can be made.

Gingerich.—Catherine Nafziger was born Dec. 1, 1835; died May 27, 1914; aged 78 y. 5 m. 27 d. The deceased was born in Lorraine, German Empire, Europe, and when two years old came to this country with her parents, arriving at Pekin, Ill., on Dec. 16, 1837, and for a short time lived in Woodford County, after which they moved into Tazewell county and lived in this vicinity ever since. She joined the Mennonite Church at the age of 14 years and was a faithful membef in this Church until her death. She was united in marriage with Peter Gingerich on Feb. 8, 1859. Her husband preceded her in death on Dec. 31, 1898. Bro. Gingerich was for many years a minister in the A. M. Church near Metamora, Ill.

She leaves to mourn her loss 2 adopted children, viz., Mrs. Peter Camp of Washington, Ill., and Mrs. Chris Camp of Metamora, Ill., 3 grandchildren, Alvin, Elma, and Malinda Camp, also 3 sisters and 2 brothers. Barabra Risser and Elizabeth Engel of Washington, Ill., Phoebe Kinsinger of Eureka, Ill., and John and Joseph Nafziger of Washington, Ill.

Three sisters and one brother preceded her in death, one sister died in infancy.

The deceased was known and respected by a large circle of friends.

Funeral services were held at the Union Church near Washington, Ill., May 29. Interment in adjoining cemetery.

Perfect assurance—all is at rest!
I in my Savior am happy and blest,
Watching and waiting, looking above,
Filled with His goodness, lost in His love! —Fanny J. Crosby.

Items and Comments

President Wilson has announced, or permitted to be announced, his candidacy for the office of president for another term.

It has been suggested that the United States head a movement of the neutral powers to ask the Germans to spare the many valuable and historical buildings in and about Paris in the event of the siege of that city.

The latest news from Europe report that the Germans are gradually surrounding Paris, thus cutting the line of communication of the allies and placing the city in a state of siege. The French are fully prepared for a siege and expect nothing less. The Kaiser is reported to be directing an attack on Nancy, France, in person. A fairly well grounded report says that the Germans have lost in killed 62,000 men. The British loss in killed and wounded is reported to be 15,151.

Turkey is threatening to join the Germans against the allies. In case she does so, it is probable that Christians will be in great danger throughout the Ottoman Empire and the United States has been asked to safeguard the interests of Russian, British, and French subjects in Turkey. All Germans and Austrian consular agents have been asked by Great Britain to leave Egypt owing to the report that they are helping a pro-German propoganda in the country of the Nile.

The editor of the Philadelphia North American, in a strong open letter to the President, urges that an earnest effort be made at once by the United States government to induce the warring nations to submit their differences to arbitration. Many reasons are shown why this could be done better now than later. It is further suggested that as a final resort this country might be able to enforce attention to its suggestions by forbidding commerce with any of the warring nations until the armistice suggested should become effective. It is to be hoped that in some way or other the mad slaughter in Europe may be stopped.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the East Holbrook Church near La Junta, Colo., as follows:

Sept. 30, Meeting of officials to arrange conference work. Mission Board Meeting.

Oct. 1 & 2, Church Conference.

Oct. 3 & 4, Sunday School Conference.

Visitors from Kansas, Oklahoma, and points east should seek to get on Santa Fe Train No. 7 on Main line due to arrive at Holly, Colo., at 4:35 A. M. Leave Holly at 6 A. M. on the morning of Sept. 30 and arrive at Buchtel at 10:30 A. M. If sufficient tickets are sold a special car will be attached to Train No. 7 at Newton, Kans., leaving Newton at 8:30 P. M. on Sept. 29. This special car to be attached to Holly-Swink branch train, stopping at Buchtel, Colo., which is but a few rods from the church.

In order to make the above arrangements possible, all persons going on the above route, should notify the secretary soon, so that he will receive letter by Sept. 25.

The R. R. fare from Newton, Kans., to Buchtel, Colo., is $8.56, making a round trip fare of $17.12 from Newton and return.

Visitors going to La Junta should notify Bro. T. C. Kauffman, La Junta, Colo., R. R. No. 2, of their coming.

A cordial invitation is extended to all to attend.

Come praying that the Lord may bless us abundantly and use us in His work.

L. O. King, Secy.,
Peabody, Kans.

Lancaster Conference

Because of the rebuilding of the Mellinger meeting house, and which will not be in readiness for the Fall session of the Lancaster Conference, that body will meet in the Chestnut Street Meeting House, Lancaster, Pa., on Friday, Oct. 2, 1914. All welcome.

BOOK REVIEW

Geil History

By Joseph H. Wenger.

A history of the descendants of J. Conrad Geil, who emigrated from Wurttenberg, Germany, to America in 1754. The book contains a complete family register of the Geil family, giving biography of many of them, and will be of interest to thousands of descendants bearing the family names of Beery, Brunk, Brenneman, Burkholder, Driver, Geil, Good, Hartman. Heatwole, Miller, Rhodes, Shank, Showalter, Swartz, Wampler, Wenger, and other well known families related to the Geils.

The book is handsomely bound in cloth and contains 275 pages. Price, $1.40. Address all orders to the author, Joseph H. Wenger, South English, Ia., or to David S. Geil, South English, Ia.

CHRISTIAN MONITOR

New subscribers can secure the Christian Monitor the rest of this year, including several of the back numbers, and all of next year for 75 cents. This paper should be in every home. Send for sample copy. Subscribe now. Address all subscriptions to

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ——— ———, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

In the defense and confirmation of the Gospel — How beautiful are the feet of them that preach the Gospel of Peace

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 17, 1914 (Gospel Witness Established 1905) No. 25

EDITORIAL

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

The return of longer evenings is an invitation to spend more time in Bible reading and direct Christian work. Satan also suggests this as an appropriate time for parties, pleasure trips, and carousals into the small hours of the night.

One of the hardest things for people to rememer is that our time, talents, possessions, services, all belong to the Lord. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Keep this purpose clear in your mind, and your life presents one continuous record of shining for the Master.

In closing his report, given in this issue, Bro. T. E. Moyer, Supt. of the Mennonite Home, Lancaster, Pa., makes an appeal for help that should receive a ready response. The Orphans' Home of West Liberty, Ohio, and the La Junta Sanitarium are also in need of workers. Let us not forget, as we pray for these institutions, that God may wish us to answer our own prayers in person.—R.

"Safety first" is a good motto for this material world. **God first** is a still better one for those who would be absolutely safe in the highest sense of the word. To this agrees the testimony of our Savior: "Seek ye first the kingdom of God and his righteousness, and all these things . . . ." They who put God and His Word first in all things need not fear that His promise, "I will never leave thee nor forsake thee," will ever be broken. "Safety first," in its highest sense, means safety in the great Pavilion.

The four things most prominent in the question of fashionable attire are commercialism, love of the world, lust, and vanity. The first is kept up by merchants and others who reap rich financial harvests because of the frequent changes in style. People continue to be dupes of this folly because they love to be "like other people." The third is a part of the trade of those whose virtue is inferior to that of many of their dupes. The fourth is a common ailment of man. Christian people may get rid of their slavery under the galling yoke of Fashion by bidding farewell to the dominion of the world and yielding perfect obedience to the scriptural admonitions concerning separation, modesty, simplicity, and loyalty to God and the Church.

Nonresistance.—It is encouraging to note the almost universal condemnation of the present war in Europe. Even in Europe the nations are condemning the war; but they excuse themselves for the part they take in this wholesale murder, invariably laying the blame on "the other side." But it is one thing to declare for peace and quite another thing to maintain it under trying and provoking circumstances. Christ's instructions are, "Resist not evil." "My kingdom is not of this world," He declares, "if my kingdom were of this world, then would my servants fight." To this agrees the testimony of Paul who says, "The weapons of our warfare are not carnal." Nonresistance furnishes the only guarantee for real peace. The peace program which leaves a loop-hole for fighting under provoking circumstances has a fatal weakness which high-sounding resolutions can not strengthen. When men and nations come to the point that they would rather suffer violence than to inflict violence on others, would rather die than to cause others to die, we may expect real, lasting peace—not before.

A Holy War.—Again the cry of "holy war" is heard. It is proposed to inflame the passions of the Moslem world against Christians and turn the hordes of Mohammedans loose upon the Christian nations. Such a thing is possible, but scarcely probable. Materialism has a stronger hold upon the masses than has religion. Money, ease, power, glory—these have a far greater attraction for the man of the world than anything connected with affairs celestial. This is abundantly shown in the present lineup in Europe, where Catholic, Protestant, Mohammedan, Socialist, infidel, Buddhist, etc., are arrayed in murderous madness against those of like faiths or superstitions.

But even if it were possible to line up one class of religionists against another class or sect, it would still be the very opposite of "a holy war." All carnal warfare is more Satanic than holy. A conflict between the Crescent and the Cross would have no relation whatever with the cross of Jesus Christ, for Christ positively forbids war under any circumstances.

There is a holy war, however, in which all Christian people should enlist. It is a war which seeks, not to kill the body, but to drive Satan out of the unregenerate heart; a war of righteousness against sin; a war of conquest in which the souls of men are to be rescued from the thralldom of sin. Such a war is the very opposite of carnal warfare; for since the latter is a war unto death, this is a war unto life. "The weapons of our warfare are not carnal, but mighty through God."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ADIEU TO THE WORLD

"Proud world, my soul to you has said adieu;
There is no room within my heart for you.
Your charms may gratify some other mind,
But all my spirit seeks, in God I find.
I answered not, proud world, unto thy beck or call,
My heart is fixed—to me my God is all."

Proud world, I once was with thee and enjoyed
Thy pleasures gay—by thee I was employed.
I loved thee well because my soul was dead in sin;
But now, thank God! my Jesus reigns within.
E'en though dark trials come and danger may befall,
My heart is fixed—to me my God is all.

I only pray that those whom thou hast bound,
May seek and find this Savior I have found.
And may they leave thee, too, as I have done,
And win this vict'ry grand that I have won;
For through God's grace I know I'll never fall,
Because my heart is fixed—to me my God is all.

I know that thou dost love the youthful heart,
And promise that to them thou wilt impart
Thy highest honors, wealth, and worldly fame,
If they will but reject the Savior's name;
But after me thou needst not run nor call,
Because my heart is fixed—to me my God is all.

For now I've tasted of the Savior's love,
And have the hope and promise of a home above,
Within that city bright with streets of gold,
Of which 'tis said the half has ne'er been told.
And these shall be my words when to my sleep I fall;
My heart is fixed—to me my God is all.

—Selected.

The royal diamonds of England cost much, but they are not for sale. The merchantman who found the pearl of great price sold all he had that he might buy it, but it was never on the market again; he would not sell it. So with truth. The Christian, especially the preacher, should be willing to pay any price for it, but it should not be for sale.—A. C. Dixon.

THE BIBLE AND WAR

"The Light Blind Europe Needs"

I comply with the urgent request of a friend publicly to express my views regarding the great European conflict in which so many nations are participants. We should bear in mind that there cannot be permanent success on the part of either nations or individuals unless the purpose constantly is to do what is right and just. Permanency of a nation cannot be assured any more than that of structures unless they are built upon an adequate foundation.

Ever since the world began nations have been rising and falling, and so have individuals. And yet the world goes on largely refusing to profit by past experience and making greed and ambition a controlling influence in individual and national life. Every one, surely, who reasons and studies history must discover that man who is described as being "fearfully and wonderfully made" has been created for a purpose, and if this purpose is disregarded his life cannot be successful or satisfactory.

May we not assert that no nation has failed to realize that this wonderful world of ours points inevitably to a Creator higher than ourselves, whose approval and favor must necessarily be sought and secured. The mere fact of death and the uncertainty of life prove our dependence upon this higher Being and our need of enlightenment concerning His will.

Have we been thus enlightened? A large part of the world believes that we have and that our knowledge has come through a book called the Bible, which claims to reveal the Being who is responsible for every form of life and for the existence of man composed of spirit, soul and body. Practically all the nations of Europe and North and South America and a large number of individuals in other countries of the world recognize the Bible as presenting the truth concerning God. Assuming then as fact that the true God is known and His will communicated surely our lives should conform to what He requires.

In Genesis we are told that "in the beginning God created the heaven and the earth." During a period of six days He created all things animate and inanimate, including Adam and Eve, who were made in His own image and of whom a life of obedience and service was required. We are also taught that God revealed to Moses on Mount Sinai the Ten Commandments, which include: "Thou shalt have no other gods before me; thou shalt not make unto thee any graven image, ... for I, the Lord, am a jealous God; thou shalt not take the name of the Lord thy God in vain; thou shalt not kill; thou shalt not steal; thou shalt not covet . . . . anything that is thy neighbor's." Solomon gave this summary of truth in the Book of Ecclesiastes: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil," and in Proverbs he said: "Righteousness exalteth a nation; but sin is a reproach to any people."

The Bible consists of two parts, of which the second is called the New Testament, which contains the teachings of Jesus Christ and His disciples. God is declared by Christ to be our Father and He gave a form of prayer which is called the Lord's Prayer, which includes the petition: "Thy will be done on earth as it is in heaven." Christ came as a great teacher, and when asked: "What is the great commandment of the law?" replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy strength and with all thy mind, and thy neighbor as thyself." He also declared it is the duty of every human being to "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." The Apostle James' teaching regarding war in his epistle is as follows: "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." To obey God, therefore, is wisdom and not weakness.

At this point a very proper question occurs, which cannot be evaded: Is or is not the war, which is being carried on by the nations or Europe, proof that they consider themselves nationally independent of God and can afford to disregard Him in their actions? If their belief in Bible teaching is sincere and not a mere pretense and sham, ought not the first question for every one to be: What is God's will? Will national effort be blessed unless there is the spirit of Christ and His example is followed when He prayed: "Not my will but Thine be done?" Has one of the nations or the individuals composing it any justification unless they bear in mind that we are first to obey God and that no ruler or government has a right to require us to disobey or disregard Him?

How many of the people who constitute the involved governments or make up their armies have prayed before entering upon this war: "Thy

will be done on earth as it is in heaven," and how many, before obeying any human call, have considered that the commandments given on Mount Sinai forbade to kill or steal, or to covet anything that is our neighbor's? Have they considered that unless they "seek first the kingdom of God and his righteousness," they were fighting against Him, and that this can have but one result, which is disastrous defeat.

What, then, shall we think of the mental attitude of the German Emperor who, when addressing the soldiers he was about to send to the front, commanded them to spill their blood willingly and not to spare their adversaries, without even suggesting that they were to face a life beyond, the nature of which would depend upon their obedience to God. The same criticism, I think, applies to the French and English nations, for the divine teaching is: Vengeance is mine, I will repay! and without faith it is impossible to please God. Throughout the Bible we are taught that we cannot have success unless we have faith in God, while nowadays nations and individuals seem to be placing their faith in large armies and destructive weapons.

Let me remind the reader that I have sought to regard this subject in the light of common sense and reason. It certainly would be absurd to ignore the facts of the brevity of life and the consequently necessary admission that there must be a life beyond which will be determined by what our life has been here. All human governments are based upon the assumption that men should deal with each other justly and be protected from harm and injustice, and I think it will be admitted that the moral code of all the nations is to a greater or less extent founded upon the Bible and its teachings. How, then, ought a wise man to act under the existing conditions in Europe and, more or less, throughout the world? Ought he to accept as truth that God has created him and has a right to obedience and service? It is his right and duty to consider what effect upon his future existence his present actions are to have? How shall we interpret the willingness of millions of people to risk their own lives and seek to kill others, and at the same time fail to consider the sufferings of their wives and children and their own transfer from blood and carnage to the other world for which there can be a proper preparation only through the Prince of Peace, in whom the combatants profess to believe? Shall men, ambitious and perhaps unbalanced in mind, be allowed to influence the continuance of this heartless and appalling struggle and present it to the world as consistent with the claims which missionaries are making, that the Christian faith is one of love, and that if we accept Jesus Christ we shall be saved?—John C. Havemeyer in New York Evening Post.

FELLOWSHIP WITH CHRIST

One of the old prophets gave this as an essential part of a definition of true religion, "to walk humbly with thy God." It is not reading the Bible, or prayer, or membership in the Church, or partaking of the communion, which makes us true Christians. It is conscious fellowship with God through His Son Jesus Christ.

There are two widely separated texts which describe this intimate and helpful association between the Lord and His disciples. One of them looks at this fellowship from one side, and the other looks at it from the other side. And it must be looked at from both sides to give us a complete view. The first speaks of Christ being present with us, "Lo, I am with you always." The second speaks of our being present with Him, "So shall we ever be with the Lord." The first carries us to the end of the present order. Until that time we may have Christ with us; "Lo, I am with you alway, even unto the end of the world." The second begins with that day and looks through eternity. In that future age our fellowship with Him is not described as His presence with us, but as our presence with Him: "So shall we ever be with the Lord."

Now we may have Christ present with us. By the sea of Galilee the Lord gave His disciples the promise of a more constant and intimate companionship than they had yet known. Some of them had given up everything to be near Him, yet there were times when they had been deprived of His society. He had been with them, but not always. Some of them had seen Him only at long intervals, and had mourned, as did the sisters of Bethany, "Lord, if Thou hadst been here," this thing or that thing would not have happened. Very soon He was to ascend into heaven and they would see His familiar form no more, until He should come again in His glory. He was promising them something different from what they had enjoyed in the past, something far more intimate and helpful.

Those who have been conscious of the spiritual presence of Christ have received peace and comfort and instruction and strength from that fellowship. Those hours are the rare privileges of our lives when we are our best. His presence is the secret of a noble character. From the lower ranks of society He took men and women and developed in them a beauty of character that has been the marvel of the world. They would have remained ordinary people but for the fact that He came into their lives. His presence will consecrate the common tasks we do. It takes away the fretfulness and monotony, and puts within us a new interest and a new joy in our work. His presence will inspire and strengthen us in Christian service. We shall have no courage and skill to preach or teach or serve unless we are confident that He is near to supply wisdom and tact and energy. The ideal Christian life in this world is to have Christ with us.

Those who have Christ with them in this world will go some day to be with Him where He is. Some things about that future companionship have been revealed. We are told "they hunger no more, neither thirst any more." Here some of our noblest ambitions are unsatisfied, the hunger after true knowledge or power for righteousness or purity. But there, nothing we desire will be withheld. And the explanation of this abundant supply is that "the Lamb which is in the midst of the throne shall feed them and lead them into fountains of waters of life." It is because they are with Him.

We are told also that "they shall follow the Lamb whithersoever He goeth." He will instruct them as He instructed those who walked with Him on earth. He will give them a share in the work in which He is engaged. Whatsoever is the employment of heaven it is a sharing in the activities of the Lord.

It is a good thing to have Christ with us, but, as Paul says, it is better to depart and be with Christ. We cannot have the better unless we have first taken the good. To have Him with us always is an essential preliminary to being with Him: The Christian life, both now and in the future, has this as its main element: Fellowship with Christ.—United Presbyterian.

There is a tendency at the present time to take middle ground—that those who are on the liberal side are inclined to think that you are with them, and when those who are conservative are inclined to think that you are with them: but no one knows exactly where you are. Brethren, the time has come when we need to declare ourselves in no uncertain sound, being out-and-out for the Lord and all that He teaches.—D. H. Bender.

Whenever you get to the point that you must know by your feelings that you are a child of God you are on dangerous ground.—Andrew Shenk.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

NOTHING TO DO?

By J. P. Brubaker.

For the Gospel Herald.

Nothing to do, my brother!
When down from the rocky steep
Comes the voice of the loving Shepherd
Who will go and find my sheep?

Nothing to do, my brother!
When out on life's stormy sea
Comes the voice of the faithful Captain
Who will go rescue for me?

Nothing to do, my brother!
From palace, street and glen
From the lips of friend or brother
Comes the call to rescue men.

Nothing to do, my brother?
Oh, can you not hear the call?
'Tis the voice of a mother calling
Her boy from the gambling hall.

Nothing to do, my brother?
Oh, can you not hear the moan?
The peal of the tempter's thunder
The captive's dying groan?

Oh, can you not hear the crying?
From dens of vice and sin?
Oh, can you not hear the sighing
For peace, sweet peace, within?

Nothing to do, my brother?
When those of foreign birth
With souls for you to gather
Draw near your quiet hearth?

One million a year, my brother!
One million a year, they come!
One million obligations,
One million is quite a sum.

Nothing to do, my brother?
When by you on every side;
Is a weak and trembling brother,
Trying to stem the tide?

Nothing to do, my brother?
With dying souls at stake?
Salvation to all is offered;
Will you go for Jesus' sake?

But you say the way is narrow,
The rocky hills are steep;
The valleys filled with terror
The rivers wide and deep.

You say you have no talents;
You say you cannot preach;
You say you have no singing voice,
No knowledge how to teach.

But can you not, my brother
With tender, loving hand,
Placed on another's shoulder
Relieve your fellow man?

Can you not say to sinners,
Christ Jesus came to save?
Can you not man the life-boat
To rescue from the waves?

Can you not live a peaceful life,
And show to kings and czars
We do not win by arms and strife
But by the Spirit's power?

Can you not speak a tender word
To some one in despair?
Or plead for souls by conscience stirred.
With Christ in earnest prayer?

Can you not give to Christ your all,
And let His Spirit in?
Will you not heed the Gospel call
And rescue men from sin?

"I can do all things through Christ which strengtheneth me."

Hesston, Kans

WHAT I SEE FROM OUR FRONT VERANDAH

By Sarah Lapp.

For the Gospel Herald.

As this week is my turn to write for the Gospel Herald I have been thinking for several days what to write about and nothing came to my mind that I thought would be interesting enough to the readers. Then this afternoon as I stepped out on the verandah the thought came to me, Why not say something about what we can see from our front verandah?

About nine yards from the front steps and the front gate of our yard, is a small circle with a low hedge about a foot high, inside of which are some rose bushes, which are beginning to bloom again. There are also a few zinnias, and balsams in bloom, and some coxcomb and kosmos which will bloom later. On each side of the circle are a few orange, lemon and a few flower trees, and along the wall some canna lilies in bloom. To the right is the garden where is planted some corn, squash, onions, cucumbers, and tomatoes. Just outside the yard wall are a herd of buffaloes, oxen, cows, and goats grazing, and some little village boys herding them.

Here the cattle have to be watched, or they will get into the rice fields and do damage, as there are no fences around the fields. Now during the rains cattle have plenty to eat but in the dry season one can hardly see how they exist.

Farther on over the fields all nature is clothed in green, and the trees are also in their best dress. Yonder, near the road is the tank, on its banks a man has planted some radishes, cucumbers, and beans which he sells to the people. Today is the bazar (market day) two miles from here which is held every Wednesday where people come together, to buy and sell from many miles around, so there are many people going along the road, women with baskets on their heads, and men carrying kawers (carrying sticks for the shoulders) towards home. It is after 3 P. M. and many will not reach their homes until late this evening. Many are taking the short cut across the fields. Where are they all going? What is their home life like?

We fear in many homes is poverty. Many a widow with a family at home has gone to the bazar to sell a few pice worth of things, and make a few pice profit, and with that buys rice, salt, peppers, spices, oil, and a little of the cheaper kinds of vegetable, on which they have to live until another bazar day. But the saddest of all is, that nearly all of these homes are heathen homes, where they only are concerned about the present, and have no hope of future happiness.

Through the trees we can see to five villages in which there lives not one Christian. They have heard the Gospel for a number of years, but have not become willing to forsake the ways of their fathers, and take up with another religion.

We often ask ourselves why don't they come? Is it because they see some things in our lives which are not right, or is it because we are not doing all we could? We need your prayers that we may be led by the Holy Spirit in all we do or say, and that we may be the means of winning many to Him.

When we hear of wars, and nations rising up against nations and other signs coming to pass, we are led to believe that Jesus' sayings are coming to pass which He spoke about in the Gospels about the latter times. We see more and more the need of bringing the lost to Christ before it is too late for them to repent.

Balodgahan, via Dhamtari, C. P., India, Aug. 12, 1914.

CHRISTIAN WORKERS' NORMAL

For the Gospel Herald.

The fifth annual Christian Workers' Normal has passed into history. It was held at Sundarganj from July 6th to 31st. Forty- two workers were enrolled from the various stations and outstations Sister Schertz and Sister M. C. Lapp came in for the month to help in the teaching. The work was strenuous but interesting. Classes were held from 7:00 A. M. to 10:00 A. M., and again from 1:00 to 300 P. M. The discussions held during the general meetings showed an interest and growth in the lives of many of the workers. Having been absent from the Normal for two years we could see a decided improvement. When we recall the difficulties of the first normals and compare the grade of work done then with that of this year there is no need of discouragement. "Line upon

line, precept upon precept, here a little and there a little" and the kingdom of our Lord will be established in the hearts of these people more and more as the years go by.

At first many did not know how to study alone but now many can take a book and study it during the year and get a great deal out of it. But there is still room for much improvement.

The attendance was good considering that the workers are parents of small children. The children have to be brought to the classes. Last year some one was hired to take care of the babies during class time but the babies did not take to that way of doing things.

The last meeting held on Friday morning was very interesting and helpful. The subject of the discussion was **SOUL WINNING,** a fit subject for the close of the month's study and just before they again separated to go to their out stations for another year's work. We trust the thoughts given will help them to realize the value of precious souls about them. At the close of the meeting a number of testimonies were given showing that they appreciated what they had been taught. Our prayers go with these young soldiers as they endeavor to bring the Gospel to their own people.

Esther E. Lapp,
Dhamtari, C. P., India,
Aug. 5, 1914.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Mennonite Gospel Mission

(200 S. 7th St., Kansas City, Kans.)

Greeting to all Herald Readers:—"Blessed is every one that feareth the Lord; That walketh in his ways. For thou shalt eat the labors of thine hands; happy shalt thou be, and it shall be well with thee."

On Sunday, Sept. 6, Bro. Joe C. Driver of Garden City, Mo., was with us to receive into church fellowship, by water baptism, one precious soul, at Argentine. May the life of this dear sister count for much good, in the community and in the church.

Bro. Aldus Brackbill and wife lately of the Home Mission, Chicago, also worshiped with us the same day. Bro. B. spoke on the theme, "Peace" on Sunday evening. Text, Jno. 14:27.

Sister Lena Horst who has spent the past weeks at her home near Newton, Kans., has again returned to take her usual place among us. Also the writer, after spending four months among friends and missions in the east, has gladly returned to her post of duty.

Sisters Emma King and Lydia Heatwole who have rendered much appreciated service here, during the summer have taken up duties at home and elsewhere.

Bro. Allan Good and Bro. Aldus Brackbill are doing some much needed repair work on the roof of the mission building.

He who has promised to "supply our need" has many various ways of so doing. Just recently, when the funds were badly in need of replenishing, the following letter was received:

Dear Brother, Greeting:

Last spring when the grain insurance agents were around, trying to insure our grain against hail, wife and I said, if our crops were spared we would give, what it cost to insure, to the mission cause, in place of to the insurance agents. So enclosed find check for $28.00.

Your Brother and Sister in Christ,

———————.

We feel that the above is pleasing to God and profitable to His cause, and worthy of imitation.

In His blessed name,
Martha Buckwalter.

Sept. 10, 1914.

"I WISH I HAD TIME TO—"

That is one of the great sayings in great gatherings. Speakers who are given five minutes are always wishing they had time to do what they cannot do, and some of them spend their few precious minutes explaining how much better they could do with more minutes. At General Assemblies commissioners are told over and over again how many things speakers would tell if they "only had the time." In one heroic instance, after a specially moving story, the speaker declared that he would be glad to stand there all night and tell even more striking instances in the same line—"but there is not time."

It is not a mere device. Speakers mean it, even though some of them do fall into the mere habit of saying it. And it has Bible precedent, since the writer of The Hebrews, after naming many heroes of faith in some detail, declares that the time would fail him to tell of others whom he barely names. Still, the Bible precedents are not so many as to justify such large use of the formula as many speakers make.

Longing for more time is generally a waste of the time one has. It is not half so important to think what one could do with more time as to think what one can do with the time one has. A missionary, with experience, said a while ago that he had learned how to make a five-minute address. His plan is to prepare a strong introduction, follow with a pungent argument for his cause, some well selected illustrations, and as powerful an appeal in closing as he can devise—and then when his five minutes come, to forget all he has prepared, tell one good story of his work and sit down.

The recipe may not be good for all missionaries, but it reminds one of the familiar understanding among ministers that anybody can preach for an hour with no preparation at all, for half an hour on two hours' preparation, and for five minutes on preparation consuming not less than a day. Hearers are sometimes puzzled to know why a minister goes on and on, passing excellent places for closing, apparently not observing that his train is scheduled for many stops which it does not make. The reason is not far to seek. Generally, we suspect, it is because the point which he means to make is not very clear in his own mind, and he is not perfectly certain when he has it made. He goes on, hoping to make it somehow.

But, after all, is not something of the same sort a trouble in much of our work, as well as our talk? We see so much we could do, if there were time. There are so many plans that could be executed, if there were time. We outline schemes of work which we know we cannot execute, using up the precious time we have, instead of doing the things which our time does let us do.

Most of us have to spend our time in large part in making a living and other such unromantic things. Much of the best work of the world is done in snatches of time, a few moments now and a few moments then. Business men are sandwiching an immense amount of Christian service in between business hours by lunching together. There is hardly a boarding house in any large city where you would not find on any day groups of men who are met for consideration of church or civic service at the noon hour. These men are using the odds and ends of time, instead of crying for more. Five minutes is not long enough to make a speech, but it is, for that very reason, too short to be spent in wishing it were longer.

The common people need to settle down to the use of the time we have. There is not much of it, but we can do an immense amount in it if we will use it. Five minute talks often win more favor than hour addresses. People who know how to use the odds and ends of time for Christ get more done than people who spend those odds and ends wishing they had more time for Him.—The Continent.

———————

Ye are sealed unto the day of redemption.—Eph. 4:30.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

HOME COURTESY

Nowhere are lessons of courtesy and of virtue and gentlemanliness taught with more certainty and ease than in the home circle. The home is really the greatest school in life for the young. No academy or college or university can equal the home as a place and power for real culture in courtesy and all the virtues and graces of life and character. Strange that parents are so slow to recognize this truth. Another corollary truth is that the father and mother are the best teachers in the world in this greatest school in the world. The children will be what they see their parents to be, and not what the parents wish them to be. The parents **must be and act** just what they desire their children to be and act in life. Character, we insist, and not counsel will tell most on young life. The following incident illustrates very forcibly this transcendently important truth which we commend to the careful reading of all mothers and fathers:

A lady and her guest who had just arrived were riding along the shady street. Pupils from the public school began to throng the sidewalks. At a crossing, a bright-faced boy, about ten years old, stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting and the boy's gray cap covered the brown curls as they drove on.

"One of your Sunday school class?"" ventured the speaker.

"No," replied the hostess, "my only son Harry."

As they approached the home they nearly overtook a girl about fourteen and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him; then bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office," said the hostess.

"And you have another guest—or is the young lady a caller?" asked the speaker.

"That is Marguerite, our eldest child. She and her father are great chums," replied the hostess.

At the daintily appointed tea table the youngest child had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with glittering tears. The speaker winced, dreading discordant notes, where all had been harmonious.

"I hope they will only send her away in disgrace—poor little thing!" her thought ran.

But even as she thought, the mother, with perfect courtesy, spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—the guest from God—she added softly:

"Mother knows you are sorry, dearest. Just let it pass and forget it," while the father with ready tact engaged the visitor in conversation. The visitor was charmed.—Gospel Banner.

HAPPINESS AT HOME

Probably nineteen-twentieths of the happiness we shall ever have in this world we shall get at home. The independence that comes to a man when his work is over, and he has run out of the storm into the quiet harbor of home, is something real.

It does not make much difference whether we own our own house, or have one little room, we can make that little room a true home. We can people it with such moods, that it will be fairly luminous and will be the very perfection of a home.

Against this home none of us should transgress. There we should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him.

Courtesy is of far greater value than some people seem to think. If we will but be courteous to each other we will soon learn to love each other more wisely, profoundly, not to say lastingly, than we ever did before.—Exchange.

A GENTLEMAN

I was spending the night in a beautiful home in a large city, when at about 9 o'clock my host, a gentleman of about fifty-five years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say goodnight to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her goodnight, if he was in the city.

'No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when nine o'clock comes she always knows the hour, and says, 'It is time for Henry to come and bid me good-night.'"—Will Carleton's Magazine.

A STRIKING STORY

We recall a striking story from the lips of a friend. A lady was summering in Switzerland. One day she started out for a stroll. Presently, as she climbed the mountain side, she came to a shepherd's hut. She walked to the door and looked in. There sat the shepherd. Around him lay his flock. Near at hand on a pile of straw, lay a single sheep. It seemed to be suffering. Scanning it closely, the lady saw that its leg was broken. At once her sympathy went out to the suffering sheep. She looked up inquiring to the shepherd, "How did it happen?" she said. To her amazement the shepherd answered: "Madam, I broke that sheep's leg." A look of pain swept over the visitor's face. Seeing it, the shepherd went on: "Madam, of all the sheep in my flock, this one was the most wayward. It never would obey my voice. It never would follow in the pathway, in which I was leading the flock. It wandered to the verge of many a perilous cliff and dizzy abyss. And not only was it disobedient itself, but was ever leading the other sheep of my flock astray. I had before had experience with sheep of this kind. So I broke its leg. The first day I went to it with food, it tried to bite me. I left it alone for a couple of days. Then, I went back to it. And now it not only took the food, but licked my hand, and showed every sign of submission and even affection. And now let me tell you something. When this sheep is well, as it soon will be, it will be the model sheep of my flock. No sheep will hear my voice so quickly. None will follow so closely at my side. Instead of leading its mates astray, it will now be an example and a guide for the wayward ones, leading them, with itself, in the path of obedience to my call. In short, a complete transformation will have come into the life of this wayward sheep. It has learned obedience through its sufferings."—Exchange.

Sunday School

For the Gospel Herald.

Lesson for Sept. 27, 1914—REVIEW

Golden Text.—I come quickly: hold that fast which thou hast, that no man take thy crown.—Rev. 3:11.

Introductory.—Another review lesson. And the time for this recitation ought to be at least an hour long, for there are so many important truths found in the lessons of this quarter which deserve more than a passing notice that twice the time for an ordinary lesson would not be too long. You may make up for lost time by giving the lesson a thorough review before you reach the class. Better still, if you had prepared each lesson so thoroughly, as you went over them, that by the time the recitation was over you had the lesson completely absorbed, all you need to do now is to refresh your memory a little. We shall present the lessons of the quarter under three separate heads as follows:

Labor.—A number of lessons are presented throwing light on the nature of our Christian service. Several of these lessons seem to have been given for the special benefit of the Pharisees, but we also may take the moral teaching home to ourselves.

The parable of the vineyard is a lesson teaching us faithfulness in service, leaving it to God as to what will be our reward. The great question is not, What will I get out of it? but What can I put into it? Having been "bought with a price" we owe our all to God without any further conditions.

This thought is further developed in the lesson on "Greatness through Service." The Christian standard is radically different from that of the worldly standard, and Christian people should rise so completely above the worldly standard, the standard of selfishness, that they think of nothing but to do the will of the Master and to spend their lives to the glory of His name and the strengthening of His cause. We need not be concerned about our own greatness; God will see to that.

Faithfulness in service is clearly illustrated in the parable of "The Pounds." Here are portrayed the results of labor, which phase of the parable may be summed up as follows: There are great blessings in store for the faithful; there is a fearful curse awaiting the unfaithful.

Doctrine.—While all the lessons of the quarter are more or less doctrinal in their nature, there are several lessons which are especially so. These we shall endeavor briefly to notice.

The parable of "The Wicked Husbandmen," tells of the disowning of the Jews as the favored people in the Church of Christ, and the coming in of the Gentiles.

The lesson on "The Barren Fig Tree and the Defiled Temple" presents some practical truths on the theme of holy living. It is not profession but possession that makes the child of God.

The lesson on "The Wedding Feast" presents to us a picture of the kingdom of Christ, the invitation, who may come, the exclusion of the unworthy, the conditions of acceptance, and the blessings found at the table of the Lord.

The lessons on "A Day of Questions" and "The Great Commandments" establish clearly the Messiahship of Christ, the relation of the child of God toward God and civil government, the fact of the resurrection, the over-shadowing importance of love, the folly of a sham religion.

The last two lessons teach us the certainty of Christ's coming again, the importance of watching and being ready, the great blessings awaiting the faithful and the fearful doom of the unfaithful.

These are great themes which merit our most prayerful meditation.

Events.—A very profitable way of spending time with the Bible is to study the great events therein recorded and meditate upon what they mean for us. The lessons of this quarter are especially blessed with the recital of a number of these events.

In the lesson on "Blind Bartimaeus" we have a picture of our Savior's sympathy and love for man. The halt, the maimed, the blind, the poor, the sick, the wretched, the despised, all have in Him a Friend whose ears are ever open to the cry of the needy.

The lesson on "The Triumphal Entry" gives us a thrilling picture on the triumph of a faithful life. It also prefigures the great triumphal entry through the pearly gates into the New Jerusalem on the part of all God's faithful children.

But it was left for the last two leslons of the quarter to give us a view of the great final events connected with earth—so sad for the lost, so glorious for the saved—which events ought to be an inspiration to us all to do our very best until Jesus calls us home.—K.

We may talk of our lack of means or of organization; but there is one thing at our command which I am afraid that we do not appreciate as we should, and that is to move things by means of prayer.—Sel.

Our Young People

HONESTY AS A CHRISTIAN VIRTUE.—I Pet. 2:12

Topic for October 4

Leading Thought: Among the virtues which should adorn the life of the Christian, honesty stands near the head of the list. Indeed, everybody ought to be honest; but Christians, more so than others, cannot afford to be anything less than strictly honest.

Scripture Text: "Dear friends, I earnestly entreat you as strangers and foreigners to refrain from indulging your fleshly desires, for they militate against the soul: having your daily life among pagans so commendable; that, whenever they speak against you as those who commit evil, they may, by observing your upright conduct, (learn to) praise God at the time he shall visit them." Compare with your Authorized Version of I Pet. 2:11, 12, and Matt. 5:13-16, especially verse 16.

The particular point of this text, which has to do with our topic, are the words: "Having your daily life honest ("behavior seemly," R. V.) among the Gentiles." This is a practical application of one phase of our topic. Your personal life as a Christian should be a telling testimony for Christ when traveling among strangers.

It frequently occurs that people will carefully formulate their language that it may be literally true, and at the same time serve the purpose of misrepresentation. Is this Christian honesty? It is possible to deceive without lying.

Have you ever strained the interpretation of Scripture in order to maintain your point in a controversy? If so, study II Cor. 4:1, 2. Of course we usually apply this passage to people who belong to churches other than our own. But when one studies his Bible in personal or denominational self-defense, he is in grave danger of acquiring careless habits of interpretation. This danger is more subtle than it appears at first thought. What constitutes an honest motive in Bible study?

Suggestive Assignments: Let the children enumerate the advantages of truthfulness and to discuss "Playing Fair." Their Sunday school teachers and their big brothers and sisters can assist them in their preparation.

Let the young people work out the following problems: What constitutes genuine truthfulness? Is it enough to simply refrain from lying and cheating? What does it mean to be honest with one's self? What is intellectual honesty? A mastered lesson, Vs. bluffing in recitation. Honest methods in religious work. Hypocrisy as a hindrance to spiritual integrity. Which ought to receive the better pay; a skilled workman, or an eloquent salesman? Why? One helps the buyer to more value, the other helps more buyers to any given commodity. Which renders the greater service?

The older men might discuss Christian Ethics in Business, and the aged women could demonstrate how society gossip could be elevated to the plane of Christian honesty. Let your observation suggest other problems for discussion. You need not have a poor meeting for this is a broad subject and affords a wide range of topics.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 17, 1914

Field Notes

Bro. J. J. Hartzler of Garden City, Mo., spent some time recently with their son, Bro. C. A. Hartzler and family of Tiskilwa, Ill.

Bro. C. A. Hartzler of Tiskilwa, Ill., commenced a series of meetings at Ewing school house near Philadelphia, Mo., on Thursday evening, Sept. 10.

Bro. Aldus Brackbill and wife of Clarksville, Mich., are spending some time among the congregations of the Middle West.

The opening day at Hesston Academy and Bible School was encouraging, as will be seen by the correspondence item in another column.

Bro. P. J. Shenk of Oronogo, Mo., worshiped with the Mt. Zion congregation near Versailles, Mo., over Sunday, Sept. 6, preaching the Gospel of the Kingdom.

A mistake in copying gave the date of the communion at Springs, Pa., as Oct. 24. It should have been Oct. 4. Those interested will kindly take notice. We beg pardon for the mistake. —R.

Following are a few communion dates for Missouri churches:

Pea Ridge (Marion Co.), Sept. 13.
Palmyra (Marion Co.), Sept. 13.
Carver (Camden Co.), Sept. 20.
Mt. Zion (Morgan Co.), Sept. 27.

Bro. J. B. McCullough of Morrison, Ill., filled an appointment at Pea Ridge, Mo., on Sunday, Sept. 6, and that same evening performed a similar service at the Palmyra Church. He left for his home the next morning.

Council meeting has been held at the Pleasant Grove Church, Blair Co., Pa., and the brotherhood, in accordance with the peace expressed and the desire of the members, expect to hold their communion service on Sunday, Sept. 20, 1914.

Among those who worshiped with the Palmyra, Mo., congregation on Sunday evening, Sept. 6, were Bro. Daniel Deter and wife of Morrison, Ill., Bro. J. V. Fortner and wife of Bro. Almon Fortner and wife of Freeport, Ill. They left for their homes Monday morning.

Bro. N. E. Miller of Springs, Pa., spent Sunday, Sept. 6, at Pinto, Md., and preached morning and evening. He was accompanied by his family and a number of brethren and sisters. This is one of the places where members are isolated from their own church and they much appreciate such calls as this.

The cheering news comes that the meetings closed at Blooming Glen, Pa., forty-six souls having made the good confession. There are prospects for more. Bro. John W. Weaver conducted the meetings at this place. May God bless the effort for the ingathering of the precious harvest of souls.

Goshen College opened its fall term on Sept. 7 with an attendance of 195 students. This is fully fifty more than have been enrolled on the opening day of this term at any time before in the history of the school. Several more students were known to be coming, so that it is probable that by this time the enrollment has reached more than 200.

Correction.—There appeared in the Gospel Herald for Sept. 3, 1914, a report of the Eastern Mennonite Board of Missions and Charities in which was given a list of the officers and directors constituting the board. The name of D. N. Lehman, R. 2, Lancaster, Pa., should have occurred second in the list as vice president of the board.—H. L. Herr, Secy., New Danville, Pa.

Sunday School Workers' Meeting, to be held at Elizabethtown, Pa., Mennonite Church on Sept. 24, at 7:15. Lesson for Oct. 4, Christ Anointed, Bro. Samuel Oberholtzer. Lesson for Oct. 11, The Last Supper, Bro. Joseph Nissley. Lesson for Oct. 18, In the Garden of Gethsemane, Bro. Hiram Stehman. Lesson for Oct. 25, Jesus and Judas, Bro. Lehman Kraybill. Let us plead with all who are interested in Sunday school work to come and help us to make these meetings interesting. Come thou. E. L. Heisey, Secy.

Correspondence

Hubbard, Oreg.

(Hopewell congregation.)

Dear Herald Readers:—Since our last correspondence two more have been received into the Church by letter, namely; Bro. Christian Bontrager and wife formerly of Nampa, Ida.

A missionary program was arranged for Bro. P. A. Friesen and family to be carried out Sunday, Aug. 30, but on account of being detained among the churches of Montana they were unable to be here on that date and will reach Oregon later. A large audience had assembled from different points and were disappointed that Bro. Friesen's did not come but no one returned empty handed or regretted their coming for a good meeting was held. Mission talks were given by Sisters Sadie King, Rebecca Shenk, Eldora Erb, and Bros. C. R. Didmer, Wm. Bond, and J. P. Bontrager. The latter gave a very interesting talk in the evening about Chinatown of Los Angeles.

Meetings will begin next Sunday evening at the Union Hill Church, conducted by the writer's father.

May there be many that will feel the need of a Savior and step out on the Lord's side.

We are eagerly looking forward to the time our Sunday School Conference will convene. It will be followed by a Church Conference. A Bible conference will be held Oct. 6-9. We have the promise of a number of brethren from other conference districts to be with us at that time.

Yours in His service,
Rosella M. Shetler.

Millersville, Pa.

Dear Herald Readers, Greeting:—Psa. 126:3. We, in this part of God's vineyard have great reasons to rejoice. We have been abundantly blest both naturally and spiritually. Truly we should be very grateful to our heavenly Father, knowing if He withheld His hand, we could not enjoy these blessings.

Sunday, Sept. 6, our Sunday school and church services were well attended. Services were conducted by our home brethren. Deacon, Bro. Abram Brenner read for an opening lesson Isa. 53, followed by Bro. D. N. Gish who spoke a short time. Bro. D. N. Lehman preached the sermon. Text, Matt. 27:22, first clause. A question for each one to answer.

It was decided quite recently to take the Primary Department of the Sunday school into the basement of the church. We have quite a large enrollment and were somewhat crowded. There are five teachers in charge. We are not yet situated as we would like to be, but under present conditions, feel that we can better do justice to the little folks in this way.

Our Y. P. B. Meeting, held every Saturday evening, is growing in interest. The attendance is not so large as it might be, but we who attend realize great blessings. In connection with our meeting, a number of us go out into the homes of some of the afflicted and aged ones, and sing for them, in this way trying to encourage them along life's waypath.

One of our number, Bro. Daniel W. Lehman, has left us during the past week, to take charge of his school work at Arendtsville, Adams county. We pray that God may bless him in his work, and that he may be a blessing to those around him.

We are glad to welcome into our midst Sister Anna May Wenger, Paul, Ruth, and Baby Rhoda, from Fentress, Va., who expect to spend a short time with Sister Wenger's parents, Bro. and Sister D. N. Lehman. We hope her stay may be both pleasant and profitable.

Pray for us. May we all live a life consecrated to the Master, ever watchful and working till Jesus comes.

Emma L. Neff.

Sept. 8, 1914.

Hesston, Kans.

Dear Herald Readers, Greeting:—The Hesston Academy and Bible School entered on its sixth year of work on Sept. 8, 1914. It was good to see the affectionate meeting of former students as they returned after a three months' vacation, and it was encouraging to note with what loyal zeal all seemed to enter into the various activities of the institution, especially was this noticeable in the religious department. The new students seemed to fall into line with the precedent established during the five years the school has been in service.

Seventy-five students have enrolled. A number more are expected in a few days.

The first public feature of the term was the term address given in the assembly hall by Bro. J. D. Charles, who returned to the institution after a years' absence. He spoke on the subject, "Wisdom in School Work," reading from Proverbs the following lines: "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul when thou hast found it, then there shall be a reward." Bro. C. treated the subject under four heads: 1. Affectionate Association between Teacher and Student "(My son"). 2. Wisdom Does Not Bar from the Good Things of Life ("Eat thou honey, because it is good"). 3. Wisdom is More Desirable than the Pleasures of Natural Sense ("So shall the knowledge of wisdom be to thy soul"). 4. Wisdom Has Its Reward ("There shall be a reward"). The address was full of helpful teaching and uplifting suggestions to both students and teachers.

Bro. Smith is still not able to take charge of his classes, but if he continues to improve in strength he will take one or two classes next week. Sister Marion Charlton of Williamsport, Md., has been added as a regular member of the faculty and gives promise of rendering efficient service in the various departments and activities of the school.

We look forward with hopeful anticipation to a very pleasant and profitable school year. To this end we solicit the prayers of the brotherhood.

D. H. Bender.

Sept. 10, 1914.

Minot, N. Dak.

Greeting to all our Readers:—The Lord continues His blessings upon us, for which we have reasons to rejoice.

Bro. J. C. Frey, wife, and son Orie, Peter Zeigler, wife, and daughter Edna, and Sister Fannie Yoder, all of Fulton Co., Ohio, stopped over with us about one week, enroute on a tour to the Pacific Coast. Bro. Frey filled the regular appointment at our services on Aug. 30, also preached on Sunday evening. We enjoy such visits from our eastern friends or from any of the brotherhood going east or west. Especially when we feel afterwards that we derived some benefits in some way.

Sept. 6 we had our council meeting, peace was expressed and communion is announced for Sept. 20. Bro. Mast goes to Baden over Sunday, Sept. 13, to hold council meeting and baptismal services. Later he will be from home for some time in the work of the great field. Will you kindly remember him as well as the work here, at the throne of grace.

Bro. and Sister Dan Wertz of Kalona, Ia., are spending some time here with their daughter and family, Sister, D. E. Benell. Bro. Benell is at present sick in bed with a bad cold, etc. We hope for his speedy recovery. We sometimes think we do not have time to attend some of the Lord's meetings on a week day, or can not afford to give much for some benevolent work, but when the Lord says it's enough, we must take time and are glad to pay the doctor if we only get relief. May we strive harder to do His bidding, so we may always be ready to say, "Thy will be done."

Threshing is pretty well on the way. Wheat a little more than one half crop, owing to black rust. Prices regular, but up pretty well.

In His name,
L. S. Glick.

Sept. 10, 1914.

ESSENTIALS TO SUCCESS IN CHRISTIAN WORK

1. A personal knowledge of Jesus Christ as our Savior.
2. A clean life.
3. A surrender to God.
4. Love—to God, to Jesus Christ, to fellow men.
5. Realization that souls out of Christ are lost.
6. A working knowledge of the Bible.
7. Prayer.
8. The Spirit-filled life.

—J. D. Mininger.

He that believeth on the Son hath everlasting life.—Jno. 3:36.

Miscellaneous

I WILL NOT FEAR

I will not fear,
Though storm clouds gather fast;
Though kingdoms fall and mountains crumble into dust.
When every ship comes home with broken mast,
And every doubt of earth and hell assails my trust.
Then, whether heaven above be dark or clear,
My anchor chain will hold—
I will not fear.

I will not fear,
When dearest friends turn back,
And earthly ties are snapped by unexpected strain;
When those once dear now follow in my track
And rend me, then, though bleeding, I will not complain.
I shall expect my Lord will then appear
To shield His trusting child—
I will not fear.

I will not fear,
Though wrong ascends the throne,
And innocence with broken scepter stands aghast.
The right shall not forever stand alone;
Justice will wear the royal robe and reign at last.
Haman shall hang on gallows he did rear;
God's people shall be free;
I will not fear.

I will not fear,
When everything goes wrong;
When losses, crosses, pains, and sorrows overwhelm;
When days are dreary, nights are dark and long,
And storm blasts hide from view the Master at the helm,
I see Him not, but while His voice I hear,
Unfalteringly I'll wait—
I will not fear.

—Selected.

THE SIN OF WHISPERING

The Word of God classes "whisperers" with such as are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; **whisperers,** backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful," and declares plainly "that they which commit such things are worthy of death." Rom. 1: 29-32. If a person is to be known by the company he keeps, it must be admitted that the "whisperer" has reached about the lowest strata of moral delinquents there is to be found upon earth. Indeed, it would seem impossible for a person to be found in worse society that that described in the first chapter of Romans. And yet there is seldom any reference made to the sin of whispering by the pulpit of today.

The whisperer is of very close kin to the back-biter, the tale-bearer, the slanderer, and the liar. His whisperings are usually a criticism of his neighbor or brother, publishing his faults and failings, in order to destroy confidence by defaming and reflecting upon his character; and in order to emphasize the matter he usually prevaricates and adds a little to the original story every time he whispers. Were he telling only that which should be told and telling only the truth, the whole truth, and nothing but the truth, there would remain very little excuse for whispering.

To begin with, the religious (?) **"whisperer"** is most generally a **coward,** and lacks the courage to speak of the matter concerning which he is whispering to the parties whom it may concern. Instead of going direct to the parties concerning whom he has had evil surmisings, or concerning whom he has "heard" some evil rumor, and doing as the scriptures direct, Matt. 18:15, he will whisper the matter all over the community, and thus destroy the confidence of others in the party of whom they are whispering. While they whisper as though it were a great secret they were confiding, it is almost certain that they will themselves whisper the secret to any one who will lend them a listening ear, and thus they scatter the matter abroad. Of course they are always sorry to tell it, and only whisper it to you **"because"**—they have bad hearts, and are too great cowards to go direct to the one of whom they are whispering.

Again, the whisperer is invariably a trouble-maker, sowing strife and discord wherever he goes. "Where no wood is, there the fire goeth out: so where there is no tale-bearer (whisperer, marg.) the strife ceaseth." The whisperer is responsible for near all the discord and division, the bickering and strife in the church and in the world today. By imagining and surmising certain dreadful things, and then whispering and insinuating the same to others, many an evil report, scandalizing some innocent victim, has been started.

The whisperer is not only a tale-bearer, but a back-biter and scandal-monger. He has "been told" and "he has heard" thus and so, and while he is "shocked" and "pained" beyond measure, he must hasten to publish it abroad by whispering the same in great confidence to every one he meets—excepting the party whom he is stabbing and injuring. Of course he pretends and professes that he is whispering only in the interests of truth and righteousness, and that he himself is greatly distressed about the matter. But strange to relate, every time you meet him he must persist in harrowing his own "pained," "distressed," and "shocked" feelings by rehearsing and whispering some dark and readful thing he "has been told" or "heard" about some one for whom he "feels so sorry;" whispering is his chief business, and the latest scandal of the church or community his chief stock in trade.

Beware of the religious (?) whisperer! he is a character assassin, a gossip, a tale-bearer, a back-biter, a slanderer, a coward, a trouble-maker, a tattler, a scandal-monger, a two-faced traitor, a breeder of dissension and strife, and most usually a liar and a hypocrite. Remember that he who will whisper to you about some one else will whisper to some one else about you; the dog that will bring a bone will carry one. "A whisperer separateth chief friends" (Prov. 16: 28).

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? . . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, NOR TAKETH UP A REPROACH AGAINST HIS NEIGHBOR. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not" (Psa. 15:1-4.) "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "Speak evil of no man." Jas. 1:2; Titus 3:2.—Christian Wtiness.

EXTRACTS FROM A CIRCULAR

The Sabbath Vs. the "Open Sunday" in Pennsylvania

A prominent politician recently said, while discussing the attitude of the churches relative to certain legislation, "The churches can have what they want if they will go about it in the right way."

Do the churches of Pennsylvania want the Christian Sabbath, the basis on which are conducted all the operations and activities of the Church of Christ and also the base of supplies from which they are maintained, or do they want the "Open Sunday" with all it means, vastly to handicap and largely to paralyze their work?

In Ohio, Indiana, and Connecticut Sunday base ball laws were enacted recently, resulting in the virtual destruction of the sanctity of the Day, the demoralization of many young people and great injury to the work of the churches and Sabbath schools. In those states the churches, as largely in this state, did not realize the danger or, for the most part, were indifferent to it. At least they did not adopt the "right way" to prevent the enactment of the law which they now

so much deplore and which has already wrought so much evil to the Cause for which they stand.

During the next legislature at Harrisburg every effort will be put forth either to modify or repeal our valuable Sunday law. The forces above referred to will undoubtedly combine or unite on some one bill on which they will concentrate their efforts. It is estimated that one million votes will be represented in the demand for a Sunday base ball law. The State Federation of Labor at its convention last May, at Erie, unanimously adopted a resolution voicing this demand. It alone claims a membership of 500,000. Many other organizations of like character throughout the state will swell the numbers demanding the enactment of such a law.

The Lord's Day Alliance, the only state agency for the purpose, is earnestly endeavoring to arouse and unite all the churches of Pennsylvania for the retention of the divine and fundamental institution of the Sabbath. It therefore appeals to every pastor and Christian voter to stand for the Christian Sabbath, without which, as the Supreme Court of the United States has declared: "Our free institutions can not be sustained."

OUR DUTY TO THE YOUNG PEOPLE'S MEETING

By Katie Nusbaum.

For the Gospel Herald.

A duty in the sense that we speak of it here is a service, deed, or favor, which as a result of a promise, or vow, or in return for a favor received, we are under obligations to render or perform.

A young people's meeting, we take for granted is a meeting of young people (and older ones as well) the purpose of which is the worship and service of God, which also includes the rescuing and upbuilding of human souls.

Man in general is under obligations to serve God; first, because God is Creator and man the creature and consequently man is fully dependent on God; and secondly, because of the many favors and blessings God has bestowed on mankind. Christians are under even greater obligations to serve God because of promises made and vows taken before men and God to live and die for their Master whom they have accepted as their Savior and Lord.

We are speaking, therefore, not of our duties to our young people's meeting itself, but rather of our duties to God concerning our young people's meeting. All our relations to our young people's meeting are centered in God and His cause, and it is His honor and glory and the welfare of mankind that we must ever keep in view.

Our first and foremost duty therefore is, to fully consecrate or give over our life to God. We do not like to speak of this as a duty for the reason that when once the love of God has taken possession of our hearts, duty resolves itself into privilege. It is in this way that we would speak of all our service for Him. It is indeed a great privilege to be allowed to cast our lives, our cares, and burdens, upon Him who is able to keep us from all harm.

The child that loves its parents does not consider its service for them as duties but rather as privileges. In other words, it does its duties spontaneously because of its love for its parents. So we believe it is with the person that is in reality a child of God. If the first and great commandment: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength," has become a reality to us and the Holy Spirit has found His way into our hearts, then the results can be nothing less than spontaneous service for Him who is our Lord and all. While the service of God remains a duty to all regardless of how willingly or unwillingly we do it, we would rather speak of it here as a privilege and therefore we change our subject once more and term it "Our Privilege Concerning Our Young People's Meeting." If then the purpose of our young people's meeting is to serve and worship God and is conducted accordingly, we owe to it our most loyal support.

First, we may support it by attending as regularly as possible. Here again we should remember that all should redound to the glory of God and therefore we should go with the single purpose of serving Him. This too, is a blessed privilege to the loving disciple, and a duty to the unwilling and faithless. If we attend for any other purpose we have already lost the greatest blessing in store for us and instead of a blessing we may receive a curse because of our iniquity. If we attend simply to be entertained we are likely to be disappointed for the reason that to the carnal mind the innocent and simple service of God seems but foolishness. If we attend for the sake of having a social time we may possibly have it, but after it is over our reward is gone and likely there will be nothing left but remorse and a wounded conscience. If we attend for the purpose of causing disturbance then woe unto us. Should we go merely to display our talents God has entrusted to us and act the hypocrite we are robbing God of His glory and are tearing down what the faithful by their earnest efforts have built.

The child of God loves and counts it a privilege to pray and commune with its Lord. In our intercourse with God we should not forget our young people's meeting. Praying for a cause is one of the most effective ways of supporting it. Something may hinder us from attending the young people's meeting, but what can hinder us from praying for it unless it be a lack of love and interest for the cause? It is very important that we do not neglect this duty. The young people's meeting offers great opportunity to all to use, develop, and increase the talents which God has entrusted to us, and this also is a great privilege as well as a duty. When we have the opportunity we should be glad to support the cause by taking active part. While our talents may be few, this offers no excuse. Remember the servant who hid his talent because he had but one and note his reward. It is not always those who have the most talents are used. If we possess but one talent we need not despair. Let us use what we have in loving service for Him who gave it and our efforts will not be in vain. He who has called us to labor for Him is also able to bless our efforts in His behalf if we will only commit all to Him. As a word of warning to the talented let us say: Take heed to yourselves lest Satan take advantage of you and cause you to become proud and conceited. While he is ever seeking to discourage those less fortunate, he is on the other hand putting forth every effort to hinder the work of God by means of pride and conceit.

There are minor duties which one might refer to here but this may be needless. We believe that to the faithful and loving follower of Jesus it is not necessary to enumerate duties as the Holy Spirit will suggest to each its own particular duties while to the faithless and indifferent we must again repeat that it is your foremost and most urgent duty to submit and consecrate your life to God and you too shall receive light to walk in the perfect way. God help us all to this end.

Apple Creek, Ohio.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

WHICH ARE WE SEEKING FIRST, SPIRITUAL OR TEMPORAL BLESSINGS?

By O. D. Yoder.

For the Gospel Herald.

Which things are we seeking the most; everlasting and spiritual blessings or temporal blessings which soon fade away? Which should we seek first? Let us see what GOD says in His Word: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). Food and raiment and all that we need are promised and will be added unto us if we but seek GOD and His righteousness first.

Brother, whoever you may be, are we always seeking GOD and His righteousness first, so that He can add unto us our need, or are we spending our time and our efforts just to get temporal needs and then try to get GOD to add His righteousness unto us? GOD however will not bless us in this way; because if we are seeking temporal needs first our heart would not be in a fit condition to receive the righteousness of GOD our almighty Creator. But before we can have salvation, and before we have the promise of temporal blessings, we must seek the LORD and His righteousness with our whole heart: And again God tells us in His Word "Verily, I say unto you, there is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life" (Mark 10:29, 30).

These are the blessings that are promised to the life of a Christian, and surely these are all that we could wish for or at least all that we need. Why is it then that so many professed Christians who have these blessings are never satisfied with the same? It is simply because they are more concerned about their temporal needs than they are about spiritual needs. Temporal needs are something that we must and can have, but because they are only temporal and soon fade away they never did and never will satisfy the desires of the human soul. Unless we prize GOD'S righteousness higher than temporal needs they will only create a greater desire for these things which soon perish away. Why is it that so many professed Christians of today have no time to serve the LORD? They have no money to spend for the cause of the Lord, and they do not want to do the LORD'S will because it would probably cost them too much of their temporal means, but when the time comes for pleasure, for worldly gatherings and amusements of various sorts, they seem to have all the money, all the time and all the chance that they need to indulge in worldly things of almost any kind; and furthermore their only joy seems to be in things of this sort, seeming to have no joy in the service of their LORD. Why is this? It is because the god of this world is blinding their minds to such an extent that they are trusting more in the perishing vanity of the world than they are in the everlasting blessings of GOD their CREATOR.

Let us then learn a lesson from those who spend the greater part of their substance for pleasure and worldly gain and practically nothing for the LORD. We can readily see that when their minds and hearts get centered upon the things of the world that they will sacrifice nearly anything for the sake of pleasure and worldly gain and practically nothing for their Savior to whom they owe their all. We see too that the desire for worldliness never seems to be satisfied, no matter how much pleasure and worldly gain they can heap unto themselves. We also see the vanity and foolishness of indulging in these worldly lusts which only prove fatal to the soul in the end.

The only thing that we can and should do to have pleasure (pleasure that will satisfy our souls both in this world and in the world to come) is to seek the kingdom of GOD and His righteousness first, and seek it with our whole heart. Then GOD will give us all the blessings that we need, both temporal and spiritual, and we will be satisfied with them too. But we must be watching and praying continually lest the god of this world blind our minds also and will get us to trust in these perishing things of the world instead of that solid rock CHRIST JESUS.

May GOD help us that we may seek and trust the LORD with our whole heart so that He can ever give us of His rich blessings from above and give joy that will abide with us both in this world and in the world to come. May He help us that we may never be deceived by the god of this world who is only trying to rob us of everlasting joy.

Mattawana, Pa.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Jno. 5:24.

HOW DO WE CROWD OUT CHRIST?

By Bertha Plank.

For the Gospel Herald.

When Christ came into the world many years ago, to provide a way in which humanity might be saved, there was no room at the inn for Him to be made comfortable, but the manger was His only cradle. All along the ages, although many allowed Him to enter their hearts, how many more refused to accept Him as a Friend. How strange that we who are so helpless of ourselves, should be negligent of our duty to the One who loves us most, the Giver of all that is good, and should give way to the destroyer of our soul.

Satan in his cunning way knows just how to make our pathway beautiful and every thing seems to move along so smoothly and we are gradually drawn on and on until before we are aware we are caught in the trap he so cunningly laid for us, and Jesus is driven out of our lives.

There are so many ways in which we crowd Jesus out of our hearts, unless we are on our guard. By neglecting the plan of salvation we give Christ no room in our hearts. When we read the Scriptures or hear it proclaimed from the pulpit, beware lest Satan cause our mind to dwell upon something else or to understand or interpret the Word in a way that would be misleading. That is only another of Satan's tricks to make us lose the blessing Christ intended for us.

Probably Satan will fill our lives with financial affairs, causing us not to take time to study the blessed Word and allow our mind to dwell on spiritual things. He may cause us to neglect family worship, just another means by which Christ is crowded out. By our conduct in social or business affairs one can readily see who reigns supreme in our hearts. Satan is most interested in the heart where Jesus has right of way, and he will use many ways, seemingly innocent at the time, but what the future will reveal as sure destruction.

Satan does not come to us with a horrible appearance, or we would surely flee from him. He will allow whatever is good to come into our lives just as long as it is not Christ Himself. If Christ reigns in our heart He will be foremost in our minds, and it will be a pleasure seeking to do what good we can for Him. Christ has no room in a selfish heart, for where He is, all is love and charity.

When we allow Satan to enter our hearts with his deceitful ways, Jesus leaves us. How many times His

heart is pierced with sorrow because of our unfaithfulness to Him, yet He is ever ready to do us good. The time is fast approaching when Christ will no more be pleading for those who are negligent of their duty toward Him, or of others that count His Word unworthy of notice, but He will be the righteous Judge, and will judge according to the Word. Let us have Christ supreme in our hearts and minds, so Satan can find no room there.

PRESSING TOWARDS THE MARK

By Clarence F. Derstine.

For the Gospel Herald.

We as pilgrims here in life often and perhaps too often, look back in our past life and get discouraged over our shortcomings and imperfections. But let us try more and more to do like Paul, forgetting those things, press forward. Are we daily looking into God's Word to see how we are standing? Is our desire as strong to do His will as it was the time we started out to serve Christ? Our life is a life of growth. We must have a stronger desire or Christ has lost part of His throne in our heart, and Satan is stepping in.

Are we, as young people, trying to live up to the Bible teachings? Or are we ashamed of mother's and father's religion? Oh, that we might have more young people like Daniel. When he was taken down to Babylon although he was not around the influence of his home people, he had something in his heart when temptation came across his path, Dan. 1:8: "But Daniel purposed in **his heart.**" There we can see the reason for the success in Daniel's life. He had it in the heart.

The only life worth living is the regenerated life. If we have the Christ life, when trials come up we can say with the poet:

"How many times discouraged,
We sink beside the way,
About us all is darkness,
We hardly dare to pray.
Then thro' the mist and shadow,
The sweetest voice e'er known,
Says, Child am I not with thee
Never to leave thee alone?"

Will we take these promises and "press towards the prize of the mark for the high calling of God in Christ Jesus." May we stand faithful to God and to the Church is my prayer.

Souderton, Pa.

The gift of God is eternal life. through Jesus Christ our Lord.—Rom. 6:23.

In India a child seven years of age may be classed as a skilled workman. —Sel.

Daily Record of Events

By Oliver H. Zook.

August, 1914

1. Meetings in progress at Guernsey, Sask.—Harvest Meeting held at Mt. Joy, Pa., New Holland, Pa., Palmyra, Mo., Pleasant View Church, Ohio.
2. Sunday School Conference held at Bluffton, O.—Two received by baptism and two reclaimed at New Holland, Pa.
3. Sunday School Meeting at Guernsey, Sask.
4. Harvest Home services held at the Skippack Church in Eastern Pa.
6. Harvest Meeting at Providence, Pa.
8. Harvest Meeting at Orrville, O., and Lebanon, Pa.
12. Sunday School Meeting at Stumptown, Pa.
13. Sunday School Meeting held at Mechanics Grove, Pa.
14. Harvest Meeting held at Worcester, Pa.
15. Opening session of the Bible Instruction Meeting held in the Vincent Church near Spring City, Pa.—Harvest Meeting held at Lancaster, Pa.—Quarterly Mission Meeting at the Oak Grove Church near Lest Liberty, O.
16. New mission building dedicated at Altoona, Pa., at which time an all day service was held.
17. Bible Meeting in progress at Spring City, Pa.
18. Sunday School Meeting at Newville, Pa.
19. Opening session of Sunday School Meeting held at Marion, Pa., and also at Wakarusa, Ind.
20. Sunday School Meetings sessions close at Marion, Pa.
21. Sunday School Meeting closed at Wakarusa, Ind.
22. Bible Instruction Meeting closed at Spring City, Pa.—Harvest Meeting at Morrison, Ill.
25. Opening session of Sunday School Conference at Scottdale, Pa.
26. Above Conference closed.
27. Southwestern Pennsylvania Church Conference opened sessions at Scottdale, Pa.—Sunday School Meeting held at Elizabethtown, Pa.
29. Executive Committee of the M. B. of M. & C. met in session at the Old People's Home near Marshallville, Ohio.
30. Meetings began at Concord, Tenn.—Communion held at the Union Hill Church in Ohio.

REPORT

Of the 17th Annual S. S. Meeting Held at the Midway Church, Mahoning Co., Ohio, Aug. 22, 1914

For the Gospel Herald.

What Have I Done Toward the Success of this Conference? Noah Metzler.

Each one must do his part in Sunday school to make the meeting a success. The speaker should make the points plain and everyone try to put them to practice.

The Teacher. (1) **In His Daily Life.** Mamie Yoder. He should be what he teaches, let his light shine daily and be separate from the world.

(2) **In His Visitation.** Geo. R. Brunk. The teacher's visit shows interest and encourages the pupil. Each member should try to visit one person and bring him or her to Sunday school.

(3) **In His Study.** Henry Detweiler. The Bible should be the first place of study. We should not study to find questions of no value.

(4) **In His Class.** Mabel Metzler. He must adapt the lesson to the grade of the class. He should be natural and cordial but serious. He should apply the spiritual lesson to the lives of his pupils.

Advantages of Sunday School Normal Work. J. B. Moyer.

The Sunday school teacher needs special training, especially in child nature. Sunday school normal work keeps the Sunday school and church closer together and brings about uniform teaching.

Children's Meeting. Mabel Riehl.

What Attitude Should Our People take in the Present State-wide Temperance Movement? A. J. Steiner.

It is a moral issue, silence indicates favor. It is a duty of Christian people to vote, but not challenge.

Missions as a World Power. M. C. Lehman.

They should be a world power, because, (1) It is taught in the Bible; (2) wickedness is world-wide; (3) God is a God of all nations.

How Strengthen and Unify the Officers and Teachers of the Sunday School? Isaiah Rickert, Joe Detweiler.

By teachers' meeting. Organization is system. The term of office for superintendent should be lengthened, faultfinding weakens; suggestions strengthen.

What Plan have You for Bringing Your Pupils Face to Face with the Vital Question of Salvation? Clark Mellinger, E. M. Detweiler.

He must first be made conscious of the need of salvation. The object of the primary teacher should be to form habits. Meet the pupils on their own ground. Love and interest for the class are the greatest essentials.

Moderator, David Lehman; Assistant, E. M. Detweiler; Secretaries, Walter Shank, Mabel Metzler.

REPORT

Of the Mennonite Old People's Home, Lancaster, Pa., July and August, 1914

For the Gospel Herald.

Donations:—New Holland Sewing Circle, quilted one quilt; Anna Ressler Tout, through her daughters, 17 prayer head coverings; Goodville Sewing Circle, quilted one quilt; Harry L. Landis, 2 suits clothing, 1 pair shoes, and some patches for quilts; Mrs. Isaac Miller, a lot of pears; Lizzie S. Hostetter, 1 crock apple-butter; Bressler Buckwalter, 2 qts. apple sauce, 2 qts. pickles; Frank Kreider, 1 basket plums; A. N. Sensenig, 1 crock pear butter, ½ peck apples; Tillman H. Stauffer, 1 crock pear butter, 1 basket peaches; Elam N. Horst, 2 baskets peaches.

There was a mistake in the cash report last time, Morgan Stubblebine gave $10.00 instead of $1.00.

Cash:—Jacob G. Heisey, $1.00; Daniel S. Heisey, .50; Peter Hess, 1.00; Barbara Snyder, .50; Peter Halteman, .65; Samuel O. Martin, 2.00; Abraham H. Mosemann, .75; Henry C. Hertzler, .25; Mary Bucher, through A. B. Eshleman, 100.00; Mattie Deiner, 1.00; Levi L. Horst, .50; Geo. W. Ernst, .50; Catherine Buckwalter, .50; S.

M. Petersheim, 1.00; C. S. Flory, 1.00; C. H. Herr, 1.00; Christian Snyder, .50; Susana Shenk, 1.00; Peter Horst, 1.25; Mamie W. Histand, 1.00; Levi B. Lehman, .50; Michael S. Horst, .50; Michael Sauder, 1.00; Elam B. Moyer, 1.00; Milton G. Ranck, 1.00; Aaron R. Hershey, .50.

Services:—July 12.—Regular services were held by Bros. Henry E. Longenecker and Jacob Greider. Bro. Greider read Psa. 103:1-10, and Bro. Longenecker took for his text, Psa. 103:1-3.

July 26.—Regular services today by Bros. Jonas H. Hess and Amos G. Kauffman. Bro. Kauffman read Hebrews 2 and Bro. Hess took his text from the same chapter, verses 1, 2.

July 28.—We were visited today by Bros. John McCullough of Morrison, Ill., and J. C. Habecker, so we had short services. Bro. Habecker read Luke 12 from 22nd verse to end of chapter, and Bro. McCullough commented thereon.

Aug. 9.—Regular services were held by Bros. A. B. Eshleman and H. H. Haverstick. Bro. Eshleman read Jno. 14, and Bro. Haverstick took his text from the same chapter, verses 2 and 3.

Aug. 10.—We were visited today by Bro. Amos Kolb and family of Spring City, Pa. Bro. Kolb preached for us from Rev. 22. We are glad for visits from our brethren. The aged ones appreciate very much when ministering brethren stop to see them and hand out to them the bread of life. Some of the aged ones have bad colds but can say we are blessed with good health in our family of 61 inmates. We are in great need of a cook. The one who has so ably and faithfully done it for almost five years is not able at the present time and the doctor tells her she is not able for at least one year to take this work. Our prayer is, Will there be one to take this work? Brother and sister, it is not always that we can not do things as this, but it is often we do not want to. The Lord bless the work.

Yours for a worthy cause,
T. E. Moyer, Supt.

REPORT
Of the Sunday School Meeting Held at Willow Street Mennonite Church Aug. 20, 1914

For the Gospel Herald.

Morning Session

Devotional Exercises, Frank M. Herr.

Address of Welcome, Benj. Wenger.

Harvest Sermon, Abram B. Herr.

The Unconscious Influence of the Sunday School Worker. John W. Weaver.

Our Duty toward the Temperance Cause. I. B. Good.

Afternoon Session

Philosophy of the Christ Life. David M. Landis.

Possibilities of the Christ Life. C. M. Brackbill.

What is the Christian Religion? Henry B. Herr.

General discussion.

Moderator, Benj. Wenger; Choristers, Aaron L. Groff, Amos Kauffman; Secy., Amos H. Shaub.

Following are a few of the thoughts gathered:

Knowledge of the true God.

The ground should be thoroughly prepared for the natural seed.

Our hearts prepared for the spiritual seed.

That we may be prepared for the spiritual harvest.

All things belong to the Lord.

We shall be clothed with another body.

The duty of the Church to stand against the liquor traffic. To mold the mind of boys and girls, that they may be useful men and women in the future.

We should be temperate in all things.

The home made unhappy by those who indulge in strong drink. The mind of children is made dull by parents who have fallen into the drink habit.

The Church should stand as one solid force and wipe the liquor traffic from the earth.

Live as He lived is the Christ life, not only by saying, but by doing.

No limitations with God, our success depends on our faith.

Things that may be impossible with us are possible with God.

Jesus pleads for the sin of the world by His death on the cross.

We should take Christ for our example.

We should not trust in the arm of flesh but be obedient to His commands, by so doing gain life eternal.

Secretary.

REPORT
Of the 20th Annual S. S. Conference of the Southwestern Pennsylvania District, Held at Scottdale, Pa., Aug. 25 and 26, 1914

For the Gospel Herald.

Conference was called to order by the moderator, Bro. E. J. Blough, followed by devotional services conducted by Bro. J. N. Durr.

Organization: Asst. Mod., P. R. Lantz; Asst. Sec., N. E. Miller; Chor., J. N. Kaufman; Treas., D. S. Loucks.

Opportunities of the Y. P. B. Meeting. S. S. Yoder. The needs of our young people the actual cause for origin of the Y. P. B. M. The aim is the production of Christian character. Some of the opportunities are: to direct energies of young people, to interest them in the Church, to give whole congregation a part in work of the Church, to disucss subjects not possible otherwise as well as isolated subjects, such as doctrines, etc., to give responsibility to young people, and to serve as a safeguard.

The Church's Opportunity in India. M. C. Lehman. A tract 65 by 48 miles assigned to our Mission for evangelization, which contains approximately 5,000 villages. The conditions extant present critical and great opportunities now. Large opportunities in establishing primary schools under the control of the Mission. The government primary schools are neutral religiously and many pupils are agnostics when through these schools, and consequently harder to win for Christ than Hindus. The industrial, agricultural and zenana work are also rich in opportunities of presenting the Gospel to the people.

Closing prayer by J. S. Shoemaker.

Wednesday Morning

Song service followed by devotion led by Bro. D. J. Johns.

The S. S. a Factor in Promoting the Cause of Missions. Clayton F. Derstine. The Church is a missionary institution with a missionary Gospel. Possible to "sour" children on missions. Parents, teachers, and preachers should teach missions. Every teacher should be able to give a five minute talk on missions at any time when called upon. Special prayers in Sunday school for missions, mission charts and literature, special short talks, etc., all helpful. Show spirit by manifesting interest in foreigners about you. The mission spirit once implanted is permanent.

Secretary's Report

Note. Not all the reports were complete in every particular, consequently the following figures based on these reports are not accurate in every instance, giving an approximate total only.

No. schools 18. Gain 1.

Enrollment 1793. Gain 346.

No. teachers 120.

Scholars received into Church 49. Gain 11.

Schools with separate primary rooms 13.

Teacher training classes 2.

Teachers' meetings 2.

Mission Sunday schools 1.

Collections $685.84. Gain $95.53.

Contributed to missions $89.34.

Four schools take regular missionary offerings; four have libraries; all but a few are evergreen; about 57% of church members are in S. S.

Eight of the congregations have Y. P. B. M.

The Organization of the S. S. I. W. Royer. Great need is to have the spirit of the Message in the officers. Organization effective only when it brings the Message to those in the S. S. Organize to help study and live the Bible. Organization serves as a protection. It should be under supervision of Church if Church is true to the Gospel. Do not put men in position for sake of training.

Subjects Demanding Special Attention. Primary Department. N. E. Miller. Children easily led. Teacher responsible to child, parents, Church, and God. Appeal to intellect and emotions—the whole being. Gain involuntary attention. Have regularity and also variety. Need memory work. Appeal to eye, ear and hand. Three qualifications for teacher, viz., approved of God, awake, and alert.

The Teen Age. P. R. Lantz. During this age from 13 on there are radical changes and an abundance of energy which needs to be understood and wisely directed. From 35 to 40 % of pupils drop out of S. S. during this period. It is the age when most criminals are made and also a religious awakening experienced. During the latter period of this age doubts arise. It is the most critical period of life demanding the careful study and the exercise of much patience and tact on the part of parent, teacher, minister, and Christian workers.

Wednesday Afternoon

Children's meeting in charge of Ella Miller, addressed by M. C. Lehman and J. N. Kauffman. Many interesting things about life in India were mentioned.

Opportunities of the Sunday School. C. A. Graybill, Hiram Wingard. To impart Biblical knowledge, create a desire for good literature, give missionary intelligence, impress spirit of devotion, teach purity, win souls for Christ, interest parents in spiritual welfare of children.

The Teacher. M. C. Lehman. Should be a Christian of three kinds: in belief, in experience, in example. He should have these four characteristics: (1) Aptitude to sympathize or appreciate position of others; (2) have an accumulated wealth of knowledge; (3) be able to invigorate knowledge; (4) a readiness to be forgotten—impress the Message rather than the teacher.

The Selection of Teachers. I. W. Royer. The teacher brings the message to the pupil hence great care needs to be exercised in his selection. Officers and ministers need to counsel carefully. Teacher

needs to stand by message of pastor if effective work is to be done in the congregation. We cannot always secure the ideal teacher therefore do best possible under circumstances if you have done your best to get the best. Impress seriousness of responsibility upon teacher as much so as upon one who takes up the ministry.

Wednesday Evening

A meeting of superintendents and delegates was held at 6:00, at which some of our problems were briefly discussed in an informal way and the following recommendations drawn up for submission to the Conference.

Recognizing the need of more effective organization and more co-operation and unity between the different Sunday School Conferences be it Resolved, First, that this Sunday School Conference elect a delegate to the Ohio Sunday School Conference; second, That this Sunday School Conference elect the brethren, C. A. Graybill, Clayton Derstine, and Isaac Metzler as a committee to investigate the advisability of adopting a constitution for this Sunday School Conference and report to the next annual meeting.

A song and prayer service followed led by P. R. Lantz.

Miscellaneous Business.—Bro. E. D. Hess was elected moderator for the next conference. Bro. J. L. Stauffer was elected member of program committee to serve with the Moderator and Secretary. The recommendations of the superintendents and delegates meeting were adopted by the Conference. Bro. N. E. Miller was appointed delegate to the Ohio S. S. Conference.

Open conference conducted by J. E. Hartzler.

The Sunday School as a Factor in the Work in India. J. N. Kaufman. A means of strengthening native workers by giving and distributing responsibility, and also makes permanent impressions upon the heathen children.

Open Doors. D. H. Bender. Numerous opportunities for service in the various activities of Church work were pointed out.

Closing prayer by P. R. Lantz.

This closed one of the best conferences held in this district in recent years. All the sessions were marked with a seriousness of purpose and a consciousness of the great possibilities and responsibilities of this work that augurs well for the future. Some of our problems were discussed with an earnestness and seriousness that gave courage to press the great work with renewed zeal and earnestness.

H. F. Reist,
N. E. Miller,
Secretaries.

Obituary

Steider.—Peter Steider was born in Sorbourne, France, June 2, 1839; died Aug. 10, 1914, at his home near Metamora, Ill., after an illness of five weeks. His health had been gradually failing for two years. He came to Illinois at the age of nine years. Was united in marriage to Katharine Garber in 1869. To this union were born 6 sons and 5 daughters, 2 daughters having preceded him. There remain to mourn his loss, his companion, 6 sons, 3 daughters, 22 grandchildren, and 1 great-grandchild. He united with the Mennonite Church in his youth and remained a loyal member to the end. He had a kind, quiet disposition, was a kind and loving husband and father, and won the respect of all who knew him.

Funeral services held at the Harmony Church Aug. 13 were conducted by the brethren, A. A. Schrock and George Sommers. Burial in the Harmony graveyard.

Erb.—Noah Erb was born in Waterloo township on June 30, 1839; died at his home in Waterloo, Ont., Aug. 6, 1914; aged 75 y. 1 m. 7 d. On May 6, 1862, he was married to Catharine Knorr, in which union they lived till death parted them, leaving to mourn his loss, a widow, 2 brothers, and 1 sister. About 30 years ago he united with the Mennonite Church, in which he was faithful to the end. He was very hard of hearing and could not understand much in church services, yet his place in church was seldom empty, as long as health and circumstances permitted, as he enjoyed the presence of God's children. May our loss be his eternal gain.

Funeral services were conducted at the home on Aug. 8 by Noah Stauffer and at the Waterloo Church by Noah Hunsberger in English from Rev. 14:13, and by Jonas Snider from Heb. 2:6 in German.

Hess.—Mary Mellinger was born in Lancaster Co., Pa., May 24, 1849; died near Penrose, Ill., Aug. 10, 1914; aged 65 y. 2 m. 16 d. She was united in marriage to Zachariah Hess in the fall of 1867. In the spring of 1869 they moved to Whiteside Co., Ill., and located near Penrose, where they have since resided. In her younger years she was converted and united with the U. B. Church of which she was a member at the time of her death. She leaves to mourn her death her husband, 1 son, Albert of Los Angeles, Calif., 7 grandchildren, and 2 greatgrandchildren; also 1 brother, Henry Mellinger of Penrose, Ill., and one sister, Mrs. Amanda Schroeder of Peabody, Kans.

Funeral services were conducted at the Science Ridge Mennonite Church near Sterling, Ill., on the 12th by A. C. Good, where a large number of relatives and friends gathered to pay a last tribute of respect.

Zuber.—Louis Zuber was born in Beierthal, Baden, Germany, on Dec. 8, 1859. He came to America in 1881 and soon after to Elkhart, Ind., where he lived to the time of his death, and worked in the Lake Shore shops for 32 years. In 1882 he was united in marriage with Elizabeth Kornman, who survives him. He also leaves a family of two sons and three daughters, besides an uncle in Ohio, and a sister in Germany. He was a member of the Methodist Protestant Church, a devoted Christian and an active worker both in the Sunday school and the church and will be greatly missed, both in the church and the home. He was afflicted with cancer in the stomach and was operated on by his physicians, and died in the hospital on Sept. 4, 1914; aged 54 y. 9 m. 8 d. He suffered much but bore his afflictions with patience and entire submission to the will of Him who doeth all things well, and we have the assurance that we need not mourn as those who have no hope, and that the weary spirit is at rest, where pain and death are never known. He was buried on the 7th. Funeral services were conduited by Rev. Lineberry in the English language and John F. Funk, in the German.—F.

Miller.—Catharine Christophel, wife of Joel H. Miller, was born in eastern Ohio, June 27, 1846; died in Elkhart, Ind., Sept. 3, 1914; aged 68 y. 2 m. 6 d. She was the daughter of Christian and Nancy Hoover Christophel, and came to this state with her parents in her childhood years, and lived in Elkhart county to the time of her death. Twenty years of this time she lived in the city of Elkhart. She had been in failing health a long time; the immediate cause of her death was paralysis. She is survived by her husband, 6 sons and 3 daughters: Alpha C., Daniel, Christian C., and Warren T., of Elkhart, David of Minot, N. D., and Samuel W. of South Bend., Ind. The daughters are Mrs. S. W. Burkhart of Cando, N. D., Mrs. W. W. Christophel of Elkhart, and Mrs. Oscar C. Kilmer of Wakarusa, Ind. There are also 2 brothers and 2 sisters surviving. Sister Miller united with the Mennonite Church many years ago and remained a faithful member to the time of her death. She manifested a devoted Christian spirit and lived a blameless life, and we believe she has gone to join the great throng of those who have washed their robes and made them white in the blood of the Lamb. She was buried on Sunday, Sept. 6. Funeral services were conducted in the Mennonite M. H. in Elkhart, by John F. Funk, assisted by Samuel Yoder, from Jno. 11:25, 26. Interment in the Prairie Street Cemetery.—F.

Ebersole.—Elias R. Ebersole was born in Lancaster Co., Pa., Jan. 8, 1847; died at his home in Wakarusa, Ind., Aug. 30, 1914; aged 67 y. 7 m. 22 d. At the age of 21 he moved with his parents to Sterling, Whiteside Co., Ill. He was united in marriage to Barbara A. Stauffer in 1872, and to this union were born 4 sons and 3 daughters, all of whom are now living.

In 1885 he moved with his family to Adams Co., Nebr., where he lived until 1902. His wife was called to her reward in 1895. He was the oldest of a family of 9 children. Four brothers and 3 sisters survive him. In 1905 he was married to Leah A Horning, who moved with him to Elkhart Co., Ind., where he lived until his death.

He leaves to mourn his departure his companion, 4 sons, 3 daughters, and 12 grandchildren, one of whom preceded him in death.

Soon after his first marriage he and his wife united with the Mennonite Church of which he was a faithful member until death. He had been in failing health for the last few years and during this time was always a patient sufferer. Early in June he had a paralytic stroke and since that time was confined to his bed. During his illness he expressed a desire to his companion to depart from this life and always manifested a calm resignation to the will of God. On Sunday, Aug. 30, he became rapidly worse and at 10:30 P. M. he peacefully fell asleep.

The funeral services were held at the Olive Church on Sept. 2, and were conducted by J. S. Shoemaker, assisted by Silas Weldy and H. M. Schwalm.

Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.—C. I. Scofield.

Items and Comments

The vexed problem of the emigration of East Indians to other parts of the British Empire is receiving attention from the various colonial governments. The Viceroy of India is preparing a proposal, which if adopted, will provide for a limited number of passports to be issued to Indians on the same basis as those issued to Chinese and Japanese.

The last news from the seat of war in Europe give a dark outlook for the Germans. The Austrian army is reported as completely defeated in the east, with many of the Hungarians deserting to the standard of the Servian invaders. In France the allies have been victrious over the Germans to the east of Paris. Only divine intervention, it now seems, can put an early stop to the inhuman slaughter.

The ability of a government to work in secrecy was wonderfully shown in the way a large army of the native soldiery of India was transported across the Pacific, entrained across Canada, reloaded on transports and sent across the Atlantic, and finally landed in France at the front of the conflict without any authentic account of the movement given out by the newspapers of the world. If all the subjects of King Jesus were as loyal as the subjects of King George were in this matter the Church would wield a mightier influence for good in the world.

Sunday, Oct. 4, has been set apart by the President of the United States as a day when people are to repair to their respective houses of worship and pray for a return to peace by the warring nations of Europe. Along with this prayer it will be well to include a petition that God might open the eyes of all lovers of peace to the fact that real, lasting peace without embracing the Bible doctrine of nonresistance is an idle dream. The President's proclamation is timely, and we trust that the prayers of God's people may continue to ascend in behalf of real peace.

Requests have been made by the heads of a number of railroads that the President use his influence in helping to create a more favorable public opinion toward the railroads. Perhaps the best way to restore public confidence would be reforms that would demonstrate before the public that the corruptions exposed in public investigations before the Interstate Commerce Commission and other investigating bodies no longer exist. On the other hand there is no question but that some corporations have suffered unjustly because of the work of conscienceless and selfish agitators. The Golden Rule put into practice on both sides would put an end to many ills.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the East Holbrook Church near La Junta, Colo., as follows:

Sept. 30, Meeting of officials to arrange conference work. Mission Board Meeting.

Oct. 1 & 2, Church Conference.

Oct. 3 & 4, Sunday School Conference.

Visitors from Kansas, Oklahoma, and points east should seek to get on Santa Fe Train No. 7 on Main line due to arrive at Holly, Colo., at 4:35 A. M. Leave Holly at 6 A. M. on the morning of Sept. 30 and arrive at Buchtel at 10:30 A. M. If sufficient tickets are sold a special car will be attached to Train No. 7 at Newton, Kans., leaving Newton at 8:30 P. M. on Sept. 29. This special car to be attached to Holly-Swink branch train, stopping at Buchtel, Colo., which is but a few rods from the church.

In order to make the above arrangements possible, all persons going on the above route, should notify the secretary soon, so that he will receive letter by Sept. 25.

The R. R. fare from Newton, Kans., to Buchtel, Colo., is $8.56, making a round trip fare of $17.12 from Newton and return.

Visitors going to La Junta should notify Bro. T. C. Kauffman, La Junta, Colo., R. R. No. 2, of their coming.

A cordial invitation is extended to all to attend.

Come praying that the Lord may bless us abundantly and use us in His work.

L. O. King, Secy.,
Peabody, Kans.

Lancaster Conference

Because of the rebuilding of the Mellinger meeting house, and which will not be in readiness for the Fall session of the Lancaster Conference, that body will meet in the Chestnut Street Meeting House, Lancaster, Pa., on Friday, Oct. 2, 1914. All welcome.

BOOK REVIEW

Geil History

By Joseph H. Wenger.

A history of the descendants of J. Conrad Geil, who emigrated from Wurttenberg, Germany, to America in 1754. The book contains a complete family register of the Geil family, giving biography of many of them, and will be of interest to thousands of descendants bearing the family names of Beery, Brunk, Brenneman, Burkholder, Driver, Geil, Good, Hartman. Heatwole, Miller, Rhodes, Shank, Showalter, Swartz, Wampler, Wenger, and other well known families related to the Geils.

The book is handsomely bound in cloth and contains 275 pages. Price, $1.40. Address all orders to the author, Joseph H. Wenger, South English, Ia., or to David S. Geil, South English, Ia.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	1st Thurs. in Oct.	3600
Franklin Co., Pa., and Washington Co., Md.	Fri. before Good Fri.	
	1st Fri. in Oct.	9034
	2nd Fri. in Oct.	916
Virginia	2nd Fri. in Oct.	1530
Ontario	4th Thurs. in May	1615
Southwestern Pa.	4th Thurs. in Aug.	1246
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1427
Indiana-Michigan	2nd Fri. in Oct.	1697
Ind. Mich. A. M.	1st Thurs. in June	1811
Illinois	1st Fri. in June	448
Western A. M.	Last of Sept.	3862
Missouri-Iowa	Aug. 28, 29	668
Kansas-Nebraska	3rd Thurs. in Oct.	811
Nebraska-Minn.	3rd Thurs. in Oct.	1491
Pacific Coast	4th Thurs. in Oct.	160
Alberta Sask.	Last week in June	217
India	Spring	513

UNTIL THE END OF 1915

Our Young People's paper, the Christian Monitor, is finding an entrance into more of our homes each year. The average annual increase in circulation for the last four years has been about 250. We believe that there are yet hundreds of homes where it is a stranger but where it should be a welcome monthly visitor. While the paper is intended especially for the young people it nevertheless is of equal interest to older ones. Among the different departments are the following: Select Reading, Editorial, Christian Life, Missions, Bible Study, Educational, Young People's Bible Meeting, Farm and Home, Current Events, etc. As a special inducement for those not now subscribers to join our circle of readers we make the following offer: **We will send the Christian Monitor the rest of this year and all of next year, for 75 cents.** Send for a free sample copy. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 24, 1914 (Gospel Witness Established 1905) No. 26

EDITORIAL

"Follow peace with all men, and holiness, without which no man shall see the Lord."

Discipline.—The value and importance of wholesome discipline is becoming more and more apparent. We would be glad to print some three or four articles on this subject from the pen of those who have made a study of the subject and have seen their suggestions put into practical use. Every effort made in the line of helpful discipline should be encouraged.

The Ideal Christian is variously described, depending upon who attempts that description. The question as to whether it is possible for us to attain to our ideal depends largely upon how we define the word "ideal." But all consecrated Christians agree on two points: (1) Our ideals of Christian life and living ought to be formed from a careful, prayerful study of the Bible. (2) We ought to, by God's grace, do our best to rise as nearly as possible to our ideals. They who rise to these two ideals may truthfully be called ideal Christians.

A brother sends us an item telling of a Masonic lodge laying the corner stone for a new school building. This brother quotes this as a special reason why those who are free from the yoke of lodgism should take an active part in school affairs that secretism may not still further fasten its fangs into our school system. However this may be, the encroachments of the Lodge are plainly and painfully visible on every hand. Secretism enters churches, and paralyzes the spirituality of every church it invades, it enters the affairs of government, and justice is thwarted wherever its selfish interests are affected; it enters our schools, and the spirit of real liberty is extinguished wherever it holds full sway. Well may we repeat this warning from God through the mouth of Paul: "Have no fellowship with the works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Continued Meetings.—It is customary, in most of our congregations, to hold continued meetings for the ingathering of the lost at least once a year. These meetings have proved a great spiritual uplift in the past and by the grace of God may continue to wield a mighty influence in the promotion of the cause of Christ. But to accomplish the greatest possible amount of good they must be kept clear of both formalism and of sensationalism. They must neither be regarded as a machine to grind out converts nor as a season of entertainment in which some popular evangelist displays his wit and oratory. They must not be regarded merely as a necessary affair that comes about once every so often; but hailed as a heaven-approved opportunity in which the faithful children of God labor together in the great work of winning lost souls for God and bringing about a deeper work of grace and higher spiritual enlightenment in the hearts and lives of those already in the fold. In every congregation where there has been a real burden for the salvation of the lost and spiritual uplift of the saved the Lord has blessed these continued efforts to the glory of His name and the strengthening of the Church.

Speaking of continued meetings, there are two attitudes which people have been known to take towards them. We will state both attitudes, that the reader may compare them and read himself in one or the other of them.

Attitude No. 1.—It would be too bad if we would not hold continued meetings at least once a year. One week would suit me better than two, and three would be entirely out of the question. We want the best evangelist we can get, but we must be careful that the meeting won't cost us too much money. Even if I am not there all the time and late most of the time I am there, that does not matter much; the rest can carry on the work. They say that a little sacrifice now and then will insure greater financial prosperity, and if that is true I want the full benefit of it. The meetings over, I breathe a sigh of relief, continue my pursuit of wealth or pleasure (or both) and look for another siege of meetings next year.

Attitude No. 2.—A number of burdened souls have been laboring faithfully for the prosperity of Zion and praying for the salvation of lost souls and the further spiritual enlightenment of those already in the fold. They believe that a continued effort in the way of revival meetings will help this work along. Continued meetings are arranged for and prayers ascend that the blessings of God may attend the efforts put forth. No sacrifice is considered too great, no labor too arduous, if thereby God is glorified, souls saved, and the cause of Christ advanced. Every faithful soldier of the cross is found regularly at his post of duty, praying, and working as opportunity affords. The meetings over, these faithful workers continue on, greatly refreshed and greatly encouraged, knowing that their labor "is not in vain in the Lord."

Brother, sister, which of these two attitudes describes your position?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ETERNAL LIFE

This life everlasting,
"What is it?" you say.
Will all earthly sorrows
Then vanish away?
Will the aches and the sufferings
Of body and mind
All pass away quickly,
And be left far behind?
Will craving for pleasure,
And longing for gain,
Just disappear wholly,
Like the dew and the rain;
Will sins we've committed,
Be all washed away?
Will lips of the wayward
Have learned then to pray?
Yes, that has He promised,
And far more beside.
In heaven He's standing,
With arms open wide,
He waits to receive us,
Inviting to come
And there shall we gather
On yonder bright shore,
And dwell in sweet union,
With friends evermore.

—Selected.

EXTRACTS FROM A SERMON

Delivered by Bro. Henry H. Haverstick at Habecker's Church, Sept. 6, 1914

By Mary D. Martin.

For the Gospel Herald.

And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Jesus knew the condition of past days as well as the present, therefore He says, Beware!—danger, there is something in the land that will cause us trouble—something that will cause us to sin, therefore beware. A man's life is more than earthly possessions. We cannot measure a man spiritually by his pocket book. Some men are continually grasping right and left to accumulate wealth—beware! Life is more than that. God gave life that we, His highest creation, may honor and glorify His name.

"Lay not up for yourselves treasures where moth and rust doth corrupt and where thieves break through and steal." It is not wrong to be rich, but don't trust in your riches, if you do be sure your sin will find you out. The greatest Bible characters were men of wealth.

God has a purpose in view in giving us the beautiful harvest of this season—the blessings of today are ours to care for—to neglect is not doing our duty or rather we are neglecting a great privilege open to us. Eating and drinking and whatsoever we do shall all be done to God's honor and glory. Don't center the heart upon wealth and forget God. He wants us to be true and loyal to Him and in order to do so we must serve God instead of mammon.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:6-11).

Continually complaining when a wet or dry spell comes shows we are not content. Many people invest money in something as a "get-rich-quick" business and often lose instead of gain and through it fall into temptation. We are apt to love this world's goods more than God when we have an abundance. Riches oftimes are like the wind, they fly away very quickly. Let us take something better than that, which man cannot take away. Lay up treasure in heaven which no man can steal.

We are given three lessons for an example of laying up treasure in heaven such as giving a cup of water, breaking of the alabaster box—the widow's mite, three memorial stones which will stand forever. Help to do the little things and be rich toward God. Love the Lord thy God with all your heart, mind, soul, and strength. Do not covet—the ground of a certain rich man brought forth bountifully. It was a wonderful movement to tear down his barns and build larger ones, but there was nothing wrong with building larger barns but it was wrong to build them to please himself only in temporal things. Selfishness had crept into his life. Self gratification did not give God honor and glory. "Now soul thou hast much goods laid up. Take thy ease, eat, drink, and be merry. There may have been those in that day as well as now who were in need, but he withheld from them. Do we do the same? I have done all this. I will build larger barns—only thought of himself—but God thinks of him and says, "Thou fool! This night thy soul shall be required of thee. Then whose shall these things be." The man who is continually laying up earthly treasure and is not rich toward God is the same today as in Bible times and God would say, "Thou fool." Such a man is poor indeed.

Jesus is the vine, we are the branches and Jesus looks for fruit—if we fail to bear fruit we are not laying up treasure in heaven. Let us examine ourselves carefully and prayerfully and see where our treasure is—what our life really consists of. What treasure have we in heaven by only giving and not carrying out God's proposition in regard to how to give. If we go down to perdition we cannot blame God. Let us live for the good of others, which is our reasonable service. It is foolishness to live only for this world. Parents should teach their children to lay up treasures in heaven. Parents oftimes speak of their children prospering—they buy one farm after the other but how sad we seldom hear them telling how they prosper spiritually.

This life is too short to live for self and then when about to pass away from this stage of action think you can grasp the promises of God. Many who are rich in this world's goods live for self until death stares them in the face then their riches do not suffice, then they see their utter helplessness and call upon God. Take heed and beware lest we forget God and be debarred from Him through a long and never ending eternity.

Worldliness and Christianity will not mix. Surely man's life consisteth not in the abundance of the things which he possesseth; therefore, beware!

Washington Boro, Pa.

WORLDLINESS IN THE CHURCH

By Jacob Dingee.

For the Gospel Herald.

The writer was much interested in an article in the Gospel Herald, written by Jacob Woolner, manifesting his sorrow on account of the increase of worldliness in many different ways, by which it is working its way into the church. This, as the writer sees it, is true, in a greater or less measure, with all the visible churches. He seems to feel (and is it not so) that notwithstanding the much preaching and teaching and admonition, etc., it is still holding on its way with increasing effect, to lower the high standard of nonconformity to the world as set by the apostle (Rom. 12:1, 2).

Our aged brother in Christ feels to ask, Cannnot something be done in way of united effort, to check as we may put it, or stay the leprosy of

worldliness, and wisely points (as advice to parents) to the need of heeding the injunction of Solomon, to "Train up a child in the way he should go," in order to secure the best of the life that now is, and of that which is to come" (I Tim. 3:8). We read in the parable of the wheat and tares, that it was "while men slept" that the enemy sowed tares. The visible Church has now for many years been enjoying a time of rest, from outward persecution, and been blessed with temporal prosperity, which, while it ought to have increased gratitude and love to the Giver of all good and renewed concern, and watchfulness in order to bring forth fruits to His praise, yet is there not cause to fear that with many of us who are willing to be called "church members" it has had a contrary effect, even that of putting to rest in an indifferent or Laodicean condition as to best things (Rev. 3: 15, 16). And on the other hand, (while we will not judge, but put the query) Are not many of the socalled church workers, going ahead like Zaccheus, with a zeal, but not as yet according to knowledge (Rom. 10:2) for want of having come to Christ, as to know a new birth in Him by the heart-changing power of His Spirit (II Cor. 5:17)?

And so, like Nicodemus (Jno. 3: 10), and the disciples (Acts 19:2) such must, if they teach, teach the letter or words of Scripture without the help of the Spirit, to "remove the vail." We were reminded of an account, we either read or heard, related, of an aged minister, who dreamed that he was in a meeting, we suppose of his own denomination, and had a sense given him, how that most of those before him had their worldly cares too much in their minds, that the farmers had their stock and farming too much at heart, the carpenter his building, the tailor and all the others, their trade or business, which was hindering them from being enough concerned to lay up heavenly treasures. So, feeling to admonish them, he placed his hand to his back, as he started to arise for that purpose, and what was his surprise to find a bundle of hides on his own back, he was a tanner. The writer does not feel to have attained to a perfect state of Christ, felt to examine himself to be sure if clear (through the grace of God as to the things named in Bro. Woolner's article. Pride, taking part in shows, picnics, social gatherings for worldly purposes, etc., all of which are unlawful for a Christian, contrary to the law of the Spirit of life in Christ Jesus (Rom. 8:2). And the part, a minister's dream, which is added, may serve as a reminder for us to avoid even the improper use of lawful things, and to not set our affections upon them. Remembering the words of the Lord, that where our treasure is there will our hearts be also.

Columbiana, Ohio.

ORDINANCES

By R. J. Heatwole.

For the Gospel Herald.

Baptism and Communion

There are some Christian organizations who think ordinances are not necessary. Matthew's Gospel 3:11 John the Baptist says, "I indeed baptize you with water," and Jesus sanctions it by requesting John to baptize Him and thereby do that which is becoming and fulfilling righteousness. Man baptizes with water and the Lord with the Holy Ghost (Matt. 3: 11), the Spirit was poured out upon believers (Acts 2) and our fathers passed through the Red Sea on dry ground and the waters did not touch them, only as the clouds poured out upon them and baptized them, as given in Ex. 14:22, Psa. 77:17, I Cor. 10: 2. "Com-mun-ion" is a common union, and fellowship with believers of like precious faith once delivered unto the saints (Jude 1:3). We dare not commune with men of war, or men and women who serve the goddess of fashion in the wearing of gold and pearls and costly array. By communing with such persons we would be acting out a lie, because we, according to Christian faith are not in common union with such characters. According to Rev. 21:8, we put ourselves with murderers and whoremongers, whether we speak a lie or act one. It is a plain command and church ordinance to take of the bread and fruit of the vine in remembrance of Jesus, according to I Cor. 11:23-26; Luke 22:19, 20; I Cor. 10:16, and Mark 14:22-25. He said to the twelve, take, eat, and drink of the bread and fruit of the vine, to think of His body and shed blood.

Feet Washing

John 13. In this ordinance Jesus said, "I give you an example. If I your Lord and Master have washed your feet, ye also ought to wash one another's feet" (14, 15). And in Eph. 5:2, a man ought to love his wife as himself. This word ought is just as binding at one place as the other. Peter, like a few in our day, did not want to take part in the feet-washing, then Jesus told him in verse 8 he could have no part with Him. A carnally minded stranger once went to our communion meeting to see feetwashing out of curiosity. When he saw that on the part of the sisters as well as the brethren, all was done decently and in order according to I Cor. 14:40, and our preachers got no salary for their services, he did some serious thinking and by request he was baptized and received into church fellowship.

Prayer Head Covering

I Cor. 14:37, Paul says, "If any one think himself spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord, and I Cor. 11:5, 6, he says that every woman that prayeth or prophesieth should have her head covered In the 10th verse it is spoken of as a power, because of the angels. In Rev. 2:3 the angels of the seven churches are the ministers. I have been with our bishops where they did not know the sisters personally but because of that power on their heads, that special covering, they, the angels or ministers, could know to whom to give the bread, and the cup. A hat or roached hair that stands up as mentioned in Job 4:15, is out of order: even a bonnet, because it is worn for comfort, protection from storm and heat of sun, etc. I wish to invite attention to the covering that can be put on or off during seasons of devotion and before or after, and not a covering as given in verse 15, that cannot be put on and off before and after daily devotions or before taking daily food, etc. But if allowed to grow long and remain so the hair is a glory to woman and shows the distinction between man and woman, as the men are not to have long hair. It is a shame for them to have it (V. 14). The man is to have his head uncovered when he prays, not take his short hair off, but his hat or cap or whatever he may be wearing for comfort. One of our sisters in Oregon became willing to wear the bonnet instead of a hat and the cap at our devotions, but she wondered then if our bishop would allow her to wear her hat to town to the popular churches. I Jno. 4:2, we are to try the Spirits. I Cor. 14:3, they that prophesy and pray have always a desire to have this prayer headcovering at their convenience to make proper use of it. Our mission workers may find it quite in order to have on the said covering all the time from morn till eve.

The Ordinance of the Holy Kiss

This is commanded five times to be observed. Once to the bishop that was left at Crete to set things in order, the apostle told him to greet them that love us in the faith (Tit. 3: 15). "Greet all the brethren" (II Thes. 5:26). "Salute one another with an holy kiss" (Rom. 16:16). To do this we must have holy feelings toward each other, if the kiss is to be a holy one. Those who are unsaved, unconverted cannot keep this command. By the Holy Spirit the love of

God is shed abroad in the heart. Rom. 5:15. It is not only for old Christians to greet the aged ones, and young Christians only those that are young, the command is to greet one another with an holy kiss. I Cor. 16: 20. Meaning of this ordinance is "symbol of love." In I Pet. 5:14, he calls it a kiss of charity and says, "Greet ye one another, yea, all of you be subject one to another." Jesus said, "All men know ye are my disciples if ye have love one to another" (Jno. 13:35). He also says, "He that hath my commandments, and keepeth them, he it is that loveth me" (Jno. 14:21), and he that loveth me not keepeth not my sayings. In Jno. 13:17, Jesus said, "If ye know these things, happy are ye if ye do them."

We would not think of holding communion services every Sunday, neither is it expected that we greet each other every time we chance to meet, as we may meet every day in the week. While we are engaged in certain occupations we would not find our minds and appearance in such a frame of devotion that would require it, but we feel also that there is danger of becoming neglectful and too cold-hearted, to keep up this ordinance, if we do not give it our special attention sometimes.

Windom, Kans.

UNANSWERABLE CONCLUSIONS

1. What institution most conserves the peace and happiness of the community? It is the Church.

2. What institution both directly and indirectly promotes and safeguards public morals? It is the Church.

3. What institution does most to promote the sentiments of love, brotherhood, kindness, charity and good neighborhood? It is the Church.

4. What institution does most to promote honest, progressive and beneficient government? It is the Church.

5. What institution does most to promote clean, strong, brave, self-sacrificing and efficient citizens and public servants? It is the Church.

6. What institution does most to make and maintain the home as a place of virtue, love, righteousness, comfort, and happiness? It is the Church.

7. What institution more than any other sympathizes with the weak, the wronged and oppressed, and pleads for social justice? It is the Church.

8. What institution stands most universally and uncompromisingly for the right and against the wrong? It is the Church.

9. What institution brings to all classes and conditions of people the best, the most comforting and hope-inspiring message regarding their sins, their sorrows, their sufferings and what all must face—death? It is the Church of Christ.

On what ground therefore can any person deny to the Church his influence, his sympathy and support, and to himself its manifest benefits? —Northern Christian Advocate.

SIMPLICITY

It is to be deplored everywhere that so few of the professed Christian women of our land should not take a more decisive stand against the extreme and ridiculous fashions in dress. It is a recognized fact, however, that intelligent and thoughtful men and women are considering the evil effects which this is doing to our loved land in more ways than one, and are putting forth efforts to cause women to consider the far-reaching evils of immodest dress, and to adopt more simple and sensible modes. We believe God looks upon this as one of the sins of our age and for this reason His blessing is withheld from churches who have lost the unction of the blessed Holy Spirit. Christ's life was one of simplicity and should not our lives be in harmony with His blessed Word? The following good little comment is given by Spurgeon: "The only excuse we can think of for some dressy women is that they think themselves ugly. What deformity must exist if it needs ten thousand a year to cover it! If these persons accurately guage their lack of personal charms, they must be suffering under a fearful measure of uncomeliness. Why ten or twelve families could be reared in comparative comfort upon the amount thus spent in wastefulness; and as matters go with agricultural laborers in many of the shires, forty of the families owned by Hodge and his companions, including all the father Hodges and their wives, could be decently provided for upon ten thousand a year. It will not bear thinking of. Yet many women professing godliness are shockingly extravagant, and can never be happy until their heads are trickled out with strange gear and their bodies with fashionable millinery. They little think how much they degrade themselves and grieve the Spirit of God."

A Quaker gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry heard her complain of the cold. Shivering in her lace bonnet and shawl, as light as a cobweb, she exclaimed: "What shall I do to get warm?" "I really don't know," replied the Quaker, solemnly, "unless thee puts on another breast-pin."—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OUT-GOING MISSIONARIES

Selected by Mary D. Martin.

The tender light of home behind
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore.
But the true light that cannot pale
Streams on them from above;
A light divine that shall not fail—
The smile of Him they love.

The sheltering rest of home behind,
The battle-field before;
They gird their heavenly armor on,
And seek a foreign shore.
But Christ, their Captain, with them goes,
And leads them in the way,
With Him they face the mightiest foes;
With Him they win the day.

The peaceful joys of home behind,
Danger and death before;
Right cheerfully they set their face
To seek the foreign shore.
But Christ has called; and His dear Word
Brings bliss whate'er betide;
'Tis not alone 'tis with their Lord
They seek the other side.

A wealth of love and prayer behind,
Far-reaching hope before;
The servants of the Lord go forth
To seek a foreign shore.
And whereso'er their footsteps move,
That hope makes sweet the air,
And all the path is paved with love,
And canopied with prayer.

Christ is the fondly loved behind;
Christ is the bright before;
Oh, blest are they who start with Him
To seek the foreign shore.
Christ is their fair, unfading light;
Christ is their shield and sword;
Christ is their keeper day and night;
And Christ their rich reward.

—Geraldine Stock.

Washingtonboro, Pa.

ORPHAN'S HOME LETTER

By A. Metzler.

For the Gospel Herald.

The capacity of the West Liberty public school building, where 55 of our inmates attended school, is no longer sufficient to accommodate all the pupils. There being no other room in town available for the purpose we came to the rescue of the school board, by removing the seats out of the assembly room in the new girl's orphanage and the town fitted up the room, hired an extra teacher, and are now using it for a school room. The second, third, and fourth grades of the Home children only occupy this room and aggregate 33 pupils.

Although somewhat inconvenienced we can still hold our services in the room and are only too glad to extend this favor to the town, since they are educating all our children free ever since the Home is located here. This is only a temporary arrangement for the present term of nine months, or until the conjestion can be relieved in some other way.

On account of the crowded condition of the school, we have been obliged, recently to refuse admittance into the Home to a number of children who are of school age.

We are very thankful to those who have sent in the report cards of placed-out children, and are also well pleased with the reports. There are still quite a few who received the blanks but have not yet reported. We have children placed in seventeen different states.

The inmates and workers are all well. Our standing need seems to be more workers. May the church keep on praying for more workers.

West Liberty, Ohio.

A BIT OF INFORMATION

By J. S. Shoemaker.

For the Gospel Herald.

At the Annual Meeting of the Mennonite Board of Missions & Charities held at Berlin, Ont., May 26, 27, 1914, it was decided to appoint a Field Worker whose duty it shall be to keep in vital touch with each mission and institution in the United States and Canada which are under the Board.

He shall help the superintendents and workers to organize their work, and shall follow up the work planned to see whether it is being done.

He shall give annually a detailed written report of the work done at each station, and the efficiency of each worker and superintendent, to the Executive Committee of the Board, making such recommendations regarding their work as in his mind he may think needful.

He shall endeavor to find consecrated workers for the different missions and institutions, and shall keep in touch with prospective workers so as to get them into the stations where needed.

He shall give missionary intelligence to the Church in various ways, showing the nature of the work done, the results, the needs, and the responsibility of the Church in supplying that need.

He shall encourage the churches to take up regular collections. He shall solicit gifts and annuities and shall be authorized to write up contracts for the same in the name of the Board.

He shall send all monies and contracts to the general treasurer, and shall make a quarterly report of the work done to the secretary of the Board.

The appointing of said Field Worker was left to the Executive Committee of the Board. At a meeting of said Committee held recently at the Old People's Home near Marshallville, Ohio, Bro. S. E. Allgyer of West Liberty was appointed to said office. We commend him in his official work as one who is intensely interested in the welfare of missions, and the extension of the Master's kingdom both in home and foreign lands.

In his visitation work among the Churches, it will be Bro. Allgyer's aim to give such information and offer such suggestions as may tend to inspire mission interest, and he shall be pleased to have a private interview with any who may have convictions to take up mission or charitable work, or with those who may be prompted to lend a helping hand in the Lord's work by contributing finances in the way of gifts, annuities, etc.

May the Lord abundantly bless his efforts to the upbuilding, and extension of His kingdom.

Freeport, Ill.

FOUR IMPORTANT TRUISMS

By J. D. Mininger.

For the Gospel Herald.

1. 'Now" is the only time that I can be faithful.

"Ye know not what shall be on the morrow" (Jas. 4:14).

"We cannot do anything yesterday or tomorrow. What we do we must do now. The most precious gift of the New Year is a string of golden todays and nows. Yet only one at a time, and each must be used **just then or nevermore.** Once gone, the news are forever lost. Was it not a fine epitaph of David's that he "served his own generation by the will of God" and then fell asleep? So let it be said of us. There is present work —a present place to fill, a present task to finish, a present hour to serve."

2. Yesterday's deeds are recorded in heaven and are unchangeable.

"And the Lord hearkened, and heard it and a book of rememberance was written before Him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

3. Tomorrow may never come.

"Thou knowest not what a day may bring forth" (Prov. 27:1).

4. Faithfulness and "Love's" blessings are not separable.

"A **faithful** man shall abound with blessings" (Prov. 28:20).

"**Then** thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

"And whatsoever **he** doeth shall prosper."

Kansas City, Kans.

JOHN NEWTON

John Newton was a bad boy who ran away to sea, and finally to Africa in order that, to quote his own words, "I might be free to sin." Sold at last to a negress, herself a slave, he was nearly starved by his brutal owner till he actually lived on the crumbs that fell from her table, and the raw yams that he dug by stealth at night. His clothing was reduced to a single shirt, which he washed in the ocean and hung to dry while he hid among the trees. But even then no thought of a better life crossed his mind. Escaping from this slavery, he mingled with the natives and accepted their base life and horrid superstitions. No civilized man ever sank much lower, but the power of Jesus laid hold of him and made him first a sea captain and then a clergyman of the Church of England. It was this man who wrote such familiar hymns as: "Safely Through Aonther Week," "Come, My Soul, Thy Suit Prepare," "Glorious Things of Thee Are Spoken, Zion, City of Our God," and others indicative of his own experience: "Amazing Grace, How Sweet the Sound, That Saved a Wretch Like Me," "One There is Above All Others, Well Deserves the Name of Friend," "How Sweet the Name of Jesus Sounds in a Believer's Ear." If ever you are near the Bank of England, in the old city of London, go a block to Newton's church, St. Mary Woolnooth, and there read the epitaph he wrote for himself:

"Sacred to the memory of John Newton, once a libertine and blasphemer and slave of slaves in Africa, but renewed, purified, pardoned, and appointed to preach that Gospel which he once labored to destroy."—Bible Magazine.

A man must not stop listening any more than praying when he rises from his knees. No one questions the need of times of formal address to God, but few admit in any practical way the need of quiet waiting upon God, gazing into his face, feeling for his hand, listening for his voice. God has special confidences for each soul. Indeed, it would seem as though the deepest truths came only in moments of profound devotional silence and contemplation.—Charles H. Brent.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A MORNING PRAYER

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meager is my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
"The world is better that I live today."

—Ella Wheeler Wilcox.

MOTHER'S EASY CHAIR

A woman in humble circumstances, the mother of four children, was suddenly bereaved of her husband. She took up her burden with calmness and patience, toiling early and late for her children.

A friend said to her one day, "do you never get tired or discouraged?"

"Oh, yes," was the reply, "quite often, but when I think I can go no further, or do no more, I go and rest in my easy chair."

"Easy chair," said her friend, looking around the bare room.

"Yes," she answered, "would you like to see it? Come with me."

She took her into a small room, and taking her by the hand, knelt by the bedside, and the toil worn mother prayed as if she was face to face with God. Rising, she said, "now I feel rested, and am ready for work again. Prayer is my easy chair."

There is no home so poor and humble, no life so bare and destitute, but can have the easy chair of prayer. —Sunlight.

Parents should not only know where their children are, but also where their thoughts are, that they may know how to direct them intelligently.—D. H. Bender.

A WORD TO GIRLS

Sel. by Rebecca C. Burkholder.

Since I have been a girl for thirty years I believe I know just a little of their troubles, trials, temptations, ambitions, joys, and victories, and although probably not qualified to give advice, I may safely add a note of warning. If I can help only one girl to consider her ways, to be more careful as to her life and conduct, to keep farther from the numerous pitfalls for girls, I shall feel very thankful to God for giving me the thought and for the privilege of writing it that others may read and think and act.

Girlhood at its best, in its purity, is so beautiful, so joyous, so filled with golden opportunities and untold possibilities! There is in it so much of the Divine—we would unitedly thank God for girlhood and its blessings. But there are thousands of girls who know not true joy, no real purity. They have not felt the touch of the Risen Lord in their lives; have not heard the call of God; are not living at their very best. They go on aimlessly, carelessly, not aware of the dangers that surround them. They are not even planning for any good in the future, but are determined to have a good time at any cost. They are disobedient to parents and teachers, scoff at the advice of those who love them and try to save them, and feel no responsibility in life. When we think seriously of these girls—many of whom really do fall in sin, who some time will know what real sorrow means, who need help and realize it not—we shudder and grow sick at heart, and yearn for some way to help them. Our prayer should be, "O God save them."

These girls who are not saved are not all in the slums of the cities. Many who are treading on dangerous ground are not outside of the Church of the Brethren, in the range of our young people, among our own acquaintances, even in some of our own homes. Some go wrong because of a lack of proper teaching; others, in spite of good teaching, choose the road that leads to ruin.

Many fail to recognize the monster, sin. Often he is completely disguised for the purpose of deceiving. Others do realize the danger of their course, but they think they can evade it. This is the result of a wrong conception of what life really means.

Girls, if you have good, Christian parents, be thankful for them. Love and obey them; confide in them, keep nothing hidden from their knowledge, and, with God's help, you will be safe. If you have not such parents you still have God to ask for your help, and there are all around you Christian people who gladly will help you. Be pure, be true, be conscientious; let your conduct in association with others be above reproach.

With girls, be true, loving and lovable, frank, open-hearted, kind. Aim by your own life to lift other girls to a high plane, that they may be thankful for your life and friendship. Let no slang nor degrading speech nor low stories escape your lips. Live above such grossness. Let your conversation be edifying. Let your light shine. Let your dress be such that they may desire to pattern after you, not because it is "in style," the fad of the hour, or such as is most likely to attract the attention of boys and men. Most of the modern fashions are veritable stepping-stones to shame and immorality, and should not be worn at all. Let neatness, simplicity, modesty mark your entire wardrobe. Wear what is becoming to you, being sure your body is properly clothed in estimation of right-thinking people. In short, think, say, do those things that will not cast a shadow over you, that will never be regretted.

In your association with boys, exercise the greatest care. Be a friend who is worthy of the name. You need not pose as a "public benefactor," but by your own life of absolute purity anl modesty, and your spirit of true helpfulness, you can do much in inspiring the boys to live up to the very best that is in them. By knowing your conceptions of what is right and wrong in the lives of young people, they may be helped in some testing time to become victors. Be friendly, but not frivolous. Be a true comrade. Be a Christian friend. Be sure that you are not a stumbling block to any of them; that, by your attitude, dress, conduct you do not lay temptations in their path.

Be sincere—be just the girl you know God wants you to be. Be earnest, serious, thoughtful, spiritual, noble. Should your friendship lead to love, and love culminate in your marriage, you can enter the fuller life under the guidance and blessing of a faithful, loving Father.—Gospel Messenger.

The honest desire and sincere prayer of every Christian is for peace. The present prospect betokens a world calamity. Some of us have not been deceived by the peace talk while the nations have been preparing for the inevitable conflict. The Prince of Peace prophesied that nation should rise against nation and kingdom against kingdom and when they say peace and safety then sudden destruction shall come upon them and the prophecy must be fulfilled some day. We could wish that it might not be now.—T. H. Horton.

Sunday School

For the Gospel Herald.

Lesson for Oct. 4, 1914—Mark 14:1-11

CHRIST ANOINTED FOR BURIAL

Golden Text.—She hath done what she could.—Mark 14:8.

Introductory.—The time of the betrayal and subsequent trial and crucifixion was approaching. The plots against the life of Jesus were becoming thicker and more desperate. The time of His departure was at hand. In the little town of Bethany there occurred an event, simple in itself yet far-reaching in its signficance. Jesus was in the house of His friends. Lazarus was there, Martha served. Mary came with an alabaster box and anointed Him for His burial, perhaps not having this in mind or doing it for that purpose.

The Plot.—In two days more was the feast of the passover. While others were getting ready for this solemn feast the Jews, who ought to have been most zealous in their preparations, were plotting against the life of Jesus. But they realized that their cause was not generally approved. "Not on the feast," they said, "lest there be an uproar of the people."

The Supper.—In the house of Simon the leper, having evidently been healed of his leprosy by Jesus, with Martha in charge of the supper and Lazarus there as a living reminder of the power of Jesus to raise men from the dead, it was the happy lot of Jesus to rest His weary body, refresh Himself with food, and to still further instruct His disciples and they that were with Him.

The Anointing.—"As he sat at meat there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." Undoubtedly this was Mary the sister of Martha and Lazarus. We notice the prominent place of these three faithful friends in this feast—Lazarus, having shortly before this been raised from the dead; Martha, who served; Mary who poured this costly ointment over the head of Jesus. How blessed when the entire family in the home is thus fully devoted to the blessed Lord and Master. Mary's heart was so fully set upon her Lord that she gave evidence of her tender feelings by pouring this costly ointment upon His head, and wiping His feet with her hair. There could be no more touching and sincere expression of her devotion and humility.

The Criticism.—"Why was this waste of the ointment made?" "It might have been sold for more than three hundred pence, and have been given to the poor," added Judas. Of course, he was not overly anxious to help the poor, but he did want the three hundred pence. John says that he was a thief. He evidently wanted the money for selfish purposes. There are people who look upon money given to the Lord as a "waste." They spend without scruples money for pleasure or luxury. Millions of it are sacrificed to the appetite, but when there is no other purpose than that of bringing souls to Christ, they look upon it as a "waste." Such men often yield to the cry on behalf of the world's poor, and spend freely to feed and clothe them; but when the cry comes to bring the Gospel to the lost in the home or foreign lands, they believe in being economical. The first they ought to do, but not to leave the other undone. The best investment we can make is that investment which brings souls in return.

The Defence.—"Let her alone; why trouble ye her?" Who said this? It was Jesus, the greatest advocate who ever lived. Having rebuked the spirit which prompted the criticism, he proceeds to tell what was done and what will be the reward of the doing. "She hath wrought a good work on me," He said, "for ye have the poor with you always . . . . but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." It is the reward of whole-hearted service. And is it not a fact that thousands, perhaps millions, of people have been inspired to nobler service through the influence of this simple anointing? This defence from the lips of our Savior is a terrible rebuke not only to Judas but to all who see nothing but material things in the world and especially in Christian service.

A Contrast.—We will now notice briefly the contrast between this worshipful disciple, Mary, and the avaricious critic, Judas. On the one hand we see the picture of devotion, piety, sacrifice, self-denial; on the other hand, a selfish critic who could see nothing of the beauty of simple devotion because his eyes and heart were filled with material things. Whom shall we imitate, Judas or Mary?—K.

"Your heart is like a wireless telegraph station; if it be tuned in harmony with God, He will be in sympathy with you."

Our Young People

PURITY AS A CHRISTIAN VIRTUE

II Tim. 2:19-22

Topic for October 11

Leading Thought: "Without **faith** it is impossible to please God." But faith must be evidenced in fruit through **good works. Worship** has always been recognized as important in religion, yet true religion also stands for **clean living.** "Blessed are the **pure in heart,** for **they** shall see God" (Matt. 5:8).

Scripture Text: "Nevertheless the foundation of God remains firm, having (upon it) this inscription:

THE LORD KNOWS THEM THAT ARE HIS

and

LET EVERYONE NAMING THE NAME OF THE LORD KEEP AWAY FROM UNRIGHTOUSNESS

Now in a great house there are not only vessels of gold and silver, but also of wood and earthenware; and those for honor and those for dishonor; if therefore anyone cleanses himself from these, he shall be a vessel for honor, consecrated (and) useful to the master—prepared for every noble purpose (lit. good work). So then run away from youthful desires, and pursue righteousness, faith, love, peace with those calling upon the Lord out of a pure heart." Study this in comparison with II Tim. 2:19-22.

Suggestive Assignments: Select some scripture texts dealing with purity, holy living, cleanliness, etc. They are numerous.

Do not spoil the atmosphere of your meeting by undue denunciation of all sorts of evil; but rather let a strong emphasis upon the beauty and value of pure thoughts and noble deeds pervade the discussion. It will be more elevating and contagious for good. The following outline will suggest topics for discussion.

I. Pure Motives:
- a. "Honest Purposes" and "Pure Motives"—are they the same?
- b. Secondary Motives: For example, arguing the advantages of an article as though you were greatly interested in the welfare of a customer, and at the same time aiming no higher than your own personal gain.
- c. Unselfishness.

2. Purity of Speech:
- a. Truthfulness.
- b. Freedom from profanity, vulgarity, indecent suggestions, gossiping, fault-finding, etc.
- c. Clean humor, vs. frivolous and silly chatter, gush, etc.

3. Purity in Conduct:
- a. Abstinence from intoxicants ,tobacco, licentiousness, etc.
- b. What does purity have to do with one's choice of associates? In other words, Is bad company congenial to a pure mind?
- c. Decency in dress: Where ought a pure minded person stand with regard to loud colors, conspicuous patterns, novel devices, fits that accentuate the physical form, naked elbows and visible collarbones, etc., as features of dress when appearing in open society?

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 24, 1914

Field Notes

Two precious souls were recently received into church fellowship by baptism at Cherry Box, Mo., Bro. Daniel Kauffman officiating.

Sister Ella M. Hernley of Lititz, Pa., who had spent some time with her children in Scottdale, Pa., started for her home on Thursday of last week accompanied by three of her sons in an auto. One of her sons, Ivan, our "make-up man" is the driver of the car.

Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings in the Oak Grove Church, near Grantsville, Md., on the evening of Sept. 16.

Bro. Geo. W. Cutrell, our pressman, went to Lancaster Co., Pa., on last Saturday on a short vacation. He expects to accompany the "Hernley boys" home this week.

Bro. J. A. Brilhart of Scottdale, Pa., filled an appointment in Greene Co., Pa., on the 13th inst., at a point about 10 miles beyond Martin, Pa. There are abundant opportunities for the teaching of the simple Gospel message in many places where it is now but little known.

The series of meetings at the Glade Church, Md., in charge of Bro. E. D. Hess of Masontown, Pa., closed on Saturday evening, Sept. 12, with five confessions. Four of these have united with the Church. The following Sunday morning communion services were held in charge of Bro. N. E. Miller.

Bro. Daniel Kauffman, of this office, is being used in the Lord's work in the West. He is holding meetings in the churches which were formerly his charge in the work of bishop—the northern Missouri field. Communion services are being held as he visits the various congregations. May God richly bless the effort and our brother in the work.—R.

Bro. Clayton F. Derstine of the Altoona Mission, a practical printer by trade, is giving most acceptable service in our folding and trimming room in place of Bro. M. K. Smoker, who is still in the hospital at Mt. Pleasant suffering from typhoid fever. At the time of the last news Bro. Smoker was doing well, but had not passed the crisis of the disease.

Correspondence

Rockton, Pa.

On Aug. 30 Bro. E. J. Blough and daughter, Maretta, accompanied by Bro. J. N. Kaufman and little son Russell, Bro. Geo. Stahl and Bro. Keim, all from Davidsville, worshiped with this congregation. We appreciated their presence very much. Bro. Blough and Bro. Kaufman being former ministers at this place.

Bro. Kaufman preached two sermons. The attendance was large both morning and evening. May the Lord bless these brethren wherever they may labor.

We ask an interest in the prayers of all God's children that this place may be supplied with a permanent minister that the good work may go on.

Yours in His service,

Cor.

Sept. 14, 1914.

Dalton, Ohio

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—The Lord continues to bless us and the work at this place is progressing nicely. Saturday, Sept. 12, we had baptismal and preparatory services at the Pleasant View Church. Two young people were received by water baptism and one young man was reclaimed. We are glad that they have made this wise choice and we trust their lives may be a biessing to others and a power for good. Bro. I. W. Royer preached for us and I. J. Buchwalter officiated in the baptismal service. Sunday, Sept. 13, we had our communion service. The congregation almost unanimously expressed peace and partook of the sacred emblems. We were made to think of the words of David, "Behold how good and how pleasant it is for brethren to dwell together in unity." Bro. D. C. Amstutz of Marshallville, Ohio, assisted our home ministers in the service on account of Bro. Buchwalter not being able to participate.

Bro. and Sister H. R. Newcomer of the Bethel congregation, Medina Co., were also in our midst over Sunday. We feel to praise God for these visits and for the many good things we were privileged to hear and enjoy. Bro. Buchwalter who has been seriously afflicted for several months is at this writing getting along real well and was privileged to attend the meetings Saturday and Sunday. We hope and pray for his speedy recovery. Our Y. P. B. Meeting at this place has been very interesting this summer and it has been a great help in equipping our young people for service. May we all remain faithful, and the Lord continue to bless this part of His vineyard, is my prayer.

In His name,

Dema G. Horst.

Sept. 14, 1914.

Broadway, Va.

Dear Herald Family, Greeting:—By permission of Herald I will answer the many inquiries coming in regarding the work in the mountains of Virginia and West Virginia.

Since field note report of 42 confessions at Criders, Va., we labored near Milan, W. Va., where we have a few members, but never had regular preaching. Most people in this section belong to some church, and our

aim was especially for the encouragement of our members. We were there one week with five additions to their number in church fellowship, and arrangements are being made for regular preaching there. Bro. Lewis Shank (bishop of Broadway, Va.) came and on Saturday received them by water baptism. Saturday night we had preparatory services at Pleasant Grove Church, 8 miles distant and Sunday communion. All was union and about all the members partook of the sacred emblems. Also took counsel here as to ordination of a minister and deacon for the district including Criders. Counsel was unanimous voice. At Criders counsel was taken on Monday for same purpose and one united voice throughout the district resulted in the ordination of Bro. J. Hopkin Turner as minister, Benj. Turner (his brother) as deacon, both of Criders, Va. Bro. Shank, after officiating at this ordination and baptizing one applicant returned to his home. I reamined in the field another week with a visible result of eleven more added to the Church. We feel that the work here is not yet done and one more week would have added a number more. Had baptism services after sermon on Sunday when two more came, and after baptism still another gave his name which will be received on next trip. The field here is ripe to do more work, but announcement was made for us at Trissel Church so we must leave it. There were received in all at this place 53 by baptism, 1 reclaimed, 2 applicants for baptism on next trip and the church very much encouraged. Steps are now being taken for a new house of worship and one-half of amount needed is already subscribed. These people are worthy, and in the mountains have a hard way of income, and any one interested in their church building to the extent of a donation can send your gift to deacon Benj. Turner, Criders, Va., where it will be used aright.

We are now at the Trissel Church, near Broadway, Va. Pray for the work here, as this is counted one of our difficult fields for work. May the Lord receive all praise, and may we stay hid under the cross and may the power of His Spirit be with His people and direct all things to the building up of Zion, tearing down the strong holds of Satan, and the salvation of souls.

Humbly in service,
E. J. Berkey.

Sept. 14, 1914.

It is not enough to claim association with God's people, and at the same time having no fellowship with God.—C. R. S.

THE VANITY OF AMUSEMENTS

It is amazing how mad our modern world is after amusement. The feudal lord kept his fool, who was anything but a simpleton, but our modern world is content with nothing that is not highly spiced with entertainment. Our preachers must have their stories, our professors must be clever as well as learned, and our evangelists (God forgive us!) must be vulgar before our attention is much attracted.

Is it any wonder that our world has lost a sense of reverence?

Play is a legitimate right of children, but any person who thinks that a child's needs are satisfied on the playground simply does not know children. Quite as truly that man has much to learn who thinks that sturdiness of character, abhorrence of sensuality, heroism that scorns delicate living and welcomes sacrifice can be produced without listening to the Hebrew prophet and the English Puritan.

The world in which we live is not good-natured. We have not yet quenched the lust of war, or abolished sin, or ended death. A religion that overlooks men's sins, men's sufferings, and men's death is only a diversion. It does not save men—it hardly keeps them out of mischief.

The sensuousness of our day will not be driven out by amusement. The only message of salvation that will cut into our selfishness and recklessness is one that makes us morally uncomfortable; that does not distract our attention from sin; that makes us feel the doom impending upon our lives and social orders which have taught themselves to believe that we live in a good-natured universe, and are responsible to a good-natured God.

A minister should not speak comfortably to comfortable people. He ought to make such folk morally uncomfortable.

One reason why men prefer golf to church is because they have drifted into the notion that golf and church-going belong to the same general class of interests. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting-ground for the army of the Lord. . . .

Seriousness and gentleness, candor and fraternity, solace and inspiration—these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap, and vulgar, is to publish a lack of faith in the Gospel of the kingdom that is love, joy, peace in the Holy Spirit.—The Biblical World.

"BECAUSE OF SWEARING THE LAND MOURNETH"

(Published by the Tract Association of Friends, 304 Arch St., Philadelphia.)

Moses, the servant and prophet of the Most High, saith, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

Jesus Christ the Son of God, who taketh away the sin of the world, saith, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

James, a servant of God and of the Lord Jesus Christ, saith, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

WHY TAKE SUCH A RISK?

Let it be remembered that we have a responsibility to others. Some years ago on the Irish Sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces. Suddenly two men, an old sea captain and his son, put out through the storm. Everybody tried to persuade them not to do so, for it seemed to be absolutely useless. Over the waves which appeared almost mountain high, they pushed along, until at last, amid the cheers of the waiting throng, they returned with their little boat filled with those who had been all but lost upon the ship. When the minister said to the sea captain, "Why do you do this? Why take such a risk?" he answered, "I have been there myself, and I know the danger." It is because we have been once in sin and now are redeemed by the precious blood of Christ that we may say something to those who are about us.—Chapman.

Miscellaneous

THE EASTERN SCHOOL PROPOSITION

By S. B. Wenger.

For the Gospel Herald.

This article was written over a year ago in answer to some questions in regard to the establishment of an Eastern school for our people, and has been recently revised for publication.

The brother in the east who solicited my opinion, wished to know what method was pursued in establishing the school at Hesston, Kans. If I remember correctly it was after the following manner:

After due consideration and approval of several of the western conferences, Amish and Mennonite, the matter was referred to the Educational Board of the Mennonite Church, which, while in its regular annual session, approved the proposition and appointed a committee of five brethren to look the field over and consider the various propositions which were being offered as inducements to secure its location, it being limited to Kansas-Nebraska Conference District. After going over these propositions carefully and viewing them from different angles, as well as considering the general welfare of the Church, it was decided by the majority of the committee to locate the school at Hesston.

A similar method was pursued in establishing the Kansas City Mission, the proposition having been submitted to the conferences of the Western Amish, Missouri-Iowa, Kansas-Nebraska Districts. It was alvised that the Mission Boards of these districts take the matter in hand and use their judgment in opening a city mission. A committee was appointed representing each of the three conferences named and after spending several days in Kansas City considering the proposition and looking up location, arrangements were made to open a city mission.

At present this same plan is being used in Orphan Home work, as those will remember who have read the Conference reports of the Western Conferences within the last few years, as well as the articles of Bro. Mininger of Kansas City.

This looks to me as being about the right method to pursue in establishing church institutions. A church institution ought to be gotten up by the Church. It ought to have the Church's approval before it is established and then be brought about through right channels that it may have the confidence of her people.

There should be no individual interests, no committees' interests, or even a single conference district's interest considered in the establishment of church institutions. It ought to be for the **GENERAL welfare of the CHURCH.** There should be some general head or official body behind every institution of the Church then her people will have confidence and support it.

An institution organized by local committees for some local interests can scarcely be called a church institution, especially when it comes to the educational question.

In looking at the question of education of our young people we have the most vital problem that the Church of this generation has to deal with. Upon it to a large degree hangs the future destiny of the Church and it should have our most careful and prayerful consideration.

This age demands education and our young people will secure it somewhere. We must meet the problem or continue to suffer the loss of some of our brightest talent. It is for the Church of this generation to decide whether we will let our young people go out into worldly institutions or whether we will provide suitable institutions for them.

If we have observed within the last fifty years the serious results of education from schools foreign to the principles of the Church, we may in some degree judge the future under the same conditions. The only remedy is the establishing of institutions of learning equivalent to those provided by others but with proper safeguards.

The Church should choose with care its representatives on the Educational Board, and this Board should be respected in matters pertaining to the educational interests of our people. If institutions were provided in this way they would have the confidence of our people and there would be no trouble about their support.

The great trouble in so many of our so-called Church institutions is because the proper methods are not pursued in establishing them. A few members organize and start a movement to their own notion, beg money to build it, and then apply to the Conferences for recognition as a Church institution, then continue to beg money and patronage for its support.

If the proper methods were used in establishing these institutions, our people in general would have confidence in them and there would be no question as to their support. When our people have confidence they as a rule are liberal supporters. One of the most important things to consider is the founding of an institution which merits the confidence of our people, old and young, by having the general welfare of the Church, and the upbuilding of the cause of Christ as first consideration. The support will follow.

To establish an institution to the honor and glory of God is a greater than all financial problems. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" will apply here as well as in individual obligations.

The school proposition might be summed up under these cardinal points, viz.: An institution which merits the confidence of both old and young—the parents to whom we must look for financial support, and the students who justly expect educational advantages equivalent to those found in other institutions of similar rating.

Second, That the Church, with due consideration, appoint such members on the Educational Board as will take an impartial survey of the great problems involved.

As the inquirer asks my opinion in regard to location for an Eastern School, and since looking over the field from a geographical view point, I would suggest Hagerstown, Md., as about the proper location, being a good central point between Pennsylvania and Virginia.

South English, Iowa.

THE SUNDAY SCHOOL AND ITS DEPARTMENTS

By A. H. Leaman.

For the Gospel Herald.

IV. Intermediate or Secondary

Following the junior grade in Sunday school, we come to a department that for a long time had no special name. Sunday school workers were puzzled and just where to divide the age as to division was a problem. For a long while the division was made from thirteen to sixteen and was called the intermediate and from seventeen to nineteen this grade was called the senior department. A few years ago it was consolidated and made into one and called the secondary division. In a resolution passed by the International Sunday School Association the following shows the position taken:

"Resolved:—that it is the sense of this committee that the work of the intermediate department (which includes pupils of the Sunday school from thirteen to sixteen years of age inclusive) and the senior department (which includes pupils from seven-

teen to nineteen years of age inclusive) can be best developed by the formation of a general division to be known as the 'Secondary Division,' covering the work of both departments exactly as it is done in the departments composing the elementary grades, such department, however, to retain its respective name and identity, and separate organization in the local school."

This age is better known as the teen age, and in our discussion we have in mind the young from the age of thirteen to nineteen. I would like to have space for two articles on the subject if the editor of our paper gives space. This is a Sunday school department that as a rule is made up of members of the church, and need the best of Christian nurture and personal assistance by the teacher to help solve the social problems connected with the teen age.

1. **Evangelical Situation.**—A canvass among the six leading denominations of America for one year shows a net gain of 384,000. This represents the work of 160,000 churches, 17,000,000 members, at an expense of 200,000,000. Each net gain of one, represents the work of forty church members at an expense of $650.00. There is not a corporation in the world that could run a business on that kind of a basis. We will never be able to evangelize the world in this generation or in the next at this rate.

2. **Many Conversions in the Teen Age.**—If you take the census of a Mennonite congregation and ask those who were converted before their eighteenth birthday to rise, three-fourths of the audience will stand. A statement at one of our Sunday school conferences some time ago showed eighty per cent of our young people are converted and become members of our church in the teen age. Our city missions are failing at this point in their work. Other city churches are failing also here. In one year there passed through our Chicago Courts 15,000 boys and girls arrested for the first time, and in the same time 12,000 through the courts of New York. Recently a young man in his teens was convicted of theft in the court of Milwaukee. When the judge asked if he had anything to say before the sentence was pronounced the young man arose with pale excitement and said, "Your honor, my father and mother died when I was three years old. I never had any one who loved or cared for me. I have been kicked about all my life. Judge, I never would have been a thief if I had had a chance." This is the pitiful plea of thousands who have been wrecked around us. They were not shepherded and they went astray. Place before the boy and girl high ideals that they may be led to accept Christ as their ideal. What we sow we shall reap by and by. An original poem, by a boy of a class expresses the work of many a teacher:

I wonder if he remembers—
Our sainted teacher in heaven—
The class in the old gray schoolhouse
Known as the "noisy seven?"

I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lesson
Of Christ and Gethsemane?

I wish I could tell the story
As he used to tell it then;
I am sure that with heaven's blessing,
It would reach the hearts of men.

I often wish I could tell him,
Though we caused him so much pain
By our thoughtless boyish frolic,
His lessons were not in vain.

I would like to tell him how Willie,
The merriest of us all,
From the field of the city's missions
Went home at the Master's call.

I would like to tell him how Ronald
So brimming with mirth and fun,
Now tells the heathen in India
The tale of the crucified One.

I'd like to tell him how Robert
And Jamie and George and Ray,
Are honored in the Church of God—
The foremost men of the day.

I'd like, yes, I'd like to tell him
What his lessons did for me;
And how I am trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Willie has told maybe,
That we are all coming, coming,
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves are already seven."
—Anonymous.

The Church has never fully prepared to take care of this vast number now within the Church. The young men and women are the greatest assets the Church has today, but we sometimes fail to appreciate this asset. A friend of mine said to a member of a church, "I understand you have been having many accessions to your church this year." "Yes," he replied, "but they are nearly all children. They do not put much on the plate." The young people are not saved to the church for the money but saved for Jesus and His kingdom.

This is a very important age for the superintendent, pastor, and teacher to lay claim to the young life. It is the age when they go to high school and into the store and factory and become acquainted with many new ideas on religious subjects as well as otherwise. Recently I held meetings in a country church and during my stay there there were about ten young members attending the high school. My sympathy is with the pastor and officers of the Sunday school in the tremendous task in teaching to offset any untempered mortar in the building of the young lives.

3. **New Ideals.**—At this period, the teen age pupil goes out into the world to form new ideals. Every faculty is acute and every nerve alert. New voices appeal to him. He desires to taste and see for himself. Unless we are watchful he slips away from under our control. Many a parent has seen his fondest hope vanish in a day. Many a father cried out in agony of soul, "O, Absalom, my son, would God I had died for thee."

The secretary of the College association of North America has been quoted as saying there are 12,000 colleges in New York city alone who are down and out through vice. In these days we are talking of the ravages of war, pestilence, and disease. But this can not be compared with the awful moral ravages wrought in the teen period. Our cities are strewn thick with the wasted lives of those who have been wrecked in youth. Much more might be said along the line on the condition of the youth of our country.

In our next article on this period we desire to discuss methods that will help teachers in this department to perform their duty and bring forth fruit that will remain.

Chicago, Ill.

WHAT THE SCHOLAR EXPECTS OF THE TEACHER

By Clara Steiner.

For the Gospel Herald.

The scholars expect something good and true. They have something in view or they would not remain faithful in coming to Sunday school from Sunday to Sunday. They already feel their need, so it is our duty as teachers to study the lives of the pupils that we may really know what they expect of us. Unless we study the life of each individual we will not know what they expect or what they may need, as the lives of individuals differ. What one expects another may not.

We are to teach in such a way that they may understand and be fed spiritually so their hungry souls may be satisfied. It seems too often we are not satisfying the longing souls but only the flesh. Thus they are not receiving what the Lord told us to teach: Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of

the world." What a blessed promise if we obey and teach the all things.

This may be more for older ones, but we need to teach the children the all things, and implant the truth in their lives so when they grow older they will not depart from it, for if we wait to teach the all things until they grow up to manhood and womanhood it is so hard to make them to realize that all the things God commands are necessary. We then need to be careful that we are living up to the all things, or soon the pupils will lose confidence in us and will become disinterested, and the result may be that one by one they will stop coming to Sunday school.

We may become somewhat discouraged and wonder what may be the matter, so as we go back over our life we may see that we have not been living what we taught. The pupils were disappointed and did not receive what they expected and thought there was no use in coming.

We need first to become acquainted with each other. We should love them, and if we love them we will be concerned about them and try to do all we can to interest them, and get them to feel at home in Sunday school. There are different ways in which we can get them interested. Be there each Sunday if possible and be there on time, setting an example for the pupils. Be sure that they are watching our lives.

There are times when we can not be there. Be careful that we are not staying away on account of the devil's excuses. We should show our love and kindness towards the pupils. Too often we become discouraged and think our work is not prospering as it ought to. But if we are living for Jesus, who can be against us? Then why need we be discouraged, God will help us if we take our trials to Him in prayer. When speaking of natural things, when we become discouraged we may do things we had better not and so in the work of the Sunday school we sometimes may do things we had better leave undone. The pupils expect us to be kind to them, as Jesus was so very kind to us, even though things may not go the way we think they ought to, we need to be patient and take it to the Lord in prayer.

Christ has set the example of kindness, that we shall follow. Kind words can never die and they win the love of many. A little girl once asked her mother if God ever scolds, as she saw her mother's temper give way. The mother was almost shocked with such a question, she asked the girl why she asked it, the little girl said you told me that God was good and I should try and be like Him, and I wondered if He ever scolds. The mother said, "No my child." The little girl answered, "Well I am glad if he doesn't, for scolding always hurts me, even if I feel I have done wrong, and it don't seem that I could love God very much if He scolds." The mother had never before heard such a lecture on the evils of scolding. The words sank deep into her heart, and she turned away from the innocent little face to hide the tears that gathered to her eyes. The little girl asked, "Why are you crying, mamma? Was it naughty for me to say that?" "No, it was all right, I was only thinking that I might have spoken more kindly and not hurt your feelings so badly." As the mother cried the little girl thought she did not love her any more. But the mother said, "I love you and will try to be more kind to you." The little girl rejoiced saying, "When you are kind to me I can be so near to you."

We can be just so near to Jesus, telling Him all about our struggles and He will comfort us. Father, mother, brother, sister, and teacher dear, are you kind to those around you, as the precious Father is to you. The pupils are looking at the teacher, expecting to be taught and learn more about Jesus, then how may we keep the attention of the whole class, and interest them that they too may witness for Christ?

First we may get the pupils to feel they are responsible for some special work in the class such as learning verses, getting Bible stories, answering Bible questions, etc. We need to get them to feel that we need them, and can hardly get along without them in the class. If they are not present inquire and look after them. This may be more for the city mission Sunday schools, but to a certain extent we can do it in the country. Showing our love and concern for them and working towards bringing them to Christ. That is what our main work should be in this life, to spread the glad tidings that Jesus came to save. We are unprofitable servants and need to spend much time in prayer to God as did Daniel of old. No matter what the world may say. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Daniel did not shrink from praying to God because of persecution but worked heavenward, and his reward was great. We need to go forth as the disciples did praying, "Lord increase our faith." Jesus said if we have faith as a grain of mustard seed and use it in prayer we can remove mountains of sin, but without faith we can do nothing that may be pleasing in His sight. We should always remember our pupils in prayer, for the effectual fervent prayer of a righteous man availeth much. Many a time a soul has been won for Christ by the prayers of some beloved brother or sister. We need to be careful. Do not use partiality in trying to work for Jesus. Very often it may mean a failure in our class. Pupils will become discouraged and think you do not care for them. Who is to blame? Are we fulfilling our mission? Each individual has a soul to save for God is no respecter of persons, but loves us all, and would like to have each one of us traveling upon the narrow way that leads to everlasting life. What are we doing to rescue the lost souls that are going down to perdition? Are we even as much as letting our light shine, or have we it darkened by some sin? We are the salt of the earth, and the light of the world. Are the people receiving any good from our lives? Are we teaching the whole Gospel or are we leaving some out, because we are not willing to lay aside some things that the Bible condemns? The only way we can receive real joy, peace, and satisfaction is to be willing to lay aside all things that may cause someone else to stumble and fall into sin. Teach and live up to the all things and enjoy God's blessings. We need to have on the whole armor of God, having our loins girded about with truth and our feet shod with the preparation of the Gospel of peace, and above all things taking the shield of faith, that we may be able to quench all the fiery darts of the wicked. We should, each one, do what we can in the Lord's service, plant some good seed along life's way. God will bless and bring the increase. If we remain faithful to the end, God will take us home beyond this vale of tears entering through the pearly gates where the streets are of pure gold, and enjoy the blessings of the Lord forever and ever.

Marshallville, Ohio.

FIVE THINGS ABOUT HELL

There is a hell: Jesus said it.

Hell was made for Satan and his angels: Jesus declared it.

Those who serve Satan will go there: Jesus announced it.

Hell should be feared: Jesus warned it.

Hell is as eternal as heaven: Jesus taught it.

Jesus knew. Any man who denies the plain teachings of Jesus is treading on extremely dangerous ground. —Gospel Banner.

"God does not demand beautiful vessels, but He does demand clean ones."

LABOR UNIONISM AND SOCIALISM

Two things are evident throughout the whole of Europe. The first is that the labor organizations are gradually uniting under one control, and that any man of magnetic genius can snatch at their dictatorship. Pautaud nearly did this in France, and may do it yet.

The second symptom is the growing affinity between European labor Unionism and Socialism, and it is to be remembered that over the larger part of Europe an avowal of Socialism creates no comment or surprise either among rich or poor. A Socialist has been made Prime Minister of France without a word of protest from anyone. Socialism in Germany is the one supreme fact that keeps her statesmen awake at night, while in the English House of Commons we find that the powerful labor party is practically synonymous with the Socialist party.—Sel.

In a visit to the United States a few years ago, Jack London, the Socialist leader, gave the following message to three thousand students in Yale College, New Haven: "When I write to a Socialist, I start the letter with the phrase, 'Dear Comrade,' and I close the letter with the phrase, 'Yours for the Revolution.' That is the practice among 400,000 Socialists in the United States. There are throughout the civilized world 7,000,000 Socialists, organized in a great international movement. Their purposes are the destruction of burgeois society, the doing away with the ownership of capital, and with patriotism; in brief, the overthrow of existing society. We shall be content with nothing less than all power, with the possession of the whole world. We Socialists will wrest the power from the present rulers. By war, if necessary. Stop us if you can.

"The grip of Socialism is tightening on the world. The blood-red banner will soon be waving wildly in all winds. This is not a vague uprising. The propaganda is based on intelligence and on economic necessity. The workers as a class are fighting the capitalists as a class.

"The capitalists are in the minority. We are in the majority. All capitalists are bad and all workingmen are good. If people object to our program because of the Constitution, then to hell with the Constitution. Yes, to hell with the Constitution. . . . . Class war is our watchword."

There is certainly no ambiguity in the above awful language and this is the philosophy which in this so called age of progress is weaving its fearful spell around the multitudes and the masses of this Continent. He that can look ahead and see no breakers must be blind.—Tract by A. Sims.

MISSOURI-IOWA CONFERENCE

Report of Meeting Held at Mt. Pizgah Church near Cherry Box, Mo., Sept. 3 and 4, 1914

For the Gospel Herald.

At the call of Bro. S. G. Lapp the session was opened by singing, followed by the reading of I Tim. 4, by Bro. Joe C. Driver, who led in prayer.

The organization of Conference resulted in the choice of the following officers: Mods., D. H. Bender, Andrew Shenk; Asst. Secy., Daniel Kauffman; Chors., Alvin Fortner, J. H. Hershey. Bro. John McCullough was appointed to assist on resolutions.

Bro. John M. Kreider of Palmyra, Mo., preached the conference sermon. He chose his text from II Tim. 2:19 and gave in substance the following sentiment:

1. **There is a great need for sound teaching.** We need to "study to shew ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." There is much false teaching being done, always has been, and always will be, and there is need that we remember that the "foundation of God standeth sure"—and keep on it.

2. **The Church** needs a good foundation. This foundation is provided in Jesus Christ.—I Cor. 3:11). The material for the building must be prepared before it fits into the building. The hammer and saw must cut off the superfluities of worldly fashions, and in submission to the will of God in various lines.

The ministry has a great responsibility. They should stand for the doctrine and not shun to declare the whole counsel of God. It is their duty to feed the flock of God and to warn them of the wolves. Even if there do arise perverse teachers among us the foundation is not changed. If we are faithful God will stand by us in our work and the gates of hell shall not prevail against us. God has designed an organized church. Without organization there is weakness, but in united effort according to God's plan there is power for the salvation of souls and the upbuilding of believers.

All our workers should be examples of the doctrine which is to be taught. Parents should train up their children in the principles of Christ. Those who put fashionable attire upon their children, even if they themselves dress plainly, prove their own pride of heart.

There was a hearty response by all the ministers and deacons present. Many precious thoughts were added, and a general feeling of gratitude for the fact that there are still those among us who are willing to stand for the doctrines and principles of the Church was expressed.

The entire brotherhood assembled also gave their approval by a rising vote.

Reports from eleven out of thirteen congregations were read before conference. These reports revealed an increase (above withdrawal and excommunication) of 20 members and a total membership of 601. These with the congregations not reporting will make a total of over 700 members. There is a manifest need of a larger number of consecrated workers to bring the message to neglected districts and to strengthen the congregations already established. The entire brotherhood is exhorted to place their talents and means at the Lord's disposal and earnestly pray for the welfare of the cause throughout the district.

Questions and Resolutions

1. What can this Conference do to keep in closer touch with its scattered members?

We recommend to the consideration of our members, especially our District Mission Board, (1) our previous conference resolutions on this subject; (2) that the secretary of our Mission Board get a tabulated list of scattered members in the district, and see that as many of them as possible be visited and taken care of; (3) that a district evangelist be appointed to co-operate with the Mission Board to advance the interests of the work in our district.

2. What attitude does this Conference take toward the recent resolutions passed by the Mennonite General Conference and the Mennonite Board of Missions and Charities on the following questions:
(1) The Dress Question;
(2) The Inspiration Question;
(3) Other Bible Doctrines held by the Mennonite Church?

We heartily approve of the action of our General Conference and our General Mission Board.

I. We reaffirm our former decisions on the subject of simplicity and non-conformity in attire, and to this end we recommend: (1) that our members read carefully the report of the Dress Committee as adopted by our General Conference, and the regulation of our District Conference, with a view to making the recommendations practical in daily life, thus manifesting the real life of God in the soul ("He that hath my commandments and keepeth them, he it is that loveth me" (Jno. 14:21). (2) That clear and definite teaching be given on this important subject by ministers, parents, teachers, and other Christian workers. (3) That the secretary of our conference compile all our conference resolutions bearing on this subject and have them printed for general distribution among our members and others interested.

Our ministers in co-operation with their congregations are instructed to take such steps and adopt such measures as will result in fully enlightening our entire membership on this important subject in freeing them from all unscriptural articles of apparel, in bringing about a general obedience to our conference regulations, and to the recommendations and instructions of our General Conference.

II. We believe that the resolutions on the inspiration of the Bible as passed by our General Conference and General Mission Board present the true view, and we warn all lovers of the truth against the danger of any heresy that would question any part of the Bible as being the inspired Word of God and absolutely reliable and inerrant. We denounce all forms of modern skepticism—"higher criticism," "free thought," "new theology," etc., etc.—as being dangerous and destructive, infidelity in religious garb.

III. The stand taken by our General Mission Board on such Bible doctrines as nonresistance, feetwashing, the devotional covering, the salutation of the holy kiss, non-swearing of oaths, non-secrecy, etc., is both timely and wise. We believe that all our ministers, missionaries, teachers, and other Christian workers should be both sound in the faith and consistent in life, and from heart conviction should be clear and explicit in teaching these doctrines to others.

3. Will this Conference state its position on our people attending the Panama Exposition in 1915?

In former times, when questions of this kind were before this conference, we have uniformly declared ourselves against Christian people having any part in such gatherings. When the World's Fairs were held and their record became a matter of history, the wisdom of our attitude became vindicated. We reaffirm our former attitude on this question.

4. What are the evidences of real spiritual life and growth?

The evidences of spiritual life that stand forth prominently are: (1) a realization that the life of the soul in relation to God has been dead in trespasses and sins (Eph. 2:1), and that the old nature is delivered to the cross. Rom. 6:6-8. (2) The individual has taken hold of God's plan by faith. Jno. 1:12; I Jno. 5:10; Rom. 10: 9, 10. (3) The fruit of the life manifests the spirit of Christ. Rom. 8:9; Gal. 5:22, 23. (4) The desires are for the "sincere milk of the word" (I Pet. 2:1, 2). Spiritual growth is known by the fact that the longer the individual lives the more complete is the manifestation of the Christian graces and the more abundant is the fruitfulness of the life. II Pet. 1:3-9.

Miscellaneous Business

1. The following resolution pertaining to the present war in Europe was passed:

Resolved, That this Conference heartily approve the action of President Woodrow Wilson and others in authority in committing the United States to a policy of strict neutrality in the present war in Europe, and in extending the good offices of this country to assist in restoring peace among the warring nations.

The Gospel of Jesus Christ requires that all Christian people hold aloof from carnal warfare (Matt. 5:28-45; 26:51, 52; Jno. 18:36) and nations professing to be Christian should stand as beacon lights in exemplifying the peace principles of Jesus Christ, the Prince of Peace, endeavoring to secure the blessings of peace to all people. It is with amazement and grief therefore, that we view the sad spectacle of socalled Christian nations grappling in deadly conflict, rivaling in savage butchery anything known among the heathen.

We rejoice that in this time of cruel and destructive warfare our nation is maintaining an attitude of peace, and we appeal to the powers that be that this policy may be continued. Our prayers ascend that peace may be maintained permanently here and speedily be restored across the waters.

2. A report of the District Mission Board was read and approved.

3. The time of next conference was set for the second Thursday in October, 1915, which is henceforth to be considered the permanent date for our conference.

4. It was decided to meet with the brotherhood at White Hall Church, Cronogo, Mo., for our next conference.

5. It was moved and seconded that three delegates be chosen to the next General Conference. Motion carried.

The following brethren were chosen as delegates to the next General Conference: C. J. Carter, J. R. Shank, P. J. Shank.

6. Bro. J. M. Kreider was chosen to serve on the committee of arrangements for the General Conference.

7. Bro. J. M. Kreider was re-elected as member on the Board of Education.

8. Bro. S. G. Lapp was re-elected to serve on the Mennonite Publication Board.

9. Pros. P. J. Cook and J. B. Yoder were chosen to serve on the Kansas City Mission Board.

10. A motion was carried to choose a moderator one year ahead. Bro. Daniel Kauffman was chosen.

11. Report of Children's Welfare Committee was given by Bro. J. D. Mininger. It was decided to retain the committee on providing homes for the homeless. J. D. Mininger and Abe Wenger were re-elected to serve on the committee.

12. Bro. Andrew Shenk requests permission to ordain a Bishop in the Tuleta District if circumstances are favorable. Conference granted the request.

13. Moved and seconded that a committee of two be appointed to co-operate with the executive officers of the Mission Board in appointing a district evangelist. The motion was carried and S. G. Lapp and Joe C. Driver were appointed. This committee met after the close of conference and chose Bro. J. M. Kreider to serve as district evangelist.

14. A request for assistance in the support of the work of the Sanitarium was referred to the Mission Board.

After appropriate remarks by the moderators and prayer led by Bro. Daniel Kauffman, and the singing of hymn No. 398, conference adjourned. The whole session was pervaded by a spirit of fervency, love, and unity, which was refreshing to the soul. To God be all the praise.

J. R. Shank,
Daniel Kauffman,
Secretaries.

Bishops Present.—D. H. Bender, Andrew Shenk, S. G. Lapp, Joe C. Driver, Danel Kauffman, J. M. Kreider.

Ministers Present.—D. F. Driver, H. J. Harder, Amos Gingerich, J. R. Shank, J. W. Hess, L. J. Johnston, Geo. Bissy, P. J. Shenk, W. E. Helmuth, J. D. Mininger, John McCullough, Aldus Brackbill.

Deacons Present.—John G. Detwiler, J. H. Hershey, Abner G. Yoder, John B. Yoder, J. V. Fortner, Daniel Deter.

REPORT

Of the Mennonite Sunday School Conference Held at Cherry Box, Mo., Sept. 1, and 2, 1914

For the Gospel Herald.

A. M. Devotional exercises, Aldus Brackbill.

Meeting was called to order by J. M. Kreider, and the election of officers resulted as follows: Mods., Daniel Kauffman, J. D. Mininger; Secys., Harry A. Diener, Alice Hershberger; Chors., John Hershey, Will Detweiler, and Amos Gingerich as query manager.

The Purpose of this Meeting was stated as: To be able to teach the Bible better, to equip the young people, to help solve each other's problems and to remind each other of our responsibility.

Interest in The Sunday School. 1. **How Awakened.** Ira Buckwalter. 2. **How Retained.** J. R. Shank.

Call on the Lord for help. Impress the importance of the work. Get down and work. Be interested yourself. Some modern ways of awakening interest ultimately train the child away from Sunday school. Stay out of ruts. Have a real spiritual interest in those you are trying to interest. Do personal work. Provide wholesome food.

Leakage in Sunday School Work. Aldus Brackbill, A. G. Yoder.

Leakages always cause waste. Lack of prayer and devotion, of Scriptural knowledge and knowledge of individuals causes leakage. Make Sunday school attractive but not in the modern way. More depth of real Scriptural truth. Deal in details. Leakages must always be watched.

The Sunday School Lesson. 1. Preparation. Ruth Buckwalter.

Preparation is essential to success. Teaching God's Word is a great work. The greater the work the more preparation is needed.

2. **Recitation.** Amos Gingerich.

The class should recite, not the teacher. Teacher should make proper assignments and correct all errors in a tactful way. Discussion should be alive, not draggy.

3. **Application.** John McCullough.

Application is the most important. Illustrations make good applications. Put one truth down so it will stay. Better let the truth soak in than to try to rub it in.

P. M. Devotion, S. G. Lapp.

Summary of reports, Secretary.

Present Day Needs of the Sunday School. Henry Harder, J. W. Hess.

Examples of elders. Intercession, consecrated intelligent Sunday school teachers, more boldness of Christian people, the presence of each scholar, parental training, and teachers who will stand for their convictions. Do not need entertainments, socials, concerts, etc.

Value of Parental Training. W. E. Helmuth.

We can not fully estimate the value of parental training. Its lack results in loss to child, parent and community. Prov. 22:6.

From 14 to 13 Years of Age. 1. The Boy. D. H. Bender. 2. **The Girl.** J. M. Kreider.

This is the critical age, the age of choosing, the age of awkwardness, and giddiness, the age of physical, mental, and spiritual charges. They need sympathy, love, trust, loving correction, example, confidence and our prayers.

Loyalty. Edith Driver, Daniel Kauffman.

Show loyalty by praying for Sunday school and act in a way that shows our sincerity. Be fully consecrated, make a thorough preparation of the lesson, be prompt and regular in attendance. Do anything we are called to do. This age calls louder for loyalty than any preceding age.

Evening Session

Song service and query box.

Some Present Problems of the Sunday School were discussed with much profit after which J. D. Mininger preached a helpful sermon on "Essentials for Success in the Lord's Work."

1. Know Jesus Christ as a personal Savior. 2. A clean life. 3. A surrendered life. 4. Love. 5. Realization that souls out of Christ are lost. 6. Workable knowledge of the Bible. 7. Prayer. 8. Power of the Holy Ghost.

Sept. 2, A. M. Young People's Work

A Helpful Young People's Meeting. Emma King.

Christ is the Leader of the meeting. Do not drag, but give proper time to proper subjects. Come to be helped and to help others. "Old people for council, young people for work. A good organization is helpful. Correct when necessary but do not discourage.

Pitfalls and Safeguards. Alice Hershberger, J. D. Mininger.

Some pitfalls mentioned were idleness, disobedience to parents, evil associates, wrong life choices, love of money, fashion, pride, and false doctrine. Safeguards: Abstain from **all appearance** of evil, Christian home. Power of Jesus Christ in the life. Rom. 12:1.

Enlisting the Young in Mission Work. Harry A. Diener.

Every Christian a missionary. Children enlisted are taught the use of money, also trains them in this great work. We are saved to serve. Each Christian should do some definite personal work. Sunday school teachers, parents and others are responsible to help the young to work. All service for others is mission work.

P. M., Devotional. Bro. Deter.

Mission Board Program

The Field and Its Needs. P. J. Shenk. The field is large and the laborers few. It is full of obstacles, obstructions and difficulties. There is need of entire consecration to God, a willingness to go where the Lord directs and good organization. Not more men and women but more **man** and **woman.** More mission life.

How Can We Make the Work of Our Mission Board More Effective? D. S. Weaver, J. C. Driver.

Get every individual to work. We need more Spirit-filled men who will sacrifice. Have a desire to do more. Realize the responsibility of the work. Board must be supported by the Church and ministry. Pray for the laborers and work. Moved and carried that the Sec. of the Mission Board and the Sec. of Church Conference compile the thoughts given here and submit the same to each member of the Local Mission Board.

Methods of Support. S. G. Lapp.

Everything needs support. The Gospel needs it. Money is not the only thing the Mission Board needs, but it needs our prayers, consecrated workers and consecrated efforts. The grace of giving should be taught and practiced. God gave the Church the work of sending out laborers. Is the Church awake to her opportunities and responsibilities?

Messages from the Field. (Open topic.)

Problems of scattered members. A lack of qualified men and of money. Souls are being saved which causes us to rejoice. The call for help comes from every side. Who will help?

Evening Session

Song service and query box.

Discussion of Mission Problems.

Sermon, D. H. Bender.

"Characteristic of a Christian Worker." Character, Philip. His qualifications. 1. Of good report. 2. Full of the Holy Ghost. 3. A man of wisdom.

At work: He preached Christ, he heeded the direction of the Spirit and ran. He used tact, he finished his work. One man won resulted in a great foreign missionary movement.

A tabulated report of the Sunday schools showed a total enrollment of 57 officers, 79 teachers, and 267 pupils for the district. Seventeen pupils of the Sunday schools were reported to have united with the Church.

Secretaries.

Married

Yoder—Miller.—On Wednesday, Sept. 2, Bro. Joe Yoder and Sister Ella Miller were united in marriage at the home of the bride's mother near Kalona, Iowa, S. C. Yoder of the East Union Church officiating. May the Lord grant them a happy and useful life.

Brenneman—Miller. — On Wednesday, Sept. 9, Bro. Ray Brenneman and Sister Alta Miller were united in marriage at the home of the officiating minister, S. C. Yoder, Kalona, Iowa. May heaven's richest blessing rest upon this union.

Yoder—Schlabaugh. — On Wednesday, Sept. 9, Bro. Jayson Yoder and Sister Mary Schlabaugh were united in marriage at the home of the bride's mother near Wellman, Iowa, Bro. S. C. Yoder of the East Union Church officiating. May God grant them a happy and useful life.

Obituary

Hershberger.—Anna M. Hershberger was born Feb. 7, 1840; died Aug. 30, 1914; aged 74 y. 6 m. 23 d. She emigrated with her parents from Pennsylvania to Illinois when eleven years old and became a Christian in her young years. Since she came to Oregon she united with the Mennonite Church and was a devoted Christian until God called her home. She leaves a husband, 2 sons and 2 daughters to mourn her loss. Two daughters preceded her to the spirit world.

Miller.—John P. Miller was born Nov. 18, 1866; died Sept. 10, 1914; aged 46 y. 9 m. 23 d. He was united in marriage to Lavina Catherine Kolbfleisch Jan. 1, 1893. He leaves to mourn his departure a wife, 4 sons, 3 daughters, 2 brothers, 3 sisters, and many friends. Funeral services at the Casselman Mennonite Church near Grantsville, Md., of which he was a member. Services conducted by N. E. Miller, assisted by G. D. Miller and Ed Miller. Text, "Man goeth to his long home."

Byers.—Mary Johnson Byers, daughter of Bro. and Sister D. J. Johnson of Masontown, Pa., died Sept. 12; aged 31 y. 7 d. After a lingering illness extending over a period of more than four years as a result of nervous prostration she peacefully passed away. Services were held at the home of the parents on the afternoon of the 14th in charge of Bro. E. D. Hess, assisted by Bro. J. A. Brilhart and Bro. Alpheus DeBolt of the Brethren Church. Text, Isa. 43:1-3.

Eash.—Joseph S. Eash was born in Johnson Co., Iowa, April 27, 1859; died Sept. 5, 1914; aged 55 y. 4 m. 8 d. He was united in marriage to Anna Reber Jan. 25, 1885, who died June 11, 1902. To this union were born 4 daughters and 1 son. Dec. 24, 1909 he was united in marriage to Lydia Birkey. His entire life except 2 years was spent on his father's place, where he was born and where he died. He leaves to mourn his departure his wife, 6 children, Ella, Willis, Laura, Alta, Jennie, and 1 step-son. Henry, 1 grand-child and a host of friends.

Our home seems sad and lonely tonight,
Our hearts seem cold and still,
For a place is vacant in our home,
Which never can be filled.

Zook.—Jacob Y. Zook was born near Allensville, Mifflin Co., Pa., Dec. 11, 1852; died Aug. 10, 1914. He has been a resident of near Belleville, Pa., and was a consistent member of the A. M. Church for many years. He was united in marriage to Rachel Kanagy, who preceded him to the spirit world, June 21, 1890. To this union were born five children, one of whom died in infancy. On Jan. 21, 1895, he was united in marriage to Lidie Hostetler King. To this union were born 6 children who are left to mourn the departure of a kind father and husband. He was afflicted for one year but he bore it patiently until the end, which was very peaceful. We are glad to know that he is asleep in Jesus. Funeral held at the Locust Grove Church, Sept. 1, services by Bros. S. T. Yoder, Jonas D. Yoder, and E. H. Kanagy.

Mosemann.—Anna M., wife of Bro. Christian H. Mosemann, was born at Kinzer, Lancaster Co., Pa., Sept. 17, 1880; died at Norristown Hospital Sept. 10, 1914, after an illness of eleven days with typhoid fever; aged 33 y. 11 m. 23 d. The departed sister leaves a sorrowing husband and 5 small children to mourn her loss. Her father, Henry Musser, 1 brother and 3 sisters also survive.

The funeral was held on Sunday, Sept. 13, from the home of Bro. John H. Mosemann, and the Lancaster Mennonite Church, at which latter place a large concourse of sympathetic friends and relatives had gathered to pay a tribute of respect to the departed. Services were conducted by Bishops Abram B. Herr and Christian Brackbill, and Pre. Christian Allebach of Kulpsville, Pa. Texts, Psa. 103:15, 16; Eccl. 12:5.

Interment was made at Mellinger's Cemetery. May the Lord comfort the bereaved with the assurance that "all things work together for good to them that love God" and that "to depart and be with Christ is far better," entertaining also the "blessed hope" of our soon coming Lord who will gather His own to Himself where the great reunion of the redeemed shall be held and sorrows of earth can never come.

Sauders.—Aug. 26, 1914, in Manheim Twp., Lancaster Co., Pa., entered into rest, Bro. Abram N. Sauder, aged 50 y. 10 m. 10 d. He was a consistent member of the Mennonite Church at Rohrerstown. He was a great sufferer for the last eleven months with cancerous tumors, although it was only the last three months that he could not conceal his great sufferings, which he bore with patience. All was done to relieve his sufferings and heal him of his disease, yet with all that human hands could do with the best of medical skill, he could not get relief but was healed only through death. Though resigned yet he had great concern about the future of his three little girls and his companion who was his constant nurse at home and at the hospital, not leaving him to attend to household duties, as the brother said, "Stay with me, our days together will not be many." So she waited and watched over him till he fell asleep in Jesus. Only three hours before he died he admonished his wife and sister from John 14, which he asked to be read to him and also to sing for him. When his companion endeavored to read for him he spoke on different clauses, when he calmly fell asleep. Funeral services were conducted by Bros. Abram Herr, D. N. Lehman and D. N. Gish. Services and burial at Rohrerstown, where a large circle of relatives and friends met to pay the last tribute of respect to our departed brother. He leaves his bosom companion (who was before marriage Fannie Leaman) and three little daughters (one little daughter having died in infancy), besides a brother and sister and many sorrowing relatives, especially the aged father and mother-in-law, and an invalid sister-in-law to whom he was always a great comfort and administered to their wants in many ways and only those that know him will know how we miss him. We know he has gone to meet the loved ones gone before and we know our loss is his gain.

Our brother is gone, how sad to say,
The Angel Death took him away;
No one can fill his place we know,
But God Himself can grace bestow.

Items and Comments

Peace treaties between the United States and Great Britain, France, Spain and China—four countries whose combined population is more than two-thirds of the total of the earth, were signed at Washington last week.

These four pacts are similar in principle to the 19 treaties already ratified by the Senate. The Washington government attaches the highest importance to the signing of the four new treaties, because it believes the peace of the United States will be made secure with 948,000,000 people.

The state of Ohio is in the midst of one of the most exciting campaigns in its history. The liquor interests and the forces that make for decency and order are arrayed against each other, and the contest is sharp. The liquor men undertook to have an amendment to the state constitution passed by the people at the coming fall election making it impossible for the legislature to pass any prohibitory or local option law. This would have fastened the liquor traffic on the state unless the people should repeal the provision by constitutional amendment. The prohibition people immediately took a hand in the matter and introduced a proposition for a prohibitory amendment. The contest is now on. Many are the prayers for the ease of temperance in Ohio.

The war in Europe continues to be the leading topic of news. The armies of Germany have been driven back from the vicinity of Paris, and have taken up a new line of battle 100 miles long near the north-eastern frontier of France. There are said to be three millions of men engaged on both sides of this battle. The outcome is hard to conjecture. Conflicting stories are given out regarding the war to the east of Germany. One story is that the armies of Austria are about annihilated and that Austria is about to ask Russia for terms of peace. Another story is that it is the army of Russia that has been badly beaten and that the victories have all been won by the German armies. One thing is certain: the carnage goes on, and millions of dollars worth of property and treasure are being wasted, and thousands upon thousands of immortal souls are being hurled into eternity as a sacrifice to the grim monster of human hatred.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the East Holbrook Church near La Junta, Colo., as follows:

Sept. 30, Meeting of officials to arrange conference work. Mission Board Meeting.

Oct. 1 & 2, Church Conference.

Oct. 3 & 4, Sunday School Conference.

Visitors from Kansas, Oklahoma, and points east should seek to get on Santa Fe Train No. 7 on Main line due to arrive at Holly, Colo., at 4:35 A. M. Leave Holly at 6 A. M. on the morning of Sept. 30 and arrive at Buchtel at 10:30 A. M. If sufficient tickets are sold a special car will be attached to Train No. 7 at Newton, Kans., leaving Newton at 8:30 P. M. on Sept. 29. This special car to be attached to Holly-Swink branch train, stopping at Buchtel, Colo., which is but a few rods from the church.

In order to make the above arrangements possible, all persons going on the above route, should notify the secretary soon, so that he will receive letter by Sept. 25.

The R. R. fare from Newton, Kans., to Buchtel, Colo., is $8.56, making a round trip fare of $17.12 from Newton and return.

Visitors going to La Junta should notify Bro. T. C. Kauffman, La Junta, Colo., R. R. No. 2, of their coming.

A cordial invitation is extended to all to attend.

Come praying that the Lord may bless us abundantly and use us in His work.

L. O. King, Secy.,
Peabody, Kans.

Lancaster Conference

Because of the rebuilding of the Mellinger meeting house, and which will not be in readiness for the Fall session of the Lancaster Conference, that body will meet in the Chestnut Street Meeting House, Lancaster, Pa., on Friday, Oct. 2, 1914. All welcome.

Indana-Michigan

The Mennonite Conference (Fall) for the Indiana-Michigan District will be held with the Yellow Creek congregation, near Goshen, Ind., Oct. 8 and 9, beginning on Thursday at 9.30 A. M. Those coming over the Lake Shore R. R. should stop at Goshen, and those coming over the Wabash should stop at Foraker. Those desiring to be met at the train should write to Jonas Christophel, Goshen, Ind. Proper attention to this may avoid inconvenience to you as well as to the congregation. All are invited.

J. S. Hartzler, Sec.

Virginia

The Lord willing, the Annual Conference for 1914 for Virginia, embracing also the congregations in West Virginia and Tennessee, will be held at the Springdale Church in Upper District, Augusta Co., Va., on Friday and Saturday, Oct. 9 and 10—bishops and members of the arranging committee to meet on Thursday previous at 3 P. M.

Hearty invitation is extended to all who desire to attend. Those coming from the east and north on C. & O. and N. & W. should stop at Basic City, coming from the west on C. & O. at Waynesboro, and from the South on N. & W. at Stuarts Draft, where arrangements will be made at each point to meet passengers, by notifying F. A. Driver, E. C. Shank, or A. P. Heatwole, Waynesboro, Va.

A call is made for all members of the General Board of the Virginia Mennonite Aid Plan to meet in annual session at the Springdale Church at 9 o'clock A. M., Thursday before Conference. In order to be promptly on hand at this hour, each member of this body should arrive on Wednesday evening previous.

Announcement is also made for members of the General Board of the proposed Eastern School for Mennonites to meet in special sesson at the same place on Friday evening, immediately after the close of the first day's work of the Conference.

C. H. Brunk, Sec. of Conference.
S. M. Burkholder, Sec. of Aid Plan.
E. J. Berkey, Sec. of School Board.

UNTIL THE END OF 1915

Our Young People's paper, the Christian Monitor, is finding an entrance into more of our homes each year. The average annual increase in circulation for the last four years has been about 250. We believe that there are yet hundreds of homes where it is a stranger but where it should be a welcome monthly visitor. While the paper is intended especially for the young people it nevertheless is of equal interest to older ones. Among the different departments are the following: Select Reading, Editorial, Christian Life, Missions, Bible Study, Educational, Young People's Bible Meeting, Farm and Home, Current Events, etc. As a special inducement for those not now subscribers to join our circle of readers we make the following offer: **We will send the Christian Monitor the rest of this year and all of next year, for 75 cents.** Send for a free sample copy. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 1, 1914 (Gospel Witness Established 1905) No. 27

EDITORIAL

"The fool hath said in his heart, There is no God."

"For by one Spirit are we all baptized into one body."

God takes especial delight in the soldier of the cross who is fully possessed with the spirit of never-give-up.

The richest treasures which mortal man can possess—faith, love, salvation—may be had freely for the asking.

The sweetest satisfaction that any one can have in this life is the feeling of entire dependence upon and trust in the Lord.

The Family Almanac for 1915 is in its final stages of preparation. We hope soon to make a more definite announcement.—R.

Other things being equal, our purity and strength of character are measured by the extent to which we respect our conscience.

While salvation is free, can not be purchased, is given through the grace of God alone, it takes the death of self before it can be had.

If people would do less wishing for the kind of weather they do not have, and praise God more for the kind that He in His wisdom gives them, one kind of needless worry would be greatly lessened.

The man who trusts the Lord fully, satisfied with his lot, giving God thanks for all things, spending his life to the end that others may be made happy and better, is one whom God delights to honor.

"A war to the finish" is the present expressed attitude of the warring nations of Europe. At the rate things are going there now it promises to be an inglorious finish, no matter which side claims victory on the field of battle. War is even more destructive than whiskey.

On another page is published a notice concerning the new Year Book and Directory for 1914 and 1915. This number is issued as a test of its usefulness. More favorable terms could not well be offered. All it requires to find out about it is to send a card asking for particulars. Better do this now before you forget it.—R.

Christ calls Satan "the father of lies." Two of his most common ones are to make the sinner believe that he is good enough for heaven without Christ and to make the child of God believe that it is impossible for him to get to heaven with Christ. It matters little to Satan if only his object is accomplished.

Attention is called to the strong and logical as well as spiritual article on page 435 of this issue. There was a time in the history of our people when the training of the mind was very much neglected. With the advent of mental culture and development, let us have every care that the understanding be kept loyal, true, and firmly founded on the Rock.—R.

Christian professors are like sweet potato vines. Let these vines go without tearing them up once in a while, and they fasten themselves to the earth in so many places that the crop will be a failure. So with the Christian. He must be torn loose from earth frequently or he will become so rooted into the world that his spiritual being becomes dwarfed and he ends in failure.

Every time you help a fallen brother rise you are not only helping him but adding one more to the strength of God's army in the work of rescuing other souls.

It would be a blessed thing if the nations of Europe which are now convulsed in savage warfare had learned to say, "The weapons of our warfare are not carnal, but mighty through God." The world is having a great object lesson on the folly of preparing for war in times of peace, but it is slow to learn the lesson that the only way to prevent war is to hold to the Bible ground of suffering rather than to inflict suffering upon others.

Those who are desirous of finding out the truth of the situation in Europe are having quite a bit of difficulty. There is a system of censors in the nations concerned in the conflict and no news is permitted to circulate except that which suits the power giving it out. If the truth does not fit their desires the warring powers do not scruple at giving out statements they wish were true even though the exact opposite were the real case. It is certain that a very small proportion of the articles published in the newspapers as information is true to fact. Two contradictory reports cannot both be correct. That reduces the amount of truth in the reports by half at a sweep. And it is evident that both sides are suppressing much that would give light on the real situation.

The lesson for us common people in all this is that it is the part of wisdom as well as our Christian duty to avoid expression of opinion until we know facts. Even then the less we are wrapped up in the affairs of this world, the better for us and for the cause we represent.—R.

"Thy word is very pure: therefore thy servant loveth it."

"High Cost of Living."—If people would stop wasting money for "the unnecessaries of life" this term would pass out of use. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

Surprise Parties.—A sister sends us an article on this subject. As she does not sign her name, we of course can not print her article. But the kind of gathering she describes is certainly not the place for Christian people to be. Any gathering in which games or levity, or both, are a prominent feature is demoralizing to the spirituality of all who attend. Young people should make it an absolute rule to attend no social gathering where they can not or will not obey Matt. 5:16 and I Cor. 10:31.

"What have they seen in thine house?" asked Isaiah of Hezekiah after the men from Babylon had paid him a visit. Hezekiah's answer conveyed the information that he had shown them things which tempted and encouraged them to come back afterwards to capture the place. Suppose that question were asked us after visitors have come and gone. Would our answer be more or less favorable than was that of Hezekiah? The contents of our houses, like the contents of our hearts, may serve as a living witness for God, or, as in the case of Hezekiah, may be an invitation to the world to come in and capture both home and inmates for the world.

An act of heroism is recorded in connection with the recent railroad accident near Lebanon, Mo. When one of the coaches dropped down and was partly submerged in water one of the ladies in the coach had presence of mind enough to break through a window and was thus saved from a watery grave. But she was not content with her own rescue alone. Reaching through the window she got hold of the hands of other struggling victims and was the means of saving five others. It is a picture of the hero of the cross who is not content merely with salvation for himself, but he struggles on, often under adverse and trying circumstances, rescuing the greatest possible number of souls for God.

Every man with a clear and definite faith in Christ has no trouble to make himself understood on these three points: (1) He believes in God, the Creator of all things. (2) He believes in Jesus Christ, the Son of the living God, the son of the Virgin Mary, without human father, sent into the world to save sinners. (3) He believes that the Bible is the Word of God, that it is authentic from one end to the other, and that every man or book that contradicts any part of it is wrong in all points of contradiction.

"What kind of meetings did you have?"

"Just fine. The minister spoke the Word with power. He certainly presented the truth so plainly that no one could misunderstand him or fail to be convinced."

"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

In other words, the practical value in any meeting is not the preaching but the giving heed to what is preached. When people listen to the truth with no thought of making it practical in their own lives it is true of them as our Savior says: "Then cometh the wicked one, and catcheth away that which was sown in the heart."

Some Needs of Our Times.—

More intimate companionship with God and His Word. When the head is filled with world, it is hard to get much of the Word into the heart. The man who makes it a daily practice to spend much time with his Bible and on his knees will do to pattern after.

More of the spirit of sacrifice. The man who gives his all to Christ and His service is simply imitating the example of his Master who gave His all for us.

More preachers who live in the Bible and freely hand out its precious contents to others.

More consecrated laymen to teach the world that it is not necessary to be a preacher in order to be a whole-souled, self-sacrificing, consistent, obedient, hard-working, and happy Christian.

More fervent charity among ourselves. However excellent our other qualities may be, it is always in order to say, "But above all these things, put on charity, which is the bond of perfectness."

When a man says, "I believe in nonconformity but I do not believe in uniformity," you may safely judge that either he hasn't studied his subject very well or that the fore part of his testimony must be taken with some degree of allowance. The power of uniformity is everywhere recognized, and nowhere is it more apparent than in the power exercised by the goddess of Fashion. Says one, "The world has no uniform, for among fashionable people you can not find two that are dressed exactly alike." This is accounted for at this time because of the fact that just now variety is the rage among them. Nevertheless, with all this variety fashion devotees bow to everything that fashion kings decree shall be worn. Notice how quickly they respond to changes in styles in hats, collars, coats, skirts, shoes, etc., etc. Among the people of God there is a modest variety in the clothing that they wear, but it is as natural for them to follow the customs of Godly people as it is for worldlings to conform to the customs of their kind. No one who understands what he is talking about and who is loyal to what the Bible teaches concerning nonconformity and simplicity in attire will ever declare himself against uniformity. Watch the man who declares against "uniformity," and in nine cases out of ten you will find him a willing slave to the uniform of the world.

The Sin of Unbelief.—Few people realize how deeply "the sin which doth so easily beset us" is engrafted in our modern school system. When the public school system was first called into being the Bible was adopted as a regular text book and its contents taught as a matter of course. Now it is taken as a matter of course that the Bible is to be relied upon only as the revelations of science prove it to be authentic. The average work on general history tells of people who lived thousands of years before the time that the Bible says that God formed the first man in Eden. Other text books tell of the nebular hypothesis and other theories of evolution. While "the Darwinian theory of evolution" is generally discredited among science teachers there are comparatively few of them who do not teach some modified form of Darwinism. The Genesis account of the creation of man—formed from the dust of the earth, put to sleep and a woman formed from one of his ribs, his high state of intelligence and purity together with his subsequent fall and restoration through Christ, is dismissed as the logic of ignorance; and in its stead we are reminded that in the dim, distant past man emerged from the lower forms of animal life a savage, then wended his way up through the meshes of barbarism, semi-civilization, constantly progressing in intelligence, enlightenment, and goodness, until today he is upon the dawn of a golden age which is to present the ushering in of the glorious eternity. It is hard to find a text book on general history, geology, biology, physical geography, etc., that is not tainted with these unscriptural teachings. To harmonize with this standard, theology has been reorganized with the express purpose of reconstructing Scripture to fit the revelations of "science, falsely socalled."

Perhaps some who read this may pronounce it the wail of the pessimist. But our aim is to state simple facts. If we have made one statement that facts will not corroborate, we will be glad to retract. Our impression is, however, that we have not only presented facts, but stated them mildly.

The effect of that kind of teaching in our common schools, academies, colleges, and universities is to educate a generation of unbelievers. Our grandfathers, if they were here to testify, could tell how vehemently the infidel teachings of Voltaire and Paine were denounced in their day. Our older people remember quite well how the clergy withstood the same kind of teachings championed by Ingersoll, and how these teachings were quietly defended by school teachers who took it as a matter of course that religious people must be orthodox in faith, but intelligent people have learned better. In our day we are astonished beyond measure that the doctrines formerly taught by men like Voltaire, Paine, Hume, Owen, Darwin, etc., have been labeled "Christian" and are now taught from the pulpit as an improvement over the old theology which consisted of "superstition and dogmas." The chain is easily traced. Here it is: rank opponents of the religion of Jesus Christ—scientists—text books — teachers — students — preachers. The practical question which now confronts us is, How can we save our children from the awful clutches of this system?

In reply to this question we will say, our hope is in God, and through Him in our homes, in our ministers, and in our schools. There are other factors which need to be taken into consideration, but we shall mention briefly these three only.

Fortunately, the ministry in the Mennonite Church is yet free from the curse of ecclesiastical infidelity. They still preach the simple faith, and believe in it with all their hearts. It is to them that we look to uphold the Gospel, to sound the note of warning when contrary doctrines approach, to expound the simple faith, and to lead in all matters pertaining to the spiritual welfare of our people.

Then there rests upon the heads of the Christian home the solemn responsibility of making the home a citadel of true Christian faith. The importance of the truly Christian home is becoming more and more apparent. Parents can not be too diligent in teaching their children the way of life clearly, intelligently, correctly, prayerfully. "As is the home, so is the Church."

But it is of our schools that we wish especially to speak in this connection. It is not enough that our educators declare themselves in favor of "the inspiration of the Bible," "the deity of Christ," "the orthodox faith," etc. Of course we expect them to do that; but it is possible to do that and still leave untouched the **system** which has made unbelievers out of so many people. Parents, be careful what is being taught to your children, whether they attend common schools, high schools, academies, colleges, public schools, private schools, denominational schools, or any other kind of schools. When the subject of ancient history is reached, do the teachers of your children teach them about the people who lived thousands of years before Adam? In case the text books teach that, do the teachers keep silent, or do they take an emphatic stand against such heresy? In teaching science, do they teach evolution? or do they keep silent on it when the text books teach it? or do they take an emphatic stand against it? Your children are unsafe in any school in which the science teachers are unsound on the following points:

1. The creation story as given in Genesis.
2. The origin, fall of, and redemption of man.
3. The verbal inspiration of the whole Bible.
4. The virgin birth and the deity of Jesus Christ.
5. "Everlasting punishment" for the wicked, and "life eternal" for the righteous.

When these points come up in class room (and they are liable to come up in many studies besides those distinctively religious) it is even worse for the teacher to keep silent and leave the student to flounder around in the dark as to what is real truth than to come out in the open and espouse the cause of heterodoxy. You want to demand that the instructors of your children be outspoken in favor of the fundamentals we have just named, and your children are in the worst kind of danger in schools where this outspoken championship of the entire truth does not exist.

Our schools have a great responsibility resting upon them. They are called upon not merely to compete with other schools in maintaining an acceptable standard of scholarship, but their greatest task is to wrestle against a **system** which threatens to overwhelm the student world of today in the gulf of skepticism. Every faithful soldier of the cross and lover of our youth ought to enlist in helping them in this gigantic struggle. We should not withhold our praises wherein they maintain the whole-Gospel standard, or our disapproval wherein they fall short.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

DAY BY DAY

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the cross for the coming week
For that is more than He bids thee seek.

Bend not thine arms for tomorrow's load—
Thou may'st leave that to thy gracious God.
Daily only He saith to thee,
"Take up thy cross, and follow me."

—Missionary Tidings.

FROM OUR MISSION STATIONS

Canton, Ohio

In His name for whom we have enlisted shall expressions of gladness be made and a bit of information given concerning the work here. We feel that the tent meetings held in August have been a blessing to many, even those that have attended who have not a clear testimony for the Lord. And those of us on the King's highway were greatly encouraged to keep thereon. The sin of turning back to our old way was made clear and strongly warned against. Three have enlisted and two re-enlisted with us for our King and have been received on Aug. 30. We rejoice for their presence in the meetings. Our prayer is that they be fully surrendered and with us can be blest and claim His promises.

The work is as usual. There are some features of encouragement, although not without difficulties and discouragements familiar to mission churches. Sunday school has been opened again at Happy Hour and has an attendance of from 30 to 40. Attendance at the church services is good, although somewhat irregular.

Fannie Kurtz has spent some time with us. Her help was much felt and appreciated. We are glad to have C. K. Brenneman in the leadership. He gives his time and talent so unreservedly to the work, and when things seem rather dreary and discouraging he sings, and goes on preaching the good old Gospel, continually reminding us of the glorious liberty we have in Him who set us free.

Arthur and Mayme Duncan.

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. —Heb. 3:14.

THE FILTER AND THE FOUNTAIN

By Geo. J. Lapp.

For the Gospel Herald.

In that day there shall be a fountain opened in the house of David to the inhabitants of Jerusalem for sin and for uncleanness.—Zech 3:1.

Let the word of Christ dwell in you richly in all wisdom.—Col. 3:10.

The first quotation applies to the fountain, the second to the filter. The writer would not at this time have thought of the above subject had it not been suggested as by inspiration from one who had been a Brahmin before his conversion, one who himself had been a teacher of Hindu traditions and had imposed them upon ignorant worshipers by precept regardless of whether his example was what it should be or not. Now this same brother has become a strong prop in the church and is a member of our Mission Bible School. He teaches one subject and studies several courses.

The other day in the doctrine class the question of the Kingdom was being discussed. During the recitation period the question was asked whether Christ's method of establishing the Kingdom was a logical one or not. There is no question but it was right because it had divine sanction but in order to arouse discussion and to test their conception as to which classes of people ought to be first sought the question was raised. The non-Christian religions were established by first converting kings, princes and people of influence and wealth who could bring pressure to bear upon the lower classes and thus not so much convert them as absorb them. This sort of absorption naturally developed corruption and superstition. The point is that other faiths began with the highest and gradually reached the lowest classes. Our Brahmin convert brother knowing all this understands by personal experience the great contrast between the Christian and other religions. Thinking for a moment he answered, "According to our natural way of thinking the Kingdom should have been established by Jesus becoming a political king in a political world, and thus usher in the era of righteousness. But, knowing that Christ came to save sinners it is not unreasonable that He saved the worst first, chose His disciples from among the lowly of the earth and established His early Church by collecting those in whose hearts had been wrought a wonderful work of grace." The answer was scriptural, and according to the natural course in the history of the Church. Having tested Hinduism as he had and having received into his own heart the Lord Jesus he felt the contrast, knew it by actual personal experience, even though he did not know the Scriptures as well as others in the class.

The answer opened up a channel of most interesting conversation which followed. The history of our own Church in India was briefly reviewed. Only a few years ago no church conferences were held because the missionaries felt it best to administer the affairs of the Church themselves rather than place them in the body as a whole. Now the church acknowledges the fact that they would not have been able to wisely use the power which they now have. All devotional services were conducted by some one chosen by the missionaries. Any order to be given or any one to be brought under church censure, the missionaries did it. Were not the members spiritual? Indeed they were as far as they knew. They had drank at the fountain, they prayed, worshiped and eagerly sought out means of grace for spiritual growth. As the years passed by their knowledge of the ways of the kingdom and of the church were learned and understood. Now the conference is held every year in which the affairs of the church are regulated. Young people's meetings are held under the committees chosen by themselves. The church committee consisting of the missionary brother who has charge of the congregation, the deacon, an Indian brother and three other brethren chosen by the congregation now meet at stated times to decide how those who are at fault are to be dealt with. Their decisions stand and the pastor, missionary though he be, acts as a servant of the committee to carry out their resolutions. The collections of the different congregations which are taken up every Sunday pay for the Sunday school supplies, and for part of the living expenses of several poor widows of the church. Ministerial meetings are held in which the deacons and ministers of the different congregations confer on matters of general interest to the church. Their decisions are handed to conference for ratification, unless they are no matters of the moment. Of the members of the different congregations, including the missionaries, one out of every six is in evangelistic work either as a colporter, Bible woman, unordained evangelist, village and other mission school teacher, deacon or missionary. Few congregations in the homeland can show such a record. But why have we referred to all this? Not to boast of the wonderful work God has wrought for we know that there is very much room for improvement. But to illustrate that first

there must be a drawing of the water of life from the fountain, whose source is above and whose water finds its ways through various strata of earth and rock to some low level from which it gushes forth a bubbling spring of clear pure water. It comes from below and the religion of the Lord Jesus has the precious faculty of transforming the lowest and making them marvelous living testimonies of grace which stop the mouths of gainsayers who may be among the high, the rich, the honored among men. In India there is a kind of soil called CHHUHRA ZAMIN, a kind of earth through which water seeps up from below forming a sort of marsh from which flows water which fertilizes other ground near by. Thus the water of life vitalizes those who take of it and from them flow "rivers of living water" (lowest of the low though they may have been) which finds its way up through the various grades of humanity until it enriches the lives of many whom the world had not despised but who, seeing their own wretched spiritual condition repented and were not ashamed to be counted among those who were not known to the world because they followed their Lord. Paul, a Roman officer and a learned Jew, the Greek officer at Caesarea, the Ethiopean treasurer, Barnabas of Cyprus, Apollos of Alexandria, hosts of early martyrs, and reformers of later times, drank deep from the fountain that was open for them. The knowledge of the Kingdom which they received from the Word of God and Christian experience coupled with the sanctified wisdom and general knowledge enabled them to be led of the Spirit in setting the affairs of the Church in such a relation to each other and to the adherents that the work of the Kingdom, under God's directing hand, was not diminished even in times of the bitterest persecutions. The wisdom of the consecrated wise and learned had been used of God in establishing systematic aggressive effort in evangelism and solid organization in the body. Cleansing had come from the fountain to the lowest, to the most sinful, and to those who were considered high. System, methods for work and regulated means of grace had again filtered down through the Church by which the purity of the body and the powerful testimonies of the Word were preserved and made effective. The fountain is Jesus Christ Himself. The filterers are those who are recognized in the Church as leaders, heads and advocates of system and method in evangelism. The filters needs to be sanctified vessels, cleansed and purified by the Holy Ghost and set apart by God for special service. There is no such thing as a self-appointed filter for it is only a vessel; and until it is adjusted and set to the tap or fountain's mouth the fountain of life cannot flow through it to other souls. The Church must be cleansed in the fountain and then she may become a filter through wise and divinely directed effort.

Dhamtari, C. P., India.

MISSIONARY QUALIFICATIONS

It was winter. The examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the examiner appeared and asked the candidate how early he had come.

"Three o'clock sharp."

"All right, it is breakfast time now; come in and have breakfast."

After breakfast they went back to the study.

"Well, sir," said the examiner, "I was appointed to examine you for the mission-field. Can you spell, sir?"

The young man thought he could.

"Spell 'baker' then."

"B-a ba, k-e-r ker, baker."

"All right, that will do. Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

"All right, that's splendid. You'll do first rate. I'll see the Board."

When the Board met, the examiner reported.

"Well, brethren," he said, "I have examined the candidate and I recommend him for the appointment.

First: I examined him on his self-denial. I told him to be at my place at three o'clock in the morning. He was there. That meant getting up at two o'clock or earlier, in the dark and cold. He got up and never asked me why.

Second: I examined him on promptness. I told him to be at my place three o'clock sharp He was there, not one minute behind time.

Third: I examined him on patience. I let him wait five hours for me when he might just as well have been in bed, and he waited and showed no signs of impatience.

Fourth: I examined him on his temper. He did not get excited; met me pleasantly, did not ask me why I had kept him waiting from three till eight o'clock.

Fifth: I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums a five-year-old child could do, and he did not show any indignation and did not ask me why I treated him like a child or a fool.

Brethren, the candidate is self-denying, prompt, patient, good-tempered, and humble; and I recommend him for your acceptance."—Sel.

MISSION NOTES

The China Inland Mission has on its roll 1,000 missionaries, with twenty-two native helpers, and reports 28,000 communicants together with 90,000 adherents. Its income for 1913 was $450,000.

Two grandsons of the noted theologian of Boston, Dr. A. J. Gordon, pastor of the Clarendon Street Church, of that city, are about to enter the foreign field.

The largest circulation of the Bible in foreign languages in this country during 1912 was in Italian, 77,000 copies; Polish, 55,000 copies; Spanish, 50,000 copies; French, 25,000 copies; Russian, 24,000 copies.—Sel.

THE EVIL SPIRIT

Froude said: "Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous."

One might not think this true at first glance, but when one comes to think into the matter it is discovered that insincerity is the source and soul of all that is false. That which is false is dangerous. If your friend lies to you in your extremity he has done the deed of an assassin. If business evades, cheats, robs under the guise of open candor, business is a thief, and a dangerous thief.

Insincerity is reckless of consequences to others. It is like the canker at the heart of the rose, the rust which eats unseen and silently. Its face is the masque of verity. It lures and laughs; for insincerity is heartless as well as false.—Sel.

In the Old and the New Testaments we are required to love God. The Law of Moses and the teaching of the Savior and of the apostles make love to God the duty of all men.—S. S. Messenger.

There are three things which are responsible for the leakage of interest in the Sunday school: (1) Lack of prayer. (2) Lack of Bible knowledge. (3) Outside attractions.—A. G. Y.

You might as well talk of a sanctified devil as to talk of sanctifying the great national game of base ball and using it to the glory of God.—A. G. Yoder.

After that ye believed, ye were sealed with that Holy Spirit of promise.—Eph. 1:13.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE MOTHER'S HYMN

Of old they brought their babes to Thee
Our earthly ways who trod,
And veiled in our humanity
The mighty love of God.
The mothers held their little ones
So very close and near;
Thy look was brighter than the suns
And yet they felt no fear.

Thy blessing, gentle as the dew,
Fell on each little head
And heaven itself came floating through
The words the Master said.
The mothers of a younger day
And of another time,
Are fain to see Thee in the way;
To Thee our prayers would climb.

We seek Thy blessing on our own
Sweet lambkins of the fold;
We bring our children to the throne
In aspiration bold.
Receive us, Lord, as if indeed
We touched Thy garment's hem;
Accept our little ones, we plead,
Be all in all to them.

O Christ, who walked beside the sea,
To whom the children clung,
Let mothers' praise ascend to Thee
In every land and tongue.
And for this land divinely blest
One blessing more we crave;
Accept the offering of our best
And all our children save.

—Margaret E. Sangster.

A LAWYER'S LETTER TO MOTHERS

Sel. by a Sister.

Dear Madam: As this letter is not personal, and makes no attack, it is just as well that it is anonymous. The writer is a law clerk, 37 years old, married, with children, loves his home better than any other spot on earth, and goes to Christian church service every Sunday. I want to do right; I learned on my mother's knee to say, "Lead us not into temptation."

When I leave my home in the morning I want to do nothing but put in a hard day's work to earn for my family. My thoughts are farthest from women or their charms. But what am I met with? I go to the Registry of Deeds to look up a title. I am working away for dear life with my nose in the record books, and across my vision comes a young girl, with low neck, transparent stockings, and plump arms seen clear to the shoulders through the all-but-nothingness of the sleeve—a costume, if fit for anywhere, fit only for a bathroom.

And in the office the stenographers seem to compete with one another to see how much of their persons they can expose. What wonder the sports and sometimes the married employers are tempted to invite the stenographer to supper or worse? What are the mothers thinking of? Would not any mother caution a daughter against going through a pasture, where there is a bull, wearing a red shawl. Surely married women must understand the predilections of a normal man. I think present-day mothers are very much to blame in their silly slavery to supposedly Paris fashion.

Of what use is it to harp upon babies, pure milk, recreation for children, etc., if children grow up to be **morally** dirty?

The terrible social evil will never be lessened a whit as long as women go upon our streets inviting by their shockingly immodest dress the rude gaze and the ribald remark of sports and mashers.

What's the use of "Lead us not into temptation" if men are expected to look upon women in the office, store and on the street, indecently exposing themselves, without being affected? I tell you it's up to the mothers to reform this thing.—A Father.

A GOOD TITLE

By John Schrock.

For the Gospel Herald.

"I've been baptized and belong to a good Church. I try to show the people that I am entitled to the glory land. We are laboring in the church. Men speak well of me, which I very much appreciate. It makes me feel good, and I want to be somebody in this world. I help the poor. If someone is in trouble I try to help him out. I pay mission funds. I am a teacher in Sunday school. I partake of the body of Christ. Well, I think I do much more good than many others do. I believe I am all right. I never did anything very bad, not like that friend of mine over there, and he claims to be a Christian, if he is then surely I am."

This is, in substance, what many a poor, deluded man says to himself.

But good works will never save a man. Rom. 3:23 says, "We all have sinned." Good works never take away sin. We are saved through faith in Christ Jesus. If saved, then works will follow. "Faith without works is dead" (Jas. 2:20). If we are born of God we have partaken of His nature and we are minded as Christ was. Some even preach while they are possessed of the devil. Their after-life shows that they are not of God, and such are likely to cause infidelity. It is not what "we" do that saves us. Where is boasting then? It is excluded by the law of faith. Rom. 3:27. The works of the flesh are manifest. Gal. 5:19-21 names some. He says "and such like," showing that there are still others. They that do these cannot inherit the glory land. Are you guilty of these? Then your place is outside of heaven. If we have made a good vow to God and the Church, promised to obey God's commands, and the ordinances of the Church, and then say this or that makes no difference, and disobey one of God's ordinances, we are untruthful to God. Christ says, "If a man love me he will keep my words, and my Father will love him" (Jno. 14:23).

To the first parents God gave commands, not to eat of one tree, then said the serpent to the woman (the weaker vessel) "Yea, hath God said, ye shall not eat of every tree of the garden?" She knew what God commanded. The serpent told her, "Ye shall not surely die." So it is too much today. Professors say, "God is merciful, these things will not all come to pass that you read. People don't understand it. God will overlook our shortcomings if we do not do all that God commanded," (calling it shortcomings when we know the commands). And we neglect to do as we promised and thereby make ourselves liars. All liars shall have their part in the lake of fire which burneth with fire and brimstone (Rev. 21:8). Those that love and make a lie are outside. Moses struck the rock the second time instead of speaking to it as commanded of God. Therefore he could not enter the promised land. Keep only part of God's Word and it will taste bitter. Keep all of His commands and it will become sweet. Let us examine ourselves and see if we have obeyed in all things that our name is recorded in the Lamb's Book of Life, see that our name is not blotted out and our title is clear.

Protection, Kans.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crcuify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6:4-6.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.—Jno. 8:31.

Sunday School

For the Gospel Herald.

Lesson for Oct. 11, 1914—Mark 14: 12-25

THE LAST SUPPER

Golden Text.—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I Cor. 11:26.

Introductory.—The time of the betrayal was drawing nigh. Jesus and His disciples had come to Jerusalem to partake of the Jewish passover, and preparations must of necessity be made. It was a most impressive time. A number of important events transpired, which we shall now briefly notice.

The Preparation.—When the first day of unleavened bread came, the day on which they killed the passover, the disciples came to Jesus saying, "Where wilt thou that we go and prepare that thou mayest eat the passover?" Then Jesus sent two of them, Peter and John, saying, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?" Notice with what authority Christ spoke. Notice the prophetic foresight which He manifested. It was not a mere happen-so social affair as some would have this to be, but a solemn feast to the Lord, where the disciples of Christ were together, and where Christ as the Head of the Church was giving instructions and commandments for His disciples of all ages to keep. Peter and John went and did as directed, all necessary preparations for the feast were made, and in the evening thy came and sat down.

A Sad Announcement.—What under ordinary circumstances might have been a joyful event was made sad because of the events soon to follow. The coming betrayal was weighing heavily upon Jesus, and the solemn words, "One of you shall betray me," brought consternation to the hearts of His disciples. "Is it I!" was upon the lips of all, Judas included. That traitor had already bargained with the Jews, and before this feast was over he was again going to them, making arrangements as to how the dark deed was to be committed.

The Communion.—This was an appropriate time to institute a new memorial. The feast which they were now keeping was held in memory of the deliverance of God's people from the bondage in Egypt. Soon a deliverance was to be made from the bondage of sin, and the great Paschal Lamb in their midst was soon to be slain for that purpose. Hence He took bread, blessed it, brake it, and gave it to His disciples saying, "This do ye in remembrance of me." Then He took the cup and likewise blessed it and gave to His disciples. As memorials, symbols, of His broken body and shed blood, the children of God in this dispensation have partaken of the bread and of the fruit of the vine with the same reverence and devotion as did the people of God in the Jewish dispensation partake of the passover to commemorate the deliverance from Egypt. In the words of our golden text the command and the blessing of the communion is solemnly enjoined. Today, as we still remember Calvary, we keep this solemn feast in loving, painful, sympathetic remembrance of the suffering on Calvary—in joyful anticipation of the glorious reunion when Jesus will come again.

Washing the Disciples' Feet.—It was at this time that another ordinance was instituted. Jno. 13:1-17. God not only saw fit to leave with the Christian Church a ceremony embodying the symbols of the broken body and shed blood of Christ, but also a ceremony continually reminding them of the importance and blessings of humility and the brotherly equality of believers. Hence the action of our Savior, laying aside His garment, and humbly washing His disciples' feet, and telling them why He did it, and enjoining them to continue the practice. Well may we heed this loving admonition from our Savior: "If ye know these things, happy are ye if ye do them."

Words of Encouragement.—Before the meeting was dismissed Christ strengthened His disciples with many words of encouragement. It was a sad time before them, and the admonition recorded in the fourteenth, fifteenth, and sixteenth chapters of John were timely for them and for us. Judas heard none of these things, for instead of being in meeting where he ought to have been, he was out plotting against the life of his Master. People who are negligent about attending church are not aware of how much they miss and what great danger they are in. Having instructed His disciples, Christ offered that great, fervent prayer recorded in the seventeenth chapter of John, "And they sung an hymn, and went out." It was an evening's service which left its impress upon all ages to come.—K.

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g. Physical Exercise: for Bodily Tone.
h. Wholesome Food: for Strength and Nourishment.

Our Young People

SELF-CONTROL AS A CHRISTIAN VIRTUE.—I Cor. 9:25-27

Topic for October 18

Leading Thought: The demand of our age is efficiency—a blessing in disguise. Efficiency requires an honest heart, a clear brain, a keen eye, steady nerves, skilled hands, strong muscles and soundness of character. **A man is efficient when he has full command of all his powers.** "Self-government is, indeed, the noblest rule on earth; the object of a loftier ambition than the possession of crowns or scepters. **The truest conquest is where the soul is bringing every thought into captivity to the obedience of Christ."**—Caird.

Scripture Text: "Do not you know that those running in a race all run, but one receives the prize? So run that you may win. And everyone competing in the games exercises self-restraint in everything; they, indeed, do it that they may receive a perishable wreath, but we a durable crown. Therefore, I so run as not with uncertainty, I so box as not striking the air; but I keep my body under control and make it my slave; lest perchance I, being a herald to others, should myself prove a failure." Study in comparison with I Cor. 9:24-27.

No doubt some may be a little puzzled with regard to the use of "self-control" in this topic. It is taken from the Revised Version where in certain passages the old version has "temperance." The word "temperance" has been so narrowed by modern usage that it scarcely conveys the full sense of our text. "Self-control" or "self-restraint" comes more nearly giving the correct sense. It is a figure drawn from the practice of Grecian athletes who, in preparing for a contest, would abstain from unwholesome food, wine and licentious indulgences. They practiced self-restraint for efficiency's sake. Dissipation is an effective enemy to efficiency.

Suggestive Assignments: For Bible texts select such passages that deal with the character of the natural desires and the subjugation of the bodily appetites. Here are a few suggestions for talks:

1. How do selfish desires defeat progress and achievement?
2. How does the use of alcohol and tobacco make one inefficient in industry? in intellectual attainments? in spiritual progress?
3. Should a Christian be characterized by habits of gluttony? Give reasons.
4. Why do athletes practice self-restraint? What is the practical deduction for Christian living?
5. What is the industrial, mental, and spiritual advantage of sobriety in our thought life? How do giddiness and frivolity hinder character building?
6. Psychologists claim that one's personal habits are very largely determined at the age of twenty, and that one's professional demeanor is well matured at thirty. From this, discuss the value of the early formation of right habits as an element in self-mastery.
7. Helps to Self-Mastery:—
   a. Bible Study: for Inspiration and Information.
   b. The Morning Watch: Prayer for Daily Guidance.
   c. Regular Sunday Rest and Worship.
   d. Fellowship and Co-operation.
   e. Spiritual Exercise in Service.
   f. Education: for Mental Discipline.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 1, 1914

Field Notes

Bishop David Keim of Springs, Pa., is reported in feeble health.

Bro. J. A. Ressler of Scottdale, Pa., filled an appointment at Youngwood, Pa., last Sunday.—H.

Word from Manson, Iowa, informs us that Bro. J. E. Hartzler of Goshen, Ind., held a week's meetings at that place beginning with Sept. 21. We hope to hear of the Lord's work at Manson later.

If previous arrangements were carried out, the brotherhood at Manson, Iowa, held their third quarterly Sunday school conference on last Sunday afternoon, Sept. 27.

An all-day Sunday school meeting is announced for Thursday, Oct. 15, 1914, at the Groffdale Mennonite meeting house, Lancaster Co., Pa. The list of subjects and speakers is strong and, with God's blessing, there will be a good meeting.

A meeting in the interests of Anti-secrecy was held in Wakarusa, Ind., if previous arrangements were carried out, on Sept. 27, and 28, 1914. W. B. Stoddard and other well-known speakers were to be present. May God so direct that much good may be done by such efforts.

Bro. Perry J. Shenk of Oronogo, Mo., closed a series of meetings at Mt. Zion Church near Versailles, Mo., on Sunday evening, Sept. 20. There was good interest, but no souls saved during the meetings. The membership, however, was greatly strengthened. He left for his home on Monday morning, Sept. 21.

Correspondence

Guymon, Okla.

Dear Herald Readers, Greeting:—A few lines from this place may be of interest to some. Bro. J. J. Zimmerman of Harper Co., Kans., was with us over Sunday, Sept. 6, preached at the Banner school house in the morning and at the Bethel school house in the afternoon and at night also. On account of a thunder shower we did not have any preaching on Saturday evening. Bro. Zimmerman taught us the plain Gospel truths which was enjoyed by all present, especially by us as this was the first preaching we had for over a year. There are only four members of our faith here but still we need to be admonished of God's Word. We would be glad to have other brethren to stop with us. We have the privilege to attend preaching of other denominations which we enjoy also. If nothing prevents we expect to move to Missouri this winter. Have dry and windy weather, real cool mornings. Crops are fairly good. A few cases of typhoid fever in this neighborhood. Remember us in your prayers.

C. J. Kauffman.

Portersville, Calif.

Dear Herald Readers:—We feel to praise God for what He is doing for us in the far west, for the bountiful harvest and much more for what He has been doing for us in the spiritual harvest. Our minister, Bro. Stahley, is at present on a trip east and we are looking forward to the time when he will again be with us. The attendance at Sunday school and Bible reading has been very good and much interest was manifested. We praise God for a few more workers that have come in our midst to stay and help in the work, and hope and pray others will come and visit us. We realize God is answering prayer. Our prayers are that God will send some evangelist and remain until souls are saved. Pray for the work at this place.

Yours in Christian love,
J. R. Miller.

Sept. 21, 1914.

Elmira, Oreg.

Dear Readers:—Lonely, but not forgotten. The 12th and 13th we had the privilege of entertaining Bro. and Sister John Bontrager of Ohio, also their son, Preacher John P., wife and three children of Albany, Oreg. During the month of July we were remembered with a visit by Bro. Simon Huber and family of Elida, Ohio. We are glad indeed for visits, but would rejoice to see and have brethren and sisters of the faith, as we understand the blessed Word, come and take up their abode with us, and help us fight the great enemy of souls. May God bless the dear visitors and encourage them to continue to come this way. People please do not forget this is one corner of God's country. Many souls here starving for the truth and bread and water of life. Preachers, wake up! "How can we hear without a preacher."

Churches, listen! "How can we preach except we be sent."

Moses D. Evers.

Sept. 14, 1914.

Criders, Va.

Dear Herald Readers, Greetings:—We are truly thankful for the blessings we have received. We can say truly the lines have fallen to me in pleasant places, and we have sufficient proof that the arm of the Lord has not waxed short.

Bro. E. J. Berkey was with us and preached a few weeks and the children of God were surely fed, and the sinners were warned of the dangers they were in while living in sin. We are glad to say many precious souls sealed their covenant with God and gave their hand to the church. Bro. Berkey gave earnestly the warning: "Serve the Lord in the days of thy youth before the evil day cometh." There were added to the Church 50 precious souls at this place—many youthful souls who have not learned the vices and ways of sin. We earnestly ask the prayers of the Church

in behalf of these young brethren so they may become strong in the cause of Christ that their lights may shine out and cause others to come to God.

We ask the blessings of God on our ministering brother that He may give him strength and courage to go on in the good work of winning souls.

Yours for Him,
S. T.

Sept. 15, 1914.

New Hamburg, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—On Sept. 5, Bro. E. L. Frey and wife and Dan J. Wyse of Fulton Co., Ohio, came into our midst. We were glad to have them with us. The brethren faithfully labored among the brotherhood at the Wilmot congregation admonishing God's children to be steadfast to the end, warning the sinners to repent. While the brethren were with us we had communion and we rejoiced to see a full house of brethren and sisters and every one to partake of the sacred emblems. During the meetings six precious young souls were willing to come forward and confess Jesus and to accept Him as their Savior. The brethren left today (Sept. 16) for Huron Co., Ont., accompanied by some of our brethren and sisters to labor among the brotherhood at that place. May God bless them abundantly. Our prayer is that their labor may not be in vain and that we may all be benefited and strengthened by the blessings of God that He bestowed upon us. Pray for the Master's cause at this place.

Samuel Bender.

Sept. 16, 1914.

Columbiana, Ohio

Greeting in Jesus' Name:—Communion was observed at the Midway Church this forenoon, the council and preparatory services having been held previously. At the preparatory service an aged sister was taken into church fellowship upon confession of faith. The day was very pleasant and most were present and nearly all communed. The actual number of members who took part in the communion was 127 sisters and 126 brethren.

Cor.

Sept. 20, 1914.

Cherry Box Mo.

Dear Herald Readers, Greeting:—On Saturday, Aug. 22, Bro. J. M. Kreider of Palmyra, Mo., came into our midst to conduct a series of meetings. He labored earnestly until Aug. 31. Two precious souls were willing to accept Christ as their Savior. May they learn to look to Christ for guidance and help, and may they grow in grace and in the knowledge of His Word.

On Sept. 1 and 2 was Sunday School Conference, and on Sept. 3 and 4 Church Conference. Each evening song service began at 6:30, after which the time was spent in some interesting and upbuilding way. Also a sermon each night by some of the brethren present. There were about 57 visitors here from other places. We were glad for all that were here and wish there could have been more, as these meetings are always upbuilding and good to attend.

There were a number of visitors who stayed over Sunday. Among them Bro. Daniel Kauffman, who preached a helpful sermon each evening, also on Saturday afternoon, when we had baptismal service and on Sunday morning communion services at which all the members were present and took part.

May the work of the Lord prosper in all places.

Barbara Detwiler.

Sept. 20, 1914.

Hesston, Kans.
(Pennsylvania congregation)

Dear Herald Readers:—"Truly God is good to Israel, even to such as are of a clean heart" (Psa. 73:1). We praise Him for His goodness and for the cleansing power of the blood.

At our annual Sunday school election on the 6th inst., the following officers were chosen: Vernon Reiff, Supt.; Sister Grove, Primary Supt.; Earl Buckwalter, Secy.; Ruth Erb, Chor.; Rufus Horst, Libr.

Council meeting was held last Sunday with most of the members present. This meeting should be one of real heart-searching because of the great responsibility resting upon those who profess but do not possess peace. On the other hand it is a happy privilege to express peace, through Christ, when in possession. May we always keep our hearts open to God's search-light and keep under the blood.

On Sunday evening we listened to an interesting and helpful sermon on "Revelation" by Bro. Eshleman, of Ledgwick, Kans. As he, by the Word, showed the awful things that shall yet come to pass we were glad for the thought on the safety of God's children while the world is in tribulation. "He that abideth in the secret place of the most high shall abide under the shadow of the Almighty" (Psa. 91:1).

A number from this place expect to attend the Kans.-Nebr. Conference near La Junta next week, and are hoping and praying for a profitable time.

Emma King.

Sept. 22, 1914.

Plainview, Texas

A friendly Greeting to all Gospel Herald Readers:—The work at this place is going on about as usual. During the last three months we have been visited by a number of ministering brethren. Bro. D. H. Bender was with us in June and held a few meetings including a communion service. Bro. D. D. Augsperger of Ohio was with us a few weeks ago and preached several sermons for us.

Last week Bro. J. M. Brunk was here and preached one sermon and held a Sunday school meeting.

These visits were all appreciated, and we invite others to stop with us whenever convenient.

Health in general is good. The Lord sent us the "early and latter rain," and blessed us with a bountiful crop.

Andrew Brenneman.

Sept. 22, 1914.

Hesston, Kans.

Dear Readers of the Gospel Herald, Greeting:—The pure ozone of the Kansas Prairie is quite anxious to impart its breath to the inhabitants of the plain over which it sweeps. In other words the wind seldom ceases to blow either from the north, south, or some other direction of the compass. We are often grateful for its cooling breezes as our studious toil requires almost constant attention indoors.

Kansas has been a beautiful land this summer, yielding of her abundance to the farmers who seek their sustenance from her wealthy soil.

In harmony with the beauty of the summer we have again started out as students together as well as brothers and sisters in Christ. This year promises a rich harvest in Christian activity in our school and community.

However, I must not paint the picture too glowing for we have our perplexing problems and trials to meet as well as any people. Yet with things that tend to discourage it is quite satisfactory to note the success of our Y. P. C. A. in securing the majority of the students to enlist in the various activities of the religious life of the school, such as Bible and Mission Study Classes, also Thursday evening devotional meeting. Special emphasis is to be laid upon the value and efficacy of prayer and daily communion with God. May the friends of this institution pray that this spirit may ever pervade the entire activity of Hesston Academy and Bible School.

Bro. Smith has met with a few classes the past week but is yet not the strong man we hope he may soon be. Sister Smith is improving slowly since the fever left her after its second attack.

(Continued on page 436)

Miscellaneous

OFT IN THE STILLY NIGHT

Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years,
The words of love then spoken;
The eyes that shone,
Now dimmed and gone,
The cheerful hearts now broken,
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad memory brings the light
Of other days around me.

When I remember all
The friends so linked together,
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled
Whose garlands dead,
And all but he departed;
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad memory brings the light
Of other days around me.

—Thomas Moore.

A CORRECTION AND A QUESTION

By J. L. Stauffer.

For the Gospel Herald.

In the Sunday school lesson on The Ten Virgins, in the Teacher's Quarterly under heading of Lesson Applications, a quotation as follows is made from Peloubet:

"Watching consists in being prepared for every emergency, and every duty, as the wise virgins watched by having their lamps continually burning, and a full supply of oil to keep them burning. The Son of Man comes in many ways. Every crisis, every change in circumstances, every revival; sickness, death, trouble and trials of every kind; the procession of opportunities—are comings of the Lord, for which we must watch by being ready for them."

We think this decidedly anti-scriptural. Let us analyze:

"The Son of Man comes in many ways"—Know of no Scripture for this.

"Every crisis"—Second Coming.

"Every change in circumstances"—Second Coming.

"Every revival"—Second Coming.

"Sickness"—Second Coming.

"Death"—Second Coming.

"Trouble and trials of every kind"—Second Coming.

"Processions of opportunities"—Second Coming.

All of the above are mentioned as comings of the Lord. The Scriptural view is entirely different. There is not a word of scripture that we know of that can be produced to prove that the Lord exhorts us to watch for a single one of the things that Peloubet mentions. To us this is serious and speaks very disparagingly of the Lord and His Word. On page 649 of BIBLE DOCTRINES under head of Second Coming of Christ we quote as follows:

The Doctrine Stated—The Bible teaches that at the end of the present dispensation, at a time known by God only (Matt. 24:36) our Lord Jesus Christ will come again to receive the righteous unto Himself (I Thes. 4:16-18) and to take vengeance upon the unrighteous (II Thes. 1:8-10). He Himself stated this when He said, "If I go and prepare a place for you, I will come again, and receive you unto myself" (Jno. 14:3). At the time of His going His disciples were cheered and enlightened by this message from the two men in white apparel: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

In the teaching of this lesson, some one had to be discredited. It is very evident that the ideas advanced by Peloubet were upheld by some because it is believed by many, even though it discredits Jesus Christ, the apostles and the Mennonite Church in general.

This subject brings us to the question we would like to have answered in the Gospel Herald. "To what extent dare we give credit and make quotations from the writings of such men as Lyman Abbot, S. D. Gordon, F. B. Meyer and Peloubet's Select Notes when such men are known to be notoriously unsound on many of the fundamentals of the inspired Word of God?"

Altoona, Pa.

The above article calls attention to a very important and often difficult question: How much may we quote writers who are sometimes unsound in their expressions? Even Lyman Abbott, unsound as he is, sometimes puts orthodox truth into very fine and fitting language. Shall we omit such expressions and fail to pass them on to our readers simply because a certain man wrote them? Again, some men who are recognized as orthodox in the main sometimes err, according to our view, in certain points of doctrine. Shall we destroy all our copies of Matthew Henry because he teaches the wrong side of infant baptism? Shall we discredit Torrey's most excellent writings on the inspiration of the Bible and other similar points of doctrine because he does not teach rightly on feet-washing?

Peloubet's Notes has been a standard Sunday school lesson help for a long time and has been considered orthodox in most of its teachings. Even in the passage above, while we cannot endorse the view there given, there is not made the statement that these "comings" are the "second" coming of Christ. The main danger in the passage is that people may confuse such teaching with the great truth that Jesus will come literally and personally to the earth. Such passages tend to confuse the true teaching on the second coming of Christ.

Returning to the question raised by the writer of the article. We cannot assume to destroy all the bad there is in the world lest we also root up the good. See Matt. 13:29. The best we can do is to point out the good and the true and diligently teach it, so that when the false appears our people may recognize it and discard it. The best, and in fact the only, way to successfully oppose the pernicious literature that is afloat in the world is to create a demand for good and wholesome reading and then supply the demand. May our prayers unite that this object may be accomplished.—R.

THIS NEW DOCTRINE

By C. B. Byer.

For the Gospel Herald.

Although the words spoken by the Apostle Paul were the words of eternal life (Jno. 6:68) to some it was a new doctrine (Acts 17:19), even so also the words of our Lord and Master as recorded in John 13 concerning the washing of the saint's feet as a command, to some is a new doctrine. Why is it that the ordinance of feet-washing is misunderstood and ignored by so many in this so called Christian land and especially in our towns and cities? 1st because of men who claim to be holy men called of God, teach that this is not a command by our Lord to be observed but that as they wore sandals it was customary after a journey to wash their feet before entering a house as in the case of Abraham and Lot. See Gen. 18:4; 19:2.

Second, because they put too much confidence in man, and do not read, think, and pray for the Holy Spirit to lead as they should. The Psalmist says, "It is better to trust in the Lord than to put confidence in man" (Psa. 118:8). We need to try the spirits whether they are of God (I Jno. 4:1). This is not a new doctrine, but is new to only some people. If any man will do his will; he shall know of the doctrine, whether it be of God. Jno. 7:17. But how can they believe which receive honour one of another, and seek not the honour that cometh from God only? Jno. 5:44. God commanded Israel saying, "These words which I commanded thee this day, shall be in thine heart; And thou shalt

teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

Because of inconvenience many who attend our city missions (which is the case with the majority who attend the Columbia Mission and also the Philadelphia Mission) have never had the privilege of being present where the ordinance of feet-washing was observed. Could they have been present good and lasting impressions might have been made. Knowing this, we do not wonder so much that when our Sunday school scholars grow up that they connect themselves with some other denomination, a fashionable people who has a place of worship more convenient. We sincerely believe that we plain people should have more places of worship, and more services in the towns and cities. Go where the many fishes are. See the Apostle Paul on his mission going from city to city, establishing churches and preaching the Word, and it appears that he had a slow way of traveling compared to the way and speed in which people now travel.

Paul opened his mouth boldly to make known the mystery of the Gospel (Eph. 6:19). So let us brethren and sisters boldly make known the simple Christ life; teaching the ordinances and the nonresistant doctrine, especially in the cities.

Columbia, Pa.

MISGUIDED UNDERSTANDING

By J. R. Shank.

For the Gospel Herald.

> By hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.—Matt. 13:14, 15.

The world is a great battle ground. The immortal souls of human beings are at stake. Unlike in carnal conflicts, this battle ground deals with the spiritual elements of men and women who live in the world. We need not travel across oceans to get upon the scene, for lo, it is in our very midst, our own community, our church, our home, yea, our own life! Our heart is burning for very desire to have the victory on the side of the soul's eternal welfare. We are burning with the experience of Paul who knew the hope of glory to be through "Christ in you," as he labored in all wisdom to present every man perfect in Christ Jesus, "striving according to his working which worketh in me mightily" (Col. 1:27-29).

There are constantly new devices in the enemy's tactics coming to light as we endeavor to bring the truth before souls wrapped in ignorance and delusion.

A new device, and yet an old one, came to our attention not long ago. A traveling man seeing us read our Bible ventured to discuss religious questions with us. But we found that he had grown old in perverting the truth by turning away every pearl of God's words with the expression: **"As YOU understand it."** On the surface the expression sounds liberal enough but back of it, in the bottom of the motive forces at work in the heart, we found unbelief thoroughly established. He had expected to escape responsibility by giving every man the right to understand the Bible as he pleased, and expected to thereby gain the right to reject as much of it as he pleased or to place any construction upon it which his poor, perverted understanding chose. To state the device in other words: The devil can read the Bible nowadays into the hearts of men in a way that they will confess, "I believe it," when at the same moment they have a hidden private interpretation that for their own comfort, in the perversity of their life, they will apply in ways foreign to its real meaning.

The multiplied denominations come in here as the backbone of the problem. Men comfort us with the thought that they are not repsonsible because in the great confusion of teachings—"who can know?" But **it is NOT the backbone of the problem.** This question will vanish like the mists before the morning sun if we reach the real heart of the question. The real truth of the matter lies in the condition of the heart, and not in the problems of the intellect. There may be some cases where it is a problem of the head and not the heart, but as a rule where a soul stands away from God on such grounds it is otherwise. The wise Christian worker will make a diagnosis of the heart and by God's grace bring treatment from the fountain of truth that deals with that. While it might be well for a physician to pay some attention to the way a patient complains, he would be very unwise to grant the remedies that the patient might prescribe.

Is there then a real interpretation of the Scripture, definite and unmistakable? Can men know that they have at least sufficient knowledge of these definite, unmistakable truths to make sure that all is satisfactory between themselves and God? If there is no affirmative answer to these two questions, we are indeed afloat without a reliable pilot upon an ocean of confused thought with no assurance of where we can find safe landing. Ah, but there is an affirmative answer —**"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"** (Matt. 13:11). What, is God partial in His revelations? Yes. No. Partial to the honest submissive heart—(Jno. 7:17); "no respecter of the persons" of men—Acts 10:34, 35.

[illegible] some one, "I have **honestly** come [illegible] sions at variance with the accepted principles of orthodoxy." Indeed! Dear soul, have you been acquainted with the self-renunciation necessary to a real sincere and honest heart? (Read Luke 9:23-26). Sincere? I doubt not you tried to be in a certain manner. But **sincere?** Ah, poor heart, why did you drop that stitch way back there? Don't you see the hole it left, even if you are holding a pile of litter over it? You knew it at the time when conscience gave you a prick. You know it yet as you always turn your eyes away from the spot or guiltily cover it over with your litter of trifling arguments. **Sincere?** Yes, you indeed are very candid now, a regular expert in your logic, for all that, as far as that can reach. But you never can know, in your present condition, what chords of truth your ears cannot hear, nor what fields of light your eyes cannot behold.

Sincere? I know you have a certain degree of attainment. I know you have some standing in the church and a goodly number regard you as even very pious, and in some ways you truly seem to be—but—will you finish by confessing what ought to be said? May the Lord help you.

"What have I done" (Jer. 8:6)? Israel of old was full of her self-justification. But with all the convincing arguments in the way of self-justification, what will they avail if God answers us as He did Israel in Jeremiah 8:4-13?

Only a little matter concerning nobody but me and my God. **Only** a social gathering questionable by certain church people. **Only** a picture-show that I consider of educational value. **Only** a little foolish talking and jesting. **Only** a little point in making my clothes look dressy—a pin, a ribbon, a little lace, a little gold, a necktie, a nobby hat. **Only such little things,** it vexes me to think any one should mention them.

You are not so fine in your distinctions and conscience is not so easily hurt. Some people are narrow. Some are too picayunish. Some good old brother or sister is too fearful. Young people must have a little fun, and there must be a little nonsense. People ought to dress a little finer, etc., etc.

Now while these thoughts revolve in the mind or break out of the lips

or in the conduct, dear brother or sister, will you not stop and reflect how they have affected your vision of spiritual truth? Although you still can intellectually fathom great doctrines of the scriptures, although you can hold the admiration of a goodly number of people, will you not acknowledge the truth that your vision is closed to certain things that once conscience was tender upon. "Is there not a cause?" Is your reason comparable to the one the Great Physician would point out?

What Says the Scripture?

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22-25).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12, 13).

"For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:11, 12).

Carver, Mo.

MENNONITES IN EUROPE

By John Horsch.

For the Gospel Herald.

(A brother writes to inquire about the condition of the Mennonite brethren in Europe in the present conflict. So far we have had no letters from Russia, since the beginning of the war and very little news from our people in other parts of Europe. We have asked Bro. Horsch to give a brief account of the condition of our people in general.—R.)

The Mennonites of Europe do not take a uniform attitude toward the principle of nonresistance. In certain countries they have abandoned this principle while in other countries they maintained the position of the fathers on the point in question, and the governments do not compel them to serve in the army as soldiers.

In Russia, where the Mennonite Church is stronger than in any other land, except the United States, no Mennonite is considered under duty to serve in the army. The young men of the Church, instead of being drafted for military service, have the privilege of serving the state in the state forests which have been planted on the steppes or prairies and which need the attention of trained workers.

In Germany the Mennonites of Prussia and Baden are not required by law to serve as soldiers; they are employed as nurses, drivers, secretaries, etc.

The Mennonites of France are not exempted from military service.

Quite a number of churches are located along the border of Germany and France, the very battle ground in this terrible war. They must be exposed to great suffering. We hope to obtain information later concerning conditions prevailing among them for possible publication.

Scottdale, Pa.

(Continued from page 433)

Sunday, Sept. 20, announcement was made for our regular council meeting to be held at this place on Friday, Sept. 25. The organization of our Sunday school was renewed with its two regular departments, Advanced and Primary: Melvin Landis, Supt.; Abe Hess, Asst. of Advanced Dept.; Noah Oyer Supt., Rose Shank Assistant of the Primary Dept., Normal training classes for prospective Sunday school teachers were also arraigned for the coming year.

Bro. J. M. Brunk preached the morning sermon from the text, "I know in whom I have believed." The evening sermon following Y. P. M. was given by Bro. J. D. Charles.

We expect to have Bro. J. S. Shoemaker in our midst sometime this week and also expect Bro. Daniel Kauffman at an indefinite time.

A number from this place expect to attend the conference at Holbrook, Colo., in the near future.

Pray for the work at this place.

Rose Shank.

Sept. 23, 1914.

Petersburg, Ont.

(Wilmot A. M. congregation)

Dear Herald Readers, Greeting:—On Sept. 6, 1914, we were privileged to have with us the brethren E. L. Frey and D. J. Wyse of Fulton Co., Ohio, at the Baden Church both morning and evening. Bro. J. S. Gerig of Wayne Co., Ohio, also was in our midst laboring mostly with the Poole congregation. On Sept. 7th and 9th council meetings were held at the Baden and St. Agatha churches, where all expressed peace. Sept. 13 and 15 communion services were held at both places, with Bro. D. H. Steinman officiating and Bro. E. L. Frey assisting, when nearly all the members partook of the sacred emblems of the broken body and shed blood of Jesus, who now sits on the right side of God. Inspiring and soul stirring sermons were given throughout the week by the brethren, when six young souls came out on the Lord's side. Several more came out since. May they all remain faithful and become true vines, and may the Lord bless us abundantly. On Sept. 16 the brethren left to labor with the Way congregation, Huron Co., Ont.

Sept. 23, 1914.

Dale Enterprise, Va.

Bro. J. E. Suter, who has charge of the West Virginia field, returned to his home a short time ago accompanied by Bro. Wm. M. Heatwole, who had been with him for several weeks assisting in the work. Bro. Suter had just closed an interesting meeting at Dry Fork where there were 17 accessions to the Church. He will remain at home till after conference.

S. M. Burkholder.

Sept. 23, 1914.

Hagerstown. Md.

On Sept. 20 votes were taken for a deacon at Stauffer's Church, Washington Co., Md. Four brethren were chosen by the Church. On Wednesday, Sept. 23, the lot was cast and the chosen one by the Lord is Bro. Geo. Coss whose wife was critically ill at the time of the ordination. May the Church and all praying people remember him and all his house and the Lord give him wisdom and understanding from on high and give him grace to do his work for the welfare of His Church.

G. S. K.

Sept. 24, 1914.

Brandon, Colo.

On Sept: 13 Bro. J. M. Nunemaker of La Junta, Colo., came into our midst and preached three very interesting sermons. All those present did not need to go home empty, but we believe all could say with Peter of old, that it was good to be here. The brother earnestly admonished us to let our lights shine and to walk steadfast in the apostles' doctrine, and in the faith once delivered unto the saints, so all that came for a blessing or were hungering and thirsting after righteousness, could have been filled. May God have all the praise. We have good interest in Sunday school and Y. P. B. M. We again invite all to come, and stop off here, and especially ministers. I see that we need more preaching here. Pray for the little flock at this place, that we may be more zealously engaged in the Master's service.

J. C. Hershberger

Sept. 25, 1914.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

August, 1914

General Fund

Freeport Cong., Ill.	$ 37.13
East Fairview A. M. S. S., Nebr.	33.23
Lower Deer Creek S. S., Ia.	21.25
Sugar Creek Cong., Ia.	27.58
Salem S. S., Shickley, Nebr.	18.25
A. M. S. S, Albany, Ore.	10.00
West Union Cong., Ia.	28.80
East Union Cong., Ia.	15.20
Salem Cong., Allen Co., O.	70.00
Union S. S., Ill.	13.15
Total	$274.59

India Missions

Milton Werner	$ 5.00
	11.18
Primary Dept., Bethel S. S., Mo.	7.75
Thomas Cong., Pa.	33.28
Adults, Scottdale S. S., Pa.	8.51
Pleasant Grove S. S., Ill.	14.21
Martin Overholt	10.00
Zion Cong., Oreg.	15.25
Bethel Mission S. S., Ore.	1.75
Orrville Mennonite Cong., Harvest Meeting, O.	61.50
Waldo Cong., Ill.	71.00
Oak Grove & Pleasant Hill Congs., O.	38.00
From Souderton, Pa.	13.20
Belleville A. M. S. S., Pa.	15.40
Plain Cong., Pa.	17.00
Upper Skippack Cong., Pa.	26.00
Providence Cong., Pa.	20.00
Lower Skippack Cong., Pa.	26.77
Brother, Pa.	1.00
Total	$396.80

Water Works, India Hospital

Logan & Champaign Cos., O., Mission Meeting	$241.77

Medical Instrument Fund

—— Cong., Ia., per Bro. Lapp	$ 5.12

Widow & Orphans' Fund

Salem S. S., Wooster, O.	$ 1.11

Bible Women's Support

Logan Co., O., Sewing Circle	$ 8.00
Zion Missionary Society, Bluffton, O.	12.00
Minnie Campbell	2.00
Salem S. S., Wooster, O.	2.00
Total	$ 24.00

Missionary Support

Logan Co., O., Sewing Circle	$ 9.45
Kaufman Mennonite Cong. Pa.	18.05
Total	$ 27.50

Chicago Missions

Willow Springs Cong., Ill.	$ 25.43

Ft. Wayne Mission

Weaver Cong., Johnstown, Pa.	$ 10.50

Ft. Wayne Building Fund

Sarah Sommers	$ 6.00
East Petersburg Cong., Pa.	59.70
Landis Valley Cong., Pa.	24.20
Total	$ 89.90

Kansas City Missions

Sol B. Hartzler	$ 25.00

South America

Interest	$ 73.00

Sanitarium

Sol. B. Hartzler	$ 25.00

Armenia

Sol. B. Hartzler	$ 25.00

Turkey Mission

Sol. B. Hartzler	$ 25.00

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

India

J. S. Eby	$ 10.00
Hanover Bible Class	15.00
Mt. Joy, Pa., Girls' Class	1.00
Willow Street S. S. Meeting	10.00
Stumptown S. S. Meeting	12.00
Total	$ 48.00

General Fund

Clear Spring Cong.	$ 7.13

Ft. Wayne Church Building Fund

Mt. Joy, Pa., Y. P. B. M.	$ 5.40
Gantz Cong.	17.00
Erisman's Cong.	16.70
Chestnut Hill Cong.	17.35
Total	$ 56.45
Total for month	$111.58

IND.-MICH. MENNONITE MISSION BOARD

India Mission

Nappanee A. M. S. S.	$ 17.00

India Native Workers

C. A. Shantz and wife	$ 5.00
A Sister	5.00
Total	$ 10.00

India Bible Women

Clinton (A. M.) S. S.	$ 2.00
Sisters' Class, Elkhart	2.00
Total	$ 4.00

India Missionary Support

Howard and Miami Cong.	$ 14.47

Chicago Missions

A. R. Miller	$ 1.00

Ft. Wayne Mission

Shore Cong.	$10.00
Goshen Cong.	25.00
Holdeman Cong.	8.45
A. A. Miller	1.00
Total	$ 44.45

Ft. Wayne Building

Harry Krull	$ 3.00
Dan. Christophel	3.00
Henry Christophel	.75
A Sister	2.00
A Bro., Berne, Ind.	50.00
Levi Mann	5.00
Homer North	5.00
Harvey Stahley	5.00
S. P. H., Shipshewana	25.00
Thos. Hershberger	1.00
Olive S. S.	60.77
Olive Cong.	7.66
E. S. Lape	5.00
Harry Culp	5.00
Ira M. Brown	5.00
Caroline Yoder	5.00
D. Burkholder	10.00
Jerome Burky	5.00
Samuel J. Hostetler	10.00
John S. Miller	2.00
Ella Rohrer	10.00
Geo. Weaver & Wife	5.00
Yellow Creek Cong.	75.00
Goshen Cong.	20.00
Cora Shantz	5.00
D. J. Keyser	5.00
Jos. Graybill	5.00
Eli Whisledge	10.00
Total	$350.18

Rural Mission

Yellow Creek Cong.	$ 22.53
Middlebury Cong.	18.45
Shore Cong.	10.00
Salem Cong.	32.90
Total	$ 83.88

General Mission

Bowne Cong.	$ 11.15
Holdeman Cong.	30.93
Forks Cong.	11.60
S. P. H., Shipshewana, Ind.	25.00
Total	$ 78.83
Total for month	$603.66

KANS. NEBR. MISSION BOARD

Missionary Support, India Mission

Missionary Support Band, West Liberty S. S.	$ 7.00

Native Worker Support, India Mission

Catlin S. S.	$ 15.00
Spring Valley S. S.	18.50
Total	$ 33.50

India Missions

Pleasant Valley S. S.	$ 15.80
La Junta S. S.	10.86
Spring Valley S. S.	14.15
Total	$ 81.31

Kansas City Mission

Spring Valley S. S.	$ 14.15

Benefit Sister Abel, Kansas City Mission, for funeral Expenses of Bro. Milton Abel

Pennsylvania Cong., Harvest Meeting Offering	$ 28.35

Kansas City, Argentine Mission Building

Hesston Cong.	$ 36.55
Plainview Cong.	4.50
Springs Cong.	3.00
West Liberty Cong.	20.05
Roseland Cong.	9.00
Pennsylvania Cong.	26.90
Total	$100.00

Miscellaneous Fund

Spring Valley S. S.	$ 4.00
Total for month	$227.81

LOCAL INSTITUTIONS

Canton Mission
C. K. Brenneman, Supt.

Sister Horst	$ 1.00
Sister P. R. Lantz	.50
Mary Metzler	1.00
A Sister	2.00
Silvie Steiner	1.00
Martins Y. P. B. M.	4.00
No. 118, West Liberty	6.00
Total	$ 18.25

Ft. Wayne Mission
B. B. King, Supt.

Bro. Shank	$ 2.00
Bro. Christophel	1.00
Total	$ 3.00

Toronto Mission

Markham S. S.	$ 13.60

Home Mission, Chicago
A. H. Leaman, Supt.

Sterling Cong., Ill.	$ 14.62
Bro. Hartzler, West Liberty, O.	5.00
Total	$ 19.62

Youngstown Mission
T. K. Hershey, Supt.

Salem Cong., Wayne Co., O.	$ 10.33
A Sister	5.00
Mrs. J. B. Hostetler	3.00
Walnut Creek Y. P. B. M.	6.00
M. H. Eshliman	2.00
Henry Eshliman	.25
A Visitor	.25
Katie Kurtz	1.00
Total	$ 27.83

India Missions
M. C. Lapp, Supt.
(May)
For Hospital

Doylestown, Pa., Cong.	$ 32.00

(June)

Personal money sent	10.00

Orphans' Home
A. Metzler, Supt.

Special Support	$259.59
North Lima Cong., O.	12.00
Hettie Kreider	6.00
Total	$277.59

Old People's Home
J. F. Brunk, Supt.

Special Support	$ 27.00
J. W. Benner	1.00
Bertha Huntsberger	1.00
Fannie Lehman	1.00
D. Lehman	1.00
V. E. Myers	1.00
Noah Bixler	1.00
Hattie Bixler	1.00
Emma Showalter	1.00
C. N. Spurgeon	2.00
Pleasant View Cong.	16.14
Total	$ 53.14

Nampa Mission

Rent	$ 6.00

Gospel Mission, Chicago
A. M. Eash, Supt.

Visitors	$ 14.25

Sanitarium
J. M. Hershey, Supt.

A Bro.	$ 10.00
Van Steen Sisters	10.00
Hospital Fees	232.62
Total	$252.62
Total for month	$2913.67

Contributions for Automobile sent to American Mennonite Mission, India

M. A. Moore	$677.00
Mrs. J. C. Brubaker	100.00
A. N. Wolf	100.00
Col. by A. N. Wolf from	
H. H. Snavely	25.00
S. H. Musselman	15.00
M. L. Swarr	10.00
Harry Cassel	8.00
Total	$935.00

Expenditures

One 5-passenger Ford car delivered freight paid to Bombay	$635.00
Import duty and forwarding expense	58.00
Freight from Bombay to Dhamtari	60.00
Fund for operating expenses	182.00

Fraternally,
M. A. Moore.

Contributions for Automobile at Old People's Home, Rittman, Ohio

Johnny Amstutz	$500.00
D. H. Steiner	50.00
D. C. Amstutz	25.00
Anna Zimmerman	10.00
P. S. Amstutz	10.00
N. O. Blosser	5.00
Liza Witmer	5.00
P. W. Amstutz	5.00
Noah Witmer	5.00
A Bro.	5.00
A Bro.	.75
A Friend	2.00
Chas. Bowman	5.00
Joseph Perilstein	5.00
Orrville National Bank	5.00
Eshleman-Bechtel	5.00
Rittman Savings Bank	5.00
H. H. Johnson	5.00
M. V. Cooprider	5.00
Orrville Savings Bank	5.00
D. D. Hartzler	5.00
D. E. Witmer	3.00
Cabut-Eyman-Wyre	3.00
Dan Musser	2.00
Steiner-Yoder	3.00
John Hartzler	2.00
Falt Sisters	2.00
Philip Hilty	2.00
D. F. Steiner	1.00
David Falt	1.17
H. Duyn	1.00
H. C. Berry	1.00
C. B. Geiser	1.00
Waffler-Stauffer	.50
H. H. Stump	.50
J. B. Neff	.50
E. P. Millman	2.00
J. W. Kropf	2.00
Total	$695.42

Fraternally,
J. F. Brunk.

Gratefully acknowledged,
G. L. Bender, Gen. Treas.

Married

Ziegler—Witmer.—Bro. Paul Ziegler and Sister Edith Witmer were united in marriage at the home of the officiating minister, Bro. E. M. Detwiler Sept. 9, 1914. May God's richest blessings attend them through life.

Shank—Snyder.—At Filer, Idaho, on Sept. 7, occurred the marriage of Bro. Frank Shank and Sister Verna Snyder, S. Honderich officiatng. Their future home will be Filer, Idaho. May their future be a life of peace and happiness.

Schertz—Garber.—On Sept. 3, 1914, at the home of the bride's sister occurred the marriage of Bro. Edward Schertz, and Sister Emma, daughter of C. J. and Lena Garber, of Alexandria, Va. Both are members of the congregaton at Metamora, Ill. Bro. A. A. Schrock officiated. May rich blessings be theirs through life.

Swartzendruber—Nafziger.—On Thursday evening, Sept. 10, 1914, Bro. Pete O. Swartzendruber and Sister Minnie Nafziger, both of Crystal Springs, Kans., were united in marriage at the home of the bride, Bro. J. J. Zimmerman officiating. May they have a happy voyage through life and the blessing of a kind heavenly Father.

Obituary

Mishler.—Virginia Margaret Mishler was born Jan. 27, 1909; died Sept. 1, 1914; aged 5 y. 7 m. 4 d. Virginia was adopted daughter of Bro. Josiah and Sister Susan Mishler of near Johnstown, Pa. Virginia had been sick for some time. In the spring she had diphtheria, and from then on she was not well, though at times she could go away. She attended the Sunday school several times this summer till she got so she could not come.

Virginia is missed in the home and by her friends and she is missed in Sunday school. Funeral servce was conducted by Bros. W. C. Hershberger and James Saylor at the Stahl Church near Johnstown, Pa., and was buried in the cemetery near the church. May God bless the bereaved family.

Culp.—Lydia Culp was born July 30, 1830; died Sept. 7, 1914; aged 84 y. 1 m. 7 d. She is survived by 6 children, 2 brothers, 4 sisters, 17 grandchildren, and 11 great-grandchildren to mourn their loss. She has been a member of the Mennonite Church for many years. Interment in the Midway Cemetery. Text was taken from Psa. 116:16, by E. M. Detwiler and A. J. Steiner.

Stauffer.—Elizabeth, beloved wife of Norman B. Stauffer, who died at her late home near Aldersyde, Alta., on Aug. 25, 1914, was aged 42 y. 2 m. She leaves to mourn, besides many friends and relatives, a companion, 4 girls and 5 boys. But they need not mourn as those having no hope. May we all so live so as to meet those gone before who are over yonder beckoning us to come when we pass from this life into eternity. Buried at the Mennonite Church, Mount View. Services conducted at the house by Bro. Noah Weber of Carstairs, and at the church by N. E. Roth of Round Hill, text, II Tim. 4:6, followed by Isaac Miller. May God comfort the sorrowing ones.

Lauver.—Joseph A. Lauver of Juniata Co., Pa., near the Lauver Church, was born Feb. 21, 1829; died Sept. 11, 1914; aged 85 y. 6 m. 21 d. He was united in marriage to Mary Moyer, Sept. 15, 1853. To this union were born 12 children, 8 of whom are still living, 63 grandchildren, 56 of whom are living, and 25 great-grandchildren. The widow also survives to mourn the loss of a devoted husband, father and grandfather. He was loved by all who came in contact with him, as he was of a kind disposition, always ready to help those who needed his help. He did not turn the stranger from his door without supplying his needs. He was a member of the Mennonite Church for many years and his seat was never vacant as long as health permitted him to come to Church. He will be missed by all for we always enjoyed to visit the home. Many were the visits made by the children and grandchildren to grandfather's home and many were the kind admonitions they received from him. Long may they live in our memories. He served the Church as deacon for 28 years always doing what he could. Funeral was held from his home on the 15th, being the 61st anniversary of their marriage. Interment at the Lauver Cemetery where a large crowd gathered to show their respects. May our dear Father in heaven comfort the aged widow and all connected with the family. Funeral services were conducted by Wm. Graybill, Samuel Leiter, and the writer. Peace to his ashes. Text, II Tim. 2.

Wm. G. Sieber.

Landis.—On the 17th of Sept., 1914, died in the Lancaster, Pa., General Hospital, Sister Lydia Landis, daughter of Levi L. and Mary Landis; aged 48 y. 4 m. 13 d. She was taken very sick on the 2nd of July and grew worse until the 29th of Aug. when she was taken to the hospital by Dr. Hostetter. The physicians could not tell what was wrong and everything was done that could be, yet she got no relief. She finally gave her consent to an operation, when they found gall stones and a complication of diseases. She lived a little over 10 days after she was operated on. During her sickness she suffered much and was very patient. Oh, how she longed to go home, but was willing to wait until her kind heavenly Father saw fit to relieve her from all pain. She made some arrangements for her funeral and told her sister how she would like to have things fixed saying, "I do not expect to get home again." Her sister went to see her once or twice a day and had just left with the intention of seeing her in the afternoon, not knowing death was so near. She passed away two hours after. She leaves 1 brother and 3 sisters to mourn her death, which we trust is her eternal gain. She was a faithful member of the Mennonite Church, always present when health permitted. Services by the brethren, C. M. Brackbill and J. B. Senger. Text, Rev. 14:13. Services were held at Hershey's Church near Kinzer, Lancaster Co., Pa. on the 20th.

"Death has visited our circle,
Robbed us of a sister dear;
In the depth of our affliction
Can we help but shed a tear?"

Baughman.—Catharine Nafziger was born in Butler Co., Ohio, Jan. 9, 1836; died Sept. 11, 1914; aged 78 y. 8 m. 26 d. She was united in marriage to John Baughman Jan. 14, 1859. To this union were born 3 girls and 9 boys, all but one survive her. Lena died July 7, 1875. The family resided in central Illinois until 1896, when they moved to Manson, Ia., where they have resided since. Besides the 11 children who survive her, are her aged husband, a twin sister, 33 grandchildren, 3 great-grandchildren, and many rel-

atives and frends. We mourn not as those who have no hope, for we are assured that she has made her "calling and election sure." Sister Baughman was sick only a short time, but her feeble condition rendered her unable to cope with the disease. Her death was due to stomach trouble. She was conscious until the end and told her loved ones who were with her that she was going to leave them and was ready to go. Sister Baughman was a consistent member of the Mennonite Church since her girlhood and remained faithful until the end.

While we feel her work was done, she will be greatly missed in her home where she was such a comfort, also in the church, where her place was never vacant when health permitted her to be there, and in the communty where she resided. She was ever ready to lend a helping hand at any time. Her kind and cheerful disposition was an incentive to all to live a nobler life. She was borne from her home to the last resting place in Rose Hill Cemetery by six of her sons Sept. 14, 1914. All except two of her children were present at the funeral. Funeral services were conducted by Peter Schantz of Normal, Ill. Peace to her ashes.

UNTIL THE END OF 1915

Our Young People's paper, the Christian Monitor, is finding an entrance into more of our homes each year. The average annual increase in circulation for the last four years has been about 250. We believe that there are yet hundreds of homes where it is a stranger but where it should be a welcome monthly visitor. While the paper is intended especially for the young people it nevertheless is of equal interest to older ones. Among the different departments are the following: Select Reading, Editorial, Christian Life, Missions, Bible Study, Educational, Young People's Bible Meeting, Farm and Home, Current Events, etc. As a special inducement for those not now subscribers to join our circle of readers we make the following offer: **We will send the Christian Monitor the rest of this year and all of next year, for 75 cents.** Send for a free sample copy. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—II Pet. 1:10, 11.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Rev. 22:19.

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.—Jude 5.

NEW YEAR BOOK AND DIRECTORY

The Year Book appears this year in a changed form and is now ready for distribution. The Almanac feature is entirely eliminated and in the space formerly occupied by the calendar matter, there is found reading matter concerning the activities of the Church. It is a Church Year Book and nothing has been admitted to its pages except such matter as directly affects the interests of the Church. The statistics in the latter portion of the book are brought up to date as nearly as possible with the information we could gather.

In the reading pages the effort is made to present: 1. A very brief historical review of the Church so that we may recall what the Lord has done for our ancestors and predecessors in the past. 2. A statement of the conditions and forms of activity in the Church at the present time. 3. Statements regarding the needs of the Church and plans for the immediate future. The second division of the work is covered in large part by the statistical tables in the latter portion of the book.

It is expected that the Year Book will serve as a convenient book of reference until its successor puts in an appearance and that will not be before the next year, so two calendars are given—one for 1914 and the other for 1915.

The Year Book is not to take the place of the Almanac. For this reason all matter properly belonging to an almanac alone are eliminated from this issue.

The purpose in issuing the information herein given is not to boast of progress or attainments, nor to accuse anyone of conduct which would retard progress, but to give an opportunity for all who care to know of the welfare of the Church of which we are a part to receive the desired information.

He who does not care for the condition of his fellow Christians is indeed in a pitiably selfish state. How often Paul in his writings and in his travels manifested anxiety concerning the welfare of those whom he had learned to know and to love through the common belief in Jesus as the Christ. The Year Book is a general letter from the churches to the churches, and much can be known of each others' spiritual condition by carefully examining the different parts of this book.

We regret that we could not get recent information concerning some of the different congregations. Should any one notice any mistake in any of the tabular matter in the Year Book, we shall esteem it a great favor if notice of it is sent to the publishers at once.

The following prices are in effect:

Single copies, postpaid ----	$ .06
Dozen copies, postpaid -----	.50
100 copies, not prepaid ----	2.50

We are offering special inducements to congregations that will take up the distribution of these in a definite way. Write us for further particulars.

Mennonite Publishing House,
Scottdale, Pa.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—I Cor. 3:16, 17.

The blood of Jesus Christ his Son cleanseth us from all sin.—I Jno. 1:7.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right to sell a horse for war purposes? M. H.

It is right to sell grain. But when you know that it is being bought to take to a still house to be converted into whiskey, the moral aspect of the question is entirely changed. It is right to sell a horse. But when you know that the horse is being bought as an aid to killing people, the moral aspect of the question is entirely changed. It adds nothing to say that if we withhold our grain or our horses that others will furnish them and the work of drunkenness and of war will go on anyway. Let those who are without conscience on these things attend to that. In buying and selling, as well as in eating and drinking, we should "do all to the glory of God" (I Cor. 10:31).

Save your horses for nobler purposes.

ALWAYS AT WORKING HEAT

One of the comparatively recent inventions for lightening the labors of the busy housewife is the electrirc flatiron. By means of an insulated wire it may be connected with the electric wire of the house. The iron is thus heated by electricity and kept at a uniform heat while in operation. It is a valuable improvement over the old-fashioned iron, which must constantly be reheated over a flame as fast as it becomes too cold for use. Christians are sometimes like the old-fashioned iron, continually becoming lukewarm or cold, and needing a new contact with the Divine fire. How much better it would be if they were like the electric iron—always connected with the source of power, and thus kept constantly at a working heat.—Christian Standard.

GEMS

By E. H.

Workless faith God never regards,
Faithless work God never rewards.
—Jas. 2:17, 20, 26.

God is truth—walk in the truth.
God is a Spirit—walk in the Spirit.
God is love—walk in love.
God is light—walk in the light.

Christ's first words, 'About my Father's business' (Luke 2:49).
Christ's last words, "It is finished" (Jno. 19:20).

Christ's cup of suffering is our cup of blessing. Luke 22:20-42.

Items and Comments

The Kaiser is reported ill of pneumonia. The report says that he fell into a trench full of water and inflammation of the lungs followed.

C. I. Scofield has transferred the ownership and management of the Bible Correspondence school which bears his name to the Moody Bible Institute of Chicago.

The American army of occupation has been withdrawn from Vera Cruz, Mexico, and thus another step in the direction of insuring peace between the two countries has been taken.

On Sept. 15 a train on the "Frisco" R. R. went down in frightful wreck near Lebanon, Mo., and 27 persons were drowned. The accident was caused by the high waters washing away the ground underneath the tracks and the train crew had failed to discover it

Troubled Mexico is still in trouble. Villa and some of the partisan leaders have united against the Carranza government and demand the immediate resignation of the provisional president. The outcome is not bright for peace in the southern republic in the near future.

As we go to press the sixteenth day of the great battle in the northeastern part of France is still raging. The German airships have been dropping bombs in Paris and in six Belgian towns. The city of Warsaw has also been similarly attacked. Several were killed by these bombs and a hospital and an artificial gas plant were damaged.

A number of protests have been coming to President Wilson from rulers of European countries who complained that their enemes were using barbarous methods contrary to the laws of nations. To all these protests President Wilson replied that as a neutral nation the United States could not now act as judge in these disputes, but that he hoped that this cruel war might soon be brought to a close. These things add fresh proofs of the fact that is is impossible to civilize war.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Conference for the Pacific Coast District will be held this year with the Hopewell Mennonite Church near Hubbard, Oreg. Meetings as follows:

Sunday School Conference will be held Tuesday and Wednesday, Sept. 29 and 30, 1914.

Church Conference at the same place, Thursday and Friday, Oct. 1 and 2, 1914.

Everybody invited. Come over and help us.

J. D. Mishler.

Western A. M.

The Lord willing, the Western A. M. Conference will be held near Flanagan, Ill., Sept. 30, and Oct. 1, 1914.

The Sunday School Conference will be held the day following, Oct. 2. A hearty invitation is extended to all who are interested in the work.

Those coming over the T. P. W. Ry. stop off at Gridley, and over the I. C. Ry. stop off at Flanagan.

For further information write to the undersigned.

Daniel Orendorff,
Flanagan, Ill.

Kansas-Nebraska

The Kansas-Nebraska Conference will meet at the East Holbrook Church near La Junta, Colo., as follows:

Sept. 30, Meeting of officials to arrange conference work. Mission Board Meeting.

Oct. 1 & 2, Church Conference.

Oct. 3 & 4, Sunday School Conference.

Visitors from Kansas, Oklahoma, and points east should seek to get on Santa Fe Train No. 7 on Main line due to arrive at Holly, Colo., at 4:35 A. M. Leave Holly at 6 A. M. on the morning of Sept. 30 and arrive at Buchtel at 10:30 A. M. If sufficient tickets are sold a special car will be attached to Train No. 7 at Newton, Kans., leaving Newton at 8:30 P. M. on Sept. 29. This special car to be attached to Holly-Swink branch train, stopping at Buchtel, Colo., which is but a few rods from the church.

In order to make the above arrangements possible, all persons going on the above route, should notify the secretary soon, so that he will receive letter by Sept. 25.

The R. R. fare from Newton, Kans., to Buchtel, Colo., is $8.56, making a round trip fare of $17.12 from Newton and return.

Visitors going to La Junta should notify Bro. T. C. Kauffman, La Junta, Colo., R. R. No. 2, of their coming.

A cordial invitation is extended to all to attend.

Come praying that the Lord may bless us abundantly and use us in His work.

L. O. King, Secy.,
Peabody, Kans.

Lancaster Conference

Because of the rebuilding of the Mellinger meeting house, and which will not be in readiness for the Fall session of the Lancaster Conference, that body will meet in the Chestnut Street Meeting House, Lancaster, Pa., on Friday, Oct. 2, 1914. All welcome.

Indana-Michigan

The Mennonite Conference (Fall) for the Indiana-Michigan District will be held with the Yellow Creek congregation, near Goshen, Ind., Oct. 8 and 9, beginning on Thursday at 9.30 A. M. Those coming over the Lake Shore R. R. should stop at Goshen, and those coming over the Wabash should stop at Foraker. Those desiring to be met at the train should write to Jonas Christophel, Goshen, Ind. Proper attention to this may avoid inconvenience to you as well as to the congregation. All are invited.

J. S. Hartzler, Sec.

Virginia

The Lord willing, the Annual Conference for 1914 for Virginia, embracing also the congregations in West Virginia and Tennessee, will be held at the Springdale Church in Upper District, Augusta Co., Va., on Friday and Saturday, Oct. 9 and 10—bishops and members of the arranging committee to meet on Thursday previous at 3 P. M.

Hearty invitation is extended to all who desire to attend. Those coming from the east and north on C. & O. and N. & W. should stop at Basic City, coming from the west on C. & O. at Waynesboro, and from the South on N. & W. at Stuarts Draft, where arrangements will be made at each point to meet passengers, by notifying F. A. Driver, E. C. Shank, or A. P. Heatwole, Waynesboro, Va.

A call is made for all members of the General Board of the Virginia Mennonite Aid Plan to meet in annual session at the Springdale Church at 9 o'clock A. M., Thursday before Conference. In order to be promptly on hand at this hour, each member of this body should arrive on Wednesday evening previous.

Announcement is also made for members of the General Board of the proposed Eastern School for Mennonites to meet in special sesson at the same place on Friday evening, immediately after the close of the first day's work of the Conference.

C. H. Brunk, Sec. of Conference.
S. M. Burkholder, Sec. of Aid Plan.
E. J. Berkey, Sec. of School Board.

A LAND WITHOUT A SALOON

Iceland, which is only about half the size of Missouri, is without a single jail or penitentiary or court, and has only one policeman. The system of public schools is practically perfect and every child ten years old can read.

There are seminaries and colleges, newspapers and printing establishments. No liquor is permitted to be imported, so all are total abstainers. There are about 78,000 people living on the island. This is an ideal country, to which many would wish to be transported, in order to escape the dreadful effects of the drink curse.—Sel.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

The strongest factor in Christian work is to get next to your man.—D. H. B.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 8, 1914 (Gospel Witness Established 1905) No. 28

EDITORIAL

"We must all appear before the judgment seat of Christ."

When we realize that we are the temples of the Holy Ghost it makes it easy to regard the care of the body a sacred duty.

"**Blessed is the man** that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Bro. Mast writes on an important subject from his North Dakota field. After reading his correspondence item in this issue turn to Matt. 6:33 and think well and earnestly about the application.—R.

One of the strong features of the conference held near La Junta, Colo., last week was the ministers' meeting held the day before conference. A common heart-to-heart talk concerning the affairs of the district by the shepherds of the flocks means much for the effectiveness of the open conference which follows.

The world stands in awe and amazement at the sight of thousands being slain daily upon the battle fields of Europe. Yet many times that number of souls are sinking into a Christless grave and a Christless eternity, with scarcely a note of comment or anxious concern. Until things terrestial and things celestial are given their proportionate share of attention we may expect this state of indifference to continue.

Psa. 53:1.—In a recent sermon in Kansas City a noted clergyman pointed out that "atheism is out of fashion." He declares the man who in his heart denies that there is a God a fool, (1) because "he denies the obvious evidences of nature," and (2) because "he denies himself the supreme consolation that might be his." It is always an open question as to how much of the professed atheism of today is blindness and how much is dishonesty.

The power of prayer was one of the themes discussed before the Kansas-Nebraska Conference last week. A number of instances were given where there was undoubted answer to prayer. The promise that God will hear and answer prayer is given in Scripture in emphatic form, and no one should doubt the power of God to make His promise good. Not only do temporal blessings come in answer to prayer, but it takes the prayer life to keep us in touch with God.

On another page we print an article on the question of "Eternal Security" which we trust may receive the prayerful attention of every reader. As Bro. Brunk states the vital question connected with this subject it is, "Is it possible for one who was once a child of God to fall away and be finally lost?" In answer to this question the believer in "once in grace, always in grace" says, **"no."** The Bible, however, teaches that it is possible, as Bro. Brunk's article conclusively shows.

Not long since we heard a discussion of the question, When two ministers in the same congregation fail to agree in doctrine, what shall be done in the matter? The concensus of opinion expressed was as follows:

When one minister preaches erroneous doctrine it is rarely ever wise for the other minister to openly rebut the error at that time, but that a better way would be to talk the matter over privately, prayerfully, and with an open Bible. A divided ministry is a poor thing to right a wrong. Public combats are more often confusing than upbuilding.

We consider this reasoning sound, and believe it to be the best and quickest way to bring about right conditions. This does not mean, however, that preachers of error should be left go indefinitely without bringing them to repentance.

Pure Speech a Treasure.—

"I'm awful glad I met you," said one man to another, as they were taking leave of each other. As we meditated upon that word "awful" this thought passed through our minds: That man probably did not mean what he said, but why did he not choose words which actually expressed his meaning?

This reminds us of many other things which, consciously or unconsciously, creep into our speech to corrupt it or to rob it of its beauty and its treasure. The use of "bywords" means not only to be guilty of idle words for which Christ says we must give account in the day of judgment, but the practice is decidedly vulgar. Under the name of "jokes" the most outlandish lies are often told. Then did you ever catch yourself in telling the untruth through exaggeration? as, for instance, when you told of the time when you laughed till you nearly died, etc. The rehashing of stale yarns and other vulgar talk, silly nonsense which keeps the tongue clattering without thought or subject, are some more things which impoverish the speech. It should be our aim to scrupulously discard all such corruptions in speech, and cultivate a speech that is clear of all things which detract from rather than add to the thoughts we wish to express.

Pure speech is a treasure greatly to be prized.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

MAJESTY DIVINE

Full of glory, full of wonders,
Majesty Divine!
'Mid Thine everlasting thunders,
How Thy lightnings shine!
Shoreless Ocean! who shall sound Thee?
Thine own eternity is round Thee,
Majesty Divine!

Timeless, spaceless, single, lonely,
Yet sublimely Three,
Thou art grandly, always, only
God in unity!
Lone in grandeur, lone in glory,
Who shall tell Thy wondrous story,
Awful Trinity?

Speechlessly, without beginning,
Sun that never rose!
Vast, adorable and winning,
Day that hath no close!
Bliss from Thine own glory tasting,
Ever living, everlasting,
Life that never grows!

Thine own Self for ever filling
With self-kindled flame,
In Thyself Thou art distilling
Unctions without name!
Without worshiping of creatures,
Without veiling of Thy features,
God always the same!

'Mid Thine uncreated morning,
Like a trembling star,
I behold creation's dawning
Glimmering from afar;
Nothing giving, nothing taking,
Nothing changing, nothing breaking,
Waiting at Time's bar!

I with life and love diurnal
See myself in Thee,
All embalmed in love eternal,
Floating in Thy sea,
'Mid Thine uncreated whiteness
I behold Thy glory's brightness,
Feed itself on me.

Splendors upon splendors beaming
Change and intertwine;
Glories over glories streaming
All translucent shine!
Blessings, praises, adorations
Greet Thee from the trembling nations,
Majesty Divine!

—Faber.

"ETERNAL SECURITY"

By Geo. R. Brunk.

For the Gospel Herald.

(Extracts from an address delivered before the Southwestern Pennsylvania Conference, and upon request was afterward written for publication.—Ed.)

While the advocates of this doctrine may disagree in many things they all agree upon this one point: **"There is absolutely no possibility that a truly regenerated person can fall so as to be eternally lost."**

Some hold that God will not allow the regenerated soul to wander from the path of righteousness. Others hold that God may allow them to wander far in grossest sin, like David, and so continue for years but that their lives will sure be preserved until they are restored to a state of holiness before they die. Still others claim that all who are regenerated are of the elect and that their final salvation does not in any sense depend upon their conduct, and even if they live and die in ungodliness they are nevertheless saved by the free grace of God.

The first is the initiatory degree that slides imperceptibly into the second and ripens at last into the brazen third degree.

The Bible is full of warnings and conditional promises that show conclusively to the open-hearted reader that the final salvation of the regenerated is an open question dependent upon his loyalty; but you may read tons of security literature, and you will never find this sentiment expressed by the authors.

The great danger of this doctrine lies in this that they insist that **there is no danger**—that the Christian's safety does not depend upon his faithfulness, thus helping the flesh and Satan to stupify the soul and to bring it into carelessness and sin.

You never see warning against fishing where there is no water or warnings against death where there is no danger. Is God more foolish than men? Does He warn us against destruction when there is no possibility of our being destroyed?

Why does Jesus say, "Remember Lot's wife?" Why does Jude remind those that were **sanctified by God** that the Lord having saved the people out of the land of Egypt afterward destroyed those that proved disloyal? Verse. 5.

Why? Because there is **danger** that the sanctified Christian may be **lost by unfaithfulness** after he has been saved by faith of course.

If Israel behind the blood in Egypt is a type of the penitent sinner, shielded from destruction by the atonement of Christ, then the bones of **these same persons** (who were once saved by blood) whitening the wilderness is a type of the eternal destruction of regenerated persons that after being sanctified by the blood of Christ turn away from the holy commandments

The eternal security error is the offspring of the cold, hard, God-dishonoring doctrine of fore-ordination and a limited atonement; that God only picked out certain ones to be saved and sent Christ to die for them and the Holy Ghost to regenerate them and they **all** will be saved purely because God is determined to do it and none of the rest could by any possibility be saved for God has not done and will not do anything to save them.

God desires the salvation of all. Ezek. 18:23.

Christ died for all. Jno. 1:29.

Our election depends upon us. II Pet. 1:10.

God would gladly save those who reject Him if they would only come to Him. Luke 13:34.

It is not His will that any should perish. II Pet. 3:9.

God is able to regenerate all that **will come,** but He will not force them to come. He is able to save in heaven all that **will continue** in His doctrine (II Jno. 9) but He will not force them to **continue** any more than He will force the sinner to **come.** The human will is always free.

It is an error that all who are atoned for will come and that all who come will be kept.

God will not save a sinner without **faith** or a saint without **faithfulness.**

A child of God is secure as the throne of God itself while he is loyal to God, and no longer.

Sleight of hand performances may make it appear safe to eat fire and pounded glass but a man would be a fool to try it. Religious teachers may juggle scripture until it appears that there is no hell or that everybody will be saved or that sin will not endanger the soul, but the wise will not thus base their hopes upon twisted scriptures.

They say that the Christian has **eternal life,** and if it is **eternal** it can not end.

This plausible argument is likely to sweep the uninformed off their feet, but it is the same as **divine life** and it is true that divine life cannot end or else God would be dead; but the Holy Spirit and **divine life** come into a man when he becomes loyal to God and the **Holy Spirit** and **eternal life** go out of a regenerated person when he becomes rebellious. It is not a question whether the life ends or not; it is a question as to whether it will abide in him or not.

If a Christian forsakes the doctrine of God or falls into gross sin the **divine life, eternal life,** leaves him, does not abide in him

A dog has 13-year life, a horse 30-year life, a man 70-year life; but any of these may be lost at any stage by having the conditions of life violated in them and exactly so with the **divine life** or **eternal life** of the Christian.

When **divine life** permeates us from God (like the sap permeates the branches from the true Vine) **then** we have **eternal life;** but when the branch is cut off because of unfruitfulness the vine life does not cease

to exist but it ceases to be in the separated branch.

Just so when a child of God by disloyalty is cut off from Him (Jno. 15:2) the **eternal life** does not end but is only with drawn from him.

They tell us that His sheep shall never perish—true—on conditions, as many scriptures show. Jno. 8:31; 15:6; Heb. 3:6, 14; Heb. 6:4-6; Col. 1:21-23; II Pet. 1:10,11.

Salvation is sometimes mentioned as belonging to God's children and **no conditions whatever** are mentioned. Sometimes **faith** is mentioned as a condition, sometimes **repentance,** sometimes **faithfulness,** but in every case all the conditions are implied, whether stated or not.

When Jesus said to the believing Jews, **"If ye continue in my words, then are ye my disciples indeed,"** it was the same as saying, If ye continue in my word **then are ye my sheep indeed.**

In Jno. 3:36 we have the whole thing in a nutshell. We have here the two classes of people: those that have accepted Christ and those that have not accepted Him. Of the one class He says that they have **eternal life;** of the other class He says, **"they shall not see life but the wrath of God abideth on them."**

Now we know by other scriptures that if these unbelievers become believers the wrath of God will no longer abide upon them, and we know by other scriptures equally clear that if the believers become unbelievers the etrnal life will not abide with them.

It is no more strongly stated here that the believing have eternal life than it is that the unbelieving have eternal death. **Abiding wrath** is eternal death.

Both these statements are modified by the other scriptures, **"If ye continue"** and **"except ye repent."**

King Saul and David were both chosen of God—both were **anointed, given new hearts, made new men, given the Holy Spirit;** both **prophesied,** were given **great victories;** both **sinned,** both were **rebuked from God.** The one Godly king repented and was saved, the other Godly king refused and was lost.

Jesus chose Peter and Judas—sent them both to preach and work miracles—both sinned. Jesus called Judas a devil and called Peter Satan—said that all of them were God's and given to Him and that **He kept them all but one**—Judas was lost, as Peter said, because **"he by transgression fell."**

Read Matt. 18:23-35 and see how that a Christian may be forgiven all his sins and saved from the prison house of hell, but **by unfaithfulness** in this life **all his sins will come back upon him again** and he will be cast into hell.

See in Rom. 8:13 where Paul declares that Christians that walk after the flesh shall **die** but Christians that follow the Spirit shall live—as the life here spoken of is eternal life the death here spoken of is eternal death.

To this end Paul kept under his body lest he should become a castaway—lest he should be lost. I Cor. 9:27.

In I Pet. 1:4 we see that it is the **regenerated** that **have escaped the corruptions of the world**—in II Pet. 2:20 we read that **such** can fall back and be worse than before and therefore **lost.**

In I Tim. 5:12, 15 we read of such as cast off their first faith and have damnation.

See in I Jno. 2:24-26 that eternal life depends upon abiding in Christ, and abiding in Christ depends upon an if and is therefore conditional in the believer.

II Peter 1:10 shows that regeneration does not make election sure, and therefore does not make final salvation sure, for the regenerate are called upon to make their "election sure" by **faithfulness.**

I Cor. 3:16 shows that a Holy Ghost filled Christian may sin against **his body** in such a way as to bring destruction upon **himself,** thus answering the quibble that the Holy Ghost seal cannot be broken and conclusively proving that the Christian through sin may be lost.

In Jno. 15:1-6 we learn that a true child of God may become **fruitless** and **be cut off from Christ and wither** and be **burned.**

Mark, **no man can take it away. God takes it away.**

Heb. 3:6, 14 teaches that we will have part in Christ, not solely on the ground of having once been regenerated, but **if** we hold fast unto the end.

In Heb. 6:4, 5 is given as bright a picture of a Spirit-filled Christian as there is in the Bible, and Paul declares that such may fall away so far that they can never be restored.

The two words **renew again** show conclusively that he was speaking of regenerated souls.

I might go and fill page after page with **unanswerable scriptures that the Christian's security is conditional,** but will close with one more which I hope will restrain those who on this subject have been doing violence to the Word of God by twisting out of their proper meanings the plainest of passages.

In Rev. 22:19 those who have part in the book of life and the Holy city and therefore Christians will lose it if they handle the Word of God unfaithfully.

Denbigh, Va.

ARE WE SINCERE WORKERS?

By Rebecca C. Burkholder.

For the Gospel Herald.

When we enlist ourselves to work for the needy, are we thinking about a few things, or are we thinking of the many things? Our thought should be raised to our heavenly Father, and ask Him to help us do the work as He has commanded us. We all know that it is very pleasant, to have food, and raiment, when we are blest with these comforts, "Let us therewith be content." We all know if we have the love of God dwelling in our hearts that we have sympathy for those who have no food or raiment, no one to teach them how to receive these blessings. We should be very willing to give to the needy ones, since God has been so good, and kind, and merciful to us, in giving us all we need, and much more than we deserve, for our natural body.

God knows how many have plenty and to spare of this world's goods. He knows how many make excuses. He also knows how many cheerful givers there are for the Master's cause.

While our moments and hours and days are employed in making clothes and bed covers, let us not forget to use economy in different ways especially in saving goods, thread, and time. We should do our work so that it is good, neat, plain, and modest. Make as few seams as possible to make good garments, or bed covers, to show others while we are trying to be charitable we are also trying to be teachers along the line of Christian workers.

I think we can let our light shine out for good in this kind of work so we can influence the receivers that we are Bible readers, and are trying to do our work as we understand the Word of God. We as members in the Church can help the ministers and missionaries if we will only lend a helping hand to build up humility, and keep down pride in the Church. Perhaps we can encourage them through our work, if we do it in the right way. If our work is done for the glory of God, "who can be against us?"

Harrisonburg, Va.

PRAYING FOR MISSIONARIES

Paul in writing to the Colossians says, "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Col. 4:3). Paul was the greatest missionary the church has ever had, but he did not feel so sufficient in himself that he was not sensible of his need of the prayers of God's people.—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

ONE OF YOU

I watch you, crowds of people,
In church, or mart, or street;
I see your eager faces
And hear your hurrying feet.
I know the loves that give you joy,
I know the ills you fear;
For I myself am one of you,
And the Father holds all dear.

O men and women, sighing
For sorrow and for sin,
Yet strong in brave endeavor,
We all are of one kin.
I walk beside you hopefully
Along the homeward way;
For God is blessing each of us
In sunshine of His day.

We scarcely know each other,
So large our family;
But yet I pray God bless you all—
Pray you the same for me.
Let us work on together,
Nor fearful be, nor sad;
But trust and sing and hope as they
Whom a Father's love makes glad.

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Another month has elapsed since our last report appeared in the Herald. The work goes along about as usual. Present conditions foretell an unusually hard winter in this city because of the railroad shops running so slack and many hundreds without work entirely. The weather has also gotten quite cool with heavy frosts. Aleady there have been requests for coal, potatoes, clothing, and, in fact, anything that we might be able to supply. We have had to appeal to the poor director of the city to assist us in some needy cases that we were unable to provide for. We covet an interest in your prayers for this work that we may be able to minister to the spiritual needs as well as material.

We have been made to rejoice during the past month because of one brother who decided to cast his lot with us in church fellowship. May he prove a valiant soldier of the cross is our prayer.

Following is a list of receipts received during the month of September:

Southwestern Pa. S. S. Conference	$ 9.14
Friends, Martinsburg, Pa,	1.25
Number 130	1.00
Number 131	1.57
Number 132	.60
Number 133	.75
Number 134	1.00
Souderton Bible Study	3.40
Providence Cong., Va.	14.00

Yours in His service,
J. L. Stauffer.

Sept. 30, 1914.

LEPERS WHO GO TO SUNDAY SCHOOL

In the eighty stations of the Mission to Lepers there are in attendance upon Sunday schools each Sunday an average total of at least 2,747 adult lepers, child lepers, or untainted children of lepers. This total embraces scholars of all ages, as is so largely the case in mission Sunday schools on the foreign field.

These leper scholars do not merely attend Sunday school in order to pass away an otherwise idle hour. There is ample evidence that they are among the keenest and most earnest students in the Sunday schools of the world, allowing, of course, for the limitations imposed upon them by their affliction and by their conditions generally.

Some years ago when the All-India Sunday school Examination (Oral Division for Seniors) took place, among the nine candidates who headed the list with full marks no less than seven were Christian lepers in the Sabathu Asylum.

From Champa, in the central provinces of India, we are informed that "the Sunday school is a great factor in the upbuilding of the Indian church in our leper asylum." From Purulia, in Bengal, where the asylum constitutes a large model village with nearly seven hundred inhabitants, we are told that former Sunday school scholars generally become teachers. Many who are working in the Sunday schools here are Christian lepers, both men and women. Doubtless not a few of the native staff (many of whom are themselves the healthy children of lepers) have acquired their efficiency as Christian workers through the Sunday schools, several of which are carried on in the village.

From other stations, such as Chandkuri, we learn that twenty untainted children of leprous parents received Sunday school certificates last year. One of the teachers, Bayan (a leper woman), passed with higher marks than many healthy candidates. She is a devoted Sunday school worker, and holds prayermeetings for the Christian lepers. Asansol reports an untainted boy as teacher in the Sunday school and a helper in evangelistic meetings. At Mourbhanj, one young leper and Sunday scholar in the asylum school has lately become a teacher among the lepers and a leader in the praise and prayer meetings.

Ganesh, a poor leper in the Miraj Asylum, in 1908, studied closely himself, and assisted his fellow-sufferers to study, for the All-India Sunday school Examination. In the result he obtained the first class. As a leper he was compelled to take the oral examination. In the following year, however, he was ambitious to present a written paper. This he was enabled to do by having his original paper rewritten for him by a healthy friend before sent in. Although there were five hundred entries, Ganesh obtained fifth place in the result.

The Burmese boys and girls in our Mandalay Asylum have periodical examinations with very gratifying results. The superintendent reports that their Scripture knowledge is especially satisfactory. One untainted boy from the Sunday school is an accepted candidate for the ministry, while several others have become active workers of the Christian Endeavor Society, and two boys are aspiring to become preachers. At the school of the Kota-Ramachandrapuram Asylum six young leper men are teachers, each having his own class; and here follows a fact which speaks volumes for the spirit that animates some of our Sunday schools among the lepers; all of the untainted boys who are big enough, we are told, go out every Sunday and hold little Sunday schools in the highways and byways, on the doorsteps and in shadows of temples. Finally, from the asylum at Naini (Allahabad), where Professor Higginbottom is carrying on so successful a work, we learn that no fewer than one hundred and forty-nine candidates from the asylum and the children's home entered for the last All-India examination. Of the adults—who were all lepers, please remember—ninety-eight passed, while only twenty-seven failed. In the primary department, out of twenty-four candidates twenty passed successfully. This result represents much faithful work, both by the teachers, who are all lepers, and by those whom they have taught. "All our leper teachers are the result of the system employed in the institution. Every new leper admitted is waited upon by a committee of leper Christians, who set before him the claims of Christ; and most of our baptisms result from this kind of personal work. We have very few preaching services in the church, only Sunday school services, in which numbers of lepers tell over the lesson in their own words to the whole school."

To find lepers, regarded by Hinduism as under the curse of the gods, by Buddhism and Mohammedanism as unclean outcasts, to find them not

merely learners but **teachers** in Christian Sunday schools, may well come as a great inspiration to the helpers in this work in Christian lands.—Sunday School.

MERGING THE MASSES IN INDIA

By Geo. J. Lapp.

For the Gospel Herald.

The three hundred and fifteen millions of people in India are a heterogeneous mass of humanity. It is not a question of rich and poor, of town and country, or of employed and unemployed. One has termed the population as, "A collection of nationalities—almost different species—of mankind that will not eat or drink or intermarry with each other. . . . By the caste system the inhabitants of India are differentiated into over two thousand different species of mankind which in the physical relations have little in common." Every day one lives in India he becomes more aware of the intolerable exclusiveness and appalling pride between native and native. The Brahmin disdains a low-caste person, a postman throws the letter belonging to one of a lower caste on the ground for the owner to pick up. There has developed with this a spirit of exclusive tolerance which enables each to follow his own fancies without interference from any one else.

Such a condition is the result of the past history of India during which time the Aryans from the central part of Asia immigrated southeast into India and took possession of the fertile plains and drove the aborigines to the hills and forests or made them slaves. The Scythians, Greeks, and Romans left their footprints in architecture and a few arts. The Mohammedans established successions of reigns in which the sovereigns lived in lavish luxury at the expense of the poor subjects from whom heavy taxes were exacted. The tombs, mosques, and places built during the sixteenth and seventeenth centuries are grand but awful testimonies of oppression and vice.

Judaism existed from Solomon's time and Christianity exerted her benign influences since the apostle Thomas established the church in western India. Reform parties which sprung up in the Christian era were largely influenced by Christian teaching from Roman Catholic or Protestant adherents.

Under the rule of the British Government the developments in commercialism have brought about a common interest in foreign and home trade. Education has created more intellectual and social unity. Western culture and civilization have developed a spirit of nationalism which has tended, in a few isolated cases, toward destructive anarchism. Loyalty to one common government is fostered by mass meetings of all castes and classes uniting them in one common political interest.

But all these developments have not mitigated caste barriers nor the intolerable exclusiveness in religious affairs. Only Christ can bring about emancipation from sin, superstition and idolatry into the light of the Gospel by which this heterogeneous mass may become a united whole, one people whose God is the Lord.

Dhamtari, C. P., India.

SEVEN CANNIBAL VILLAGES

In the Congo region in West Africa a few years ago there were seven cannibal villages which were continually at war with each other. Missionaries labored three years before one convert was made, and this one convert was a lame man who could not fight, and who, therefore, was jeered at and despised. But he had moral courage. He told the story of Jesus to all who would listen. Now and then a naked cannibal fighter would steal into his hut and hear him tell of the Great Physician. During the next year thirty-one savages from the warring seven villages were baptized by the missionaries. At the first Lord's Supper one of them, without being prompted, proposed that the new church should make it a rule to have every member give one-tenth of his income to the Lord. The other thirty heartily agreed. The same converted man next proposed that out of every ten members one should give his whole time to carrying the Gospel to the country around, and the other nine would support him. This was accepted gladly by all, and has been kept up for nearly ten years. Today there are four mission stations kept by these tribes, and over 2,000 have accepted the Christian faith.—Sel.

A Korean preacher in Seoul, was cast into prison because his son had committed an offense. He was put into a cell along with eighteen criminals, and kept there for five months without opportunity to clear himself. When he came out at the end of five months the eighteen criminals were eighteen Christians. This remarkable instance of devotion related by Dr. Heber Jones one of the first missionaries to Korea before the Presbyterian Board, was given says the "Presbyterian," not as a solitary, extraordinary specimen, but as a type of Korean Christianity.—Selected.

THE CALL TO BE FISHERS OF MEN

Jesus called the fishermen at the sea of Galilee. They had toiled all night and caught nothing. Directed by Jesus they caught a great multitude of fish. He called them to catch men. This world of ours is like a great ocean, in which are innumerable people. Jesus gives His disciples the work of catching them for Him. Sometimes fish are caught individually by a hook; the angler must study the ways of fish, and adapt himself to them. Again, fish are caught in nets in great numbers. "Fishermen's luck" is a proverb for that which is uncertain. The four leading men among the apostles, Peter and Andrew, James and John, were fishermen, called from catching fish to catch men. "They forsook all, and followed him" (Luke 5:11). Some are required to quit their business and give themselves entirely to the work of evangelization.—Selected.

PRAYER FOR MISSIONS

Jesus said to His disciples, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." In our time the money part seems to be thought of first. Is there need for a church or for a Sunday school? Somebody promptly says, "Yes, there is great need, but how will you get the money?" If there is a real need God will help to secure the means. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." We have an Old Testament promise also concerning prayer, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

A COMMITTEE ON PRAYER

In the early days of the church, the number of the disciples was multiplied. The Grecians murmured because their widows were neglected. The twelve called the multitude, and told them to choose seven men to serve tables, while the apostles gave themselves to prayer, and the ministry of the Word. The apostles laid their hands on the men chosen and **prayed.** Whenever officers are to be elected in church, or Sunday school, to do the work of the Lord, there should be **fervent prayer** for the divine direction.—Sel.

The more that I pray the more that I read God's Word. And the more I read God's Word the more I pray. —J. W. Hess.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE OLD-FASHIONED MOTHER

Sel. by L. Z. S.

The old-fashioned mother that we loved,
With her gentle, kind old ways,
We think of her so tenderly,
Way back in childhood days.

Her dress was plain and simple,
Not made for style or show;
She was just a dear kind mother—
That mother of long ago.

She rode to church on Sunday,
Sometimes she walked, you say,
And worshiped God the Father
In her sweet old-fashioned way.

The sermon heard was like her,
Old-fashioned, plain and true;
The preacher told in simple words,
What sin and wrong would do.

The music was soft and touching,
It seemed that heaven was near,
The voices not trained or cultured
Like those that now we hear.

Now, when I'm called up yonder
To a home in waiting there,
And pass the heavenly portals
That are pictured bright and fair.

Will the Master judge me harshly—
That friend of high and low—
When I join not the woman's club
As I had no time to go?

With sewing and the cooking,
And the many things to mend,
With the duties all around me,
And the little ones to 'tend.

I am just a common mother,
With a lot of things to do,
I've not learned the latest music
Or the things that are so new.

Just a simple little mother,
Children playing near the door:
Playthings scattered here and there,
Little foot-prints on my floor.

So when I'm called up yonder
This; then shall be my plea,
I tried hard to be a mother
Something like they used to be.

GOD'S LOVING KINDNESS

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting." What a revelation of God! O dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me. —Sel.

KEEP ON SHINING

A judge who had been frequently annoyed by the sneers of a conceited lawyer was asked why he did not sharply rebuke his assailant. He said:

"In our town lives a widow, who has a dog, which, whenever the moon shines, goes out upon the steps and barks, and barks at it all night." Stopping short he went on with his conversation. Finally one of the company asked:

"But, judge, what about the dog and the moon?"

"Oh," said the judge, "the moon went on shining, that was all."

What would the nightingale care if the mole despised his singing? He would sing on, and leave the mole to burrow in the earth. What cares the bird on the bough if the mole says there is nothing in the world but roots and earthworms? Full well the singing bird sees the light and knows the joy of the upper air.

And what care I for the sneers of earth-bound men, who flount the idea of God and laugh at the Christian life? I know full well whom I have believed, and I will sing on into the ear of God. I am one of the children of the light; and though dogs may bay I will shine on. I will let my light so shine, that men seeing my good works, may glorify my Father which is in heaven.—Selected.

HOW CATHOLICS LOOK UPON IT

There are a great many Protestants, and they are continually increasing, who not only admit, but contend that the Roman Catholic Church is a Christian church, a sister church. They do not quite believe all her doctrines; they still believe her, however, to be a Christian church. They feel greatly offended if the Catholic church is criticized; but one finds no such sentiments on the part of the Roman Catholics. The coming together of Roman Catholicism and Protestantism is all on the part of Protestantism. Take for instance an editorial in "The Western Watchman" of September 9. In discussing a marriage between a professed Catholic and a Protestant woman, the editor says:

"There was a time when Catholics could validly marry outside the church, but that time is past. For over a year every Catholic who marries before any other than a priest is not married. His partner becomes a mistress, and the children, if any are born to them, are declared illegitimate. The laws of the little State of Missouri may consider them married, but the whole Catholic world pronounces the union a concubinage." "When a Protestant marries a Catholic outside his church, she consents to pose before the whole Catholic world as a mistress and only as a mistress." "Those children can not be denied baptism, but they must be recorded as illegitimate. A man posing as a Catholic who asks a woman to marry him before a squire or a Protestant minister, simply insults her. He wishes her to become his concubine. To marry him and preserve her self-respect, it would be necessary for him to publicly renounce his Catholicity."

Certainly this is clear and unequivocal. Protestants know just where Roman Catholics stand. "The Western Watchman" is one of the leading Roman Catholic papers in the United States; and the acknowledged dean of Catholic editors is the Rev. D. S. Phelan, who has charge of it.—Sel.

THE HOME OF CHILDHOOD

By Ruth E. Buckwalter.

Many times with fond recollections our minds are carried back through the years of time to the dear old home of childhood.

That home, though it may be desolate now, and many changes have taken place, yet, it is still fresh in our memory today, memories that cannot be destroyed by time. This home, if it be a Christian home, is a very beautiful type of our home above, the city which hath foundations, whose builder and maker is God.

Home is more than simply a place to dwell, however attractive in its surroundings and decorations.

The simplest home, however humble, may be the dearest spot on earth because of its mutual affections—the home of the heart, the home of childhood.

That we may better appreciate the Christian homes which God has given us, let us consider the vast multitude of people who really have no home; none that are typical of heaven in peace, and refinement, and mutual love. How many poor little children are born in homes of vice, poverty, and crime, left to drift out upon life's storm-tossed billows alone; to be chilled by the angry waves of misfortune and void of human sympathy and help! Such homes are only places of abode. They are scattered all over the world. We who can look back through the mist of years, and rejoice with fond recollections of the dear old home of our childhood, the place where we received our first and lasting impressions of the great cause that made our home life so happy; what are we doing to brighten and illuminate the homes so darkened by sin and misery?

Sunday School

For the Gospel Herald.

Lesson for Oct. 18, 1914—Mark 14: 32-42

IN THE GARDEN OF GETHSEMANE

Golden Text.—Watch and pray, that ye enter not into temptation.—Matt. 26:41.

Introductory.—Having eaten the passover, and instituted the communion and feet washing, also instructed His disciples and armed them against what was coming, Christ dismissed the meeting. They went out into the Mount of Olives and into Gethsemane, where is witnessed one of the most pathetic scenes in the career of our Savior.

A Prophecy Fulfilled.—Having reached the Mount of Olives, Christ repeated the prophecy of His coming death. Moreover, He told His disciples what their attitude shall be, quoting Zech. 13:7: "I will smite the shepherd, and the sheep shall be scattered." However, He pointed them to a scene beyond that humiliating occurrence, and after His resurrection the disciples remembered His promise, "I go before you into Galilee." Peter was very sure that he would **never** forsake his Lord. Christ knew him better than he knew himself, and told him that that very night he should deny Him thrice. Peter probably rejected this prophecy until he actually heard the crowing which proclaimed to him the frailty of man. When the time came that the shepherd was smitten, the sheep scattered, just as God through the prophet said they would do.

In Gethsemane.—"Sit ye here, while I shall pray," said Christ to His disciples when they came to the garden. Taking Peter, James and John, He pressed on farther into the garden. Leaving them at a certain place He went a little farther and there knelt down to pray. Here a number of events occurred which should never pass from the memory of man.

The Agonizing Prayer.—"My soul is exceeding sorrowful," said He just before He left the disciples. It was a tremendous load that was upon Him. The fact of impending death did not trouble Him so much as some other things, although He was human as well as divine, and this side of His life must not be overlooked as we consider Him at this time. But He was not only to die, but to die as a criminal, die for the sins of the world. It was as though all the crimes ever committed by man were laid to His door, and He must feel and pay the debt of them all. If we, like Cain, sometimes feel that our burden is greater than we can bear, how must our Savior have felt in this trying hour? This was the cup from which He prayed to be delivered. This was the cup that He was willing to drink if it were the Father's will. Here, laden with the sins of the world, the agonizing Savior wrestled with God in prayer. The immensity of His burden is evident from the fact that He sweated blood. Can we measure His agonies? Did James and John realize what they said when they declared themselves able to drink of that cup? Behold the scene—meditate—learn the lessons to be learned from it.

The Sleeping Disciples.—"Simon, sleepest thou? couldest not thou watch one hour?" This was spoken to the disciples who had vehemently declared that he would never forsake his Lord. Here was his first test, as well as a test for the other disciples. He who can not stay with his Savior in agonizing prayer is not liable to stay with Him in trying conflicts. Christ overlooked the shortcomings of His disciples on the ground that the flesh is weak." We, however, may learn a valuable lesson. Many have fallen because they slept while they ought to have been wrestling with God in prayer. Christ wrestled with the Father in prayer, and prevailed. "There appeared an angel unto him from heaven, strengthening him." The apostles yielded to the weakness of the flesh, and failed. Therefore, how important to heed the admonition, "Watch and pray, that ye enter not into temptation." Three times did Christ repeat His prayers, and three times did the disciples fall asleep while the Master prayed.

The Betrayal.—The third time that Christ came back He said, "Sleep on now, and take your rest." But the time for rest had passed. Judas, who ought to have been with the disciples, had completed his diabolical plot and was even now at hand to betray his Lord into the hands of the enemy. How often is it the case that the enemy is completely baffled in its effort to overcome the Church, when some traitor within the ranks, for motives no higher than those of Judas, betrays the cause and leads the enemy into the camp! Judas, true to his mission, plants the kiss of hypocrisy and of betrayal upon the face of his Lord, and the thing which the enemies of Christ had long attempted to do, but in vain, was now an accomplished fact. The narrative will be continued in next lesson.—K.

"These things have I written unto you that believe on the name of the Son of God, that ye may **know** that ye have eternal life" (I Jno. 5:13).

Our Young People

PATIENCE AS A CHRISTIAN VIRTUE.—Jas. 1:2-4

Topic for October 25

Leading Thought: "Patience is not passive: on the contrary it is active; it it concentrated strength."—Anon. "Many people consider patience a commonplace virtue, not to say a tame and insipid one. But rightly appreciated it is grand and heroic. Without it the strong character has a dangerously weak spot, which at any moment may be its ruin. With it, the otherwise weakest has an element of invincible strength."—Congregationalist.

Scripture Text: "Regard it as all joy, my brethren, when you are overwhelmed by all sorts of trials, knowing (as you do) that the proving of your faith produces stedfastness (or patience); only let patience (or stedfastness) do its work perfectly, that you may be perfect and entire—deficient in nothing." Study in comparison with Jas. 1:2-4.

Definitions and Synonyms: Patience is the power of suffering or enduring with fortitude; uncomplaining endurance of wrongs or misfortunes, as toil, pain, poverty, insult, oppression, calamity, etc. It also has to do with the indulgence of the shortcomings, or the like, of others; endurance of other's provocations; forbearance, leniency. It is also the act or power of calmly waiting for something. Then, too, it requires constancy in labor or application, and in this, amounts to perseverance. It is synonymous with endurance, fortitude, submission, acquiescence, longsuffering, self-control. PATIENCE, the more general term, denotes calm endurance or self-possession, especially under suffering or provocation: the word also suggests quiet waiting for what it expected or persistence in what has been begun. FORBEARANCE is especially self-control or longsuffering under provocation. RESIGNATION suggests either submission to another's will or acquiescence (sometimes stoical or fatalistic in things as they are.—Adapted from Webster's New International.

Suggestive Assignments: Select texts according to your own best judgment and by means of your concordance. Trials, joy, patience, experience, longsuffering, are good key words.

1. **Elements of Patience:**
   a. Calmness of spirit.
   b. An Active Virtue, not a Passive Weakness.
   c. Optimism. How so?
   d. Persistence and Perseverance.
2. **—Ground for Being Patient:**
   a. The Futility of Impatience.
   b. Our Trust in God's Providence.
   c. Our Hope for the Future.
   d. The Example of Christ.
   e. Its Economy: Conserves Time and Energy.
   f. Its Effectiveness for the Worker.
3. **Examples of Patience:**
   (Drawn from history, biography, Incidents.)
4. **Blessings and Practical Value of Patience:**
   (As experienced and observed.)
5. **Why you expect a Christian to be patient?** Why would you look for more patience from an older person than from a younger one? But how might a young person be more patient than some one older than himself? Think these problems over and discuss your conclusions.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 8, 1914

Field Notes

Communion services have been appointed for Bethel Church, Cass Co., Mo., on Sunday, Oct. 11.

Minister Ordained.—An ordination service was held with the Elkhart, Ind., congregation on Sunday, Sept. 13, when Bro. William B. Weaver was called to the ministry. The Lord bless our young brother in the responsible work to which he has been chosen.

Bro. J. S. Hartzler of Goshen, Ind., spent a few days among the congregations in Iowa recently.

A council meeting was held with the Jet, Okla., congregation on Sunday, Sept. 27, and peace was unanimously expressed.

The Protection, Kans., Sunday school was reorganized on Sunday, Sept. 20, with Alvin Selzer and Charles Schweitzer as superintendents.

At the Kansas-Nebraska Conference held near La Junta, Colo., last week 5 bishops, 17 ministers, and 10 deacons responded in testimony to the conference sermon.

The brethren, Andrew Mack and J. C. Clemmens recently filled appointments at the Old People's Home near Lancaster, Pa., at Millersville, Pa., and at Manheim, Pa.

Bro. Jonas Mininger of Montgomery Co., Pa., preached at the East Petersburg, Pa., Church on last Friday evening. Text. Matt. 11:28-30. Deacon Henry Kropf of Souderton, Pa., was also present at the meeting.

In the recent reorganization of the Catlin Sunday school near Peabody, Kans., the old officers were re-elected. Under the leadership of Bros. A. H. Evers and S. M. Cockley the Sunday school is making satisfactory progress.

Bros. Samuel Gerber of Tremont, Ill., and Sanford C. Yoder of Kalona, Iowa, were engaged in Bible conference work at the East Bend Church near Fisher, Ill., from Sept. 23 to 27. Ten public confessions are some of the results of the meetings.

Forty-two Mennonites were on the car which left Newton, Kans., on the evening of Sept. 29 for the conference which convened at East Holbrook Church near La Junta, Colo., Sept. 30. In the number were members from Peabody, Canton, Windom, Newton, Hesston, Harper, and Protection, Kans., from Jet and Manchester, Okla., and from Brandon, Colo.

Among the active members at the Kansas-Nebraska Conference last week was Bro. T. M. Erb, whose delicate health during the past two years has given so much concern to his fellow-workers in his conference district. He has recovered to a sufficient extent that he can walk well with the aid of crutches, and once upon the floor of conference and at his desk his former vigor has returned to him. He attributes his recovery to the answers of God to the prayers of His people.

A private letter from India may be of interest to our readers. We venture to quote a portion:—"We are all well and busy. The financial chaos made us rather anxious and was a good test for our faith. The banking business is a little more settled again. We are able to get our money at a little better discount than we could several weeks ago.

"Most of the missionaries are well. Sister Esch is not very well at present. Sister Schertz is lying in the hospital at Nagpur, ill from an operation. She is improving slowly. It is a hard trial to have to suffer as she has for the past few months.

"The churches are built now at all the stations. We are so glad for houses of worship.

"Most of the Christian workers are spending all their time in the villages and the homes of the heathen. The Bible school is a very interesting part of our work. We have 24 in the school.

"May God bless you. Pray for the work and the workers. Your brother in Christ, George J. Lapp."

Correspondence

East Las Vegas, N. Mex.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place may be of interest to the Church and also our relatives and friends in the East. On Sept. 5 Bro. J. A. Heatwole of La Junta, Colo., came into our midst. He preached at Mishawaka school house on Saturday evening and on Sunday morning at our school house. At this time two dear young souls were received into the Church by water baptism. It was encouraging to see those two young souls step out on the Lord's side. Bro. Heatwole left after services for Miami, where he had an appointment for Sunday evening. Mother Winey of Peabody, Kans., was with us about a month, and she returned with Bro. Heatwole to La Junta where she expects to be till after church conference at that place.

Yours in love,
C. A. Good.

Chappell, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—As there has been no news from this place for some time I will write a few lines. On Saturday morning, Sept. 19, Bro. Levi Miller came into our midst and held five meetings. We had a very good time and very impressive thoughts were given. We invite all ministers to

come and visit us. We are a little out of the way so we feel that we do not get our share of the visits from traveling ministers.

We were also glad for the visit of Bro. Peter A. Yoder and wife from Wellman, Iowa.

We have had a good season. Our crops are fairly good this year. We thank God for the rain and the sunshine which have brought us such a good harvest. I fear we are not thankful enough to our kind heavenly Father who is so kind to us and supplies us with blessings, both temporal and spiritual.

Remember us at this place in your prayers.

Anna Yoder.

Woodriver, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—As nothing has appeared in the correspondence from this place for some time I will pen a few lines.

Health is fair here.

On Sept. 16, Levi J. Miller came into our midst and held services twice. We wish the brother God-speed and that he may be faithful to the end. Wish more ministers would stop here and give us a visit as we need help and encouragement from time to time that we grow not weary in well-doing.

Yours in Christian love,
Mary Zimmerman.

Elverson, Pa.

Dear Herald Readers:—We have been privileged to innumerable blessings both temporal and spiritual during this present year. Three precious young souls were received on Sept. 13, by baptism at the Conestoga A. M. Church. May we fully realize the freedom which we are enjoying and unite our prayers daily and especially on Oct. 4, when President Wilson expects every Christian to pray that God will shorten the period of this great affliction in Europe and that He will eventually bring out of the world-wide chaos a better humanity and a deeper and closer dependence upon His guidance.

Cor.

Sept. 19, 1914.

Palmyra, Mo.

(Pea Ridge congregation)

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—A few from this place attended the conference at Cherry Box.

We held our communion here at this place Sept. 13, Bro. Hartzler and Bro. Kauffman conducting the services.

We are glad to say that two more precious souls were received into church fellowship by water baptism and one was reclaimed. May they continue faithful unto the end. Bro. Chancey Hartzler conducted a series of meetings here from Aug. 18 to 30.

Bro. McCulloh of Illinois preached an interesting sermon here Sept. 6, his text being found in Jno. 14:2, 3.

Sister Sarah Burkholder of Pennsylvania is visiting at this place and Sister Anna Brenneman was here a few days, but was called home by the sickness of her brother.

Sister Ruth Buckwalter of the Chicago Mission was with us over Sunday, and gave us a talk about the work at that place. Pray for us.

Leona Hathaway.

Sept. 25, 1914.

Minot, N. Dak.

Greeting in His Name:—Probably a few notes on the way would be of interest to Herald readers. I am on the way to assist in the Pacific Coast Conference. We can arrange about two weeks work visiting scattered members in North Dakota. It will mean about 700 miles of car-fare to reach 13 members. How about it? Shall we go? Shall we try and save them and their children to the Church or let them go?

The work is of such a nature in the North Dakota field that it takes much thought, for this reason people leave the Church and their home carelessly to go and get rich quick through land agents. After they get settled they see their mistake and then make their appeal for help. But so it is, and may we have your prayers and assistance in planning the work for the best results. God bless you.

In His blessed name,
I. S. Mast.

Sept. 25, 1914.

Ephrata, Pa.

Dear Readers, Greeting in our Redeemer's Name:—We had a dry spell but last week the Lord sent a refreshing rain. We realize our dependence on Him and also His care over us. Sunday evening, Aug. 30, Bro. Benj. Wenger preached an instructive sermon to us. On Sunday evening, Sept. 6, Bro. John Bucher preached to us, basing his remarks on Matt. 24. Sunday morning, Sept. 13, our bishop, Bro. Benj. Weaver, was with us and preached, using Matt. 18: 1-22 as a basis for his remarks. Our counsel meeting was held at this service, and all expressed peace and desire communion. Thursday, Sept. 17, was a beautiful day for our Sunday school meeting. We had a well-filled house and had a good spiritual meeting. Bro. David Garber of Alexandria, Va., preached instructive sermons both morning and evening. Sunday evening, Sept. 20, Bro. Noah H. Mack was with us and used Matt. 25, second part of 40th verse as a text. On Sunday evening, Sept. 27, Bro. John W. Weaver preached here, basing his remarks on Rev. 3:11. May those of us who are privileged to hear God's Word preached from time to time make use of these admonitions and live up to the teachings of the Word. By God's grace we will be able to live true Christian lives.

Saturday evening, Sept. 26, we reorganized our young people's meeting with the following officers: Leader, Bro. H. H. Mosemann; asst., Bro. Noah Zimmerman; sec., Sister Carrie Denlinger; treas., Bro. Elam Stoner; chors., Bros. Reuben and Amos Horst; committee to get our referred questions, Bros. John Souders and Gideon Eberly and the writer. Among those who lately spoke at our young people's meetings were, Bro. Orie Miller of Goshen, Ind., Bros. Noah H. Mack, Elmer Horst, and Gideon Eberly.

Minnie E. Schload.

Sept. 28, 1914.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—On Sept. 13 Bro. I. S. Mast was with us and preached two good sermons. Preparatory services were held in the morning and in the evening one precious soul who had confessed Christ as his Savior was baptized. On Sept. 27 we were again permitted to partake of the sacred emblems of the broken body and shed blood of Jesus who now lives at the right hand of God.

Pearl Kauffman.

Sept. 28, 1914.

Washington Boro, Pa.

(Habecker's, Masonville, and Mountville congregations)

Dear Herald Readers, Greeting:—Our help is in the name of the Lord, who made heaven and earth. Psa. 124:8. We have great reasons to praise Him from whom cometh our help.

Interest in Sundoy school and church work is very good, and attendance increasing. On Sunday, Sept. 20 and 27 we held our council meetings when all confessed peace and a desire to partake of communion sometime in the future.

We have been richly blessed during the summer with a bountiful natural harvest for which we praise the Giver. How will we use these blessings?

The time is again at hand when the work of ingathering of souls will begin with greater effort. This continues throughout the year but we fear oftimes we think it is only intended to

(Continued on page 452)

Miscellaneous

THE SUNDAY SCHOOL AND ITS DEPARTMENTS

By A. H. Leaman.

For the Gospel Herald.

IV. Intermediate or Secondary

(Continued)

In our last article, under the subject above, we saw the great need and the opportunities awaiting us in the teen age. In this article we want to discuss the best method to reach and hold the scholars of the Sunday school in this department.

1. **The Teacher.**—There should be a man at the head of the young men's class, and a lady at the head of the young ladies' class. Some schools I have noticed the opposite has been the case. But in my observation and study I have found it does not work well. The teacher must be a strong teacher in every way. He must be a leader by example, a leader in depths of thought, a strong doctrinal man, a student of the Word and a sypmathizer with young people's problems. The teacher must be a hard worker, to be successful.

2. **The Teacher's Knowledge.**—The teacher must know how to teach. He must know his Bible. He must have a good grasp on the Word that he is to teach. This thing of simply looking over the lesson a few minutes before sitting down on Saturday evening, after a hard day's work, and trying to keep awake to study, is not doing justice to our classes. To be successful we must dig and work. The vein in the mine may be ever so full of gold, but if the miner does not dig with pick and shovel, and toil hard, he will never be able to turn out anything of great value. So with the Word of God, the riches of Christ Jesus are there, but we need be unwearied toilers if we want to dig out the deep truths of God to present to our pupils.

A teacher who had failed in presenting to the class the ideas of the ten commandments, found it out when in review, she asked, "Where did we get the ten commandments?" For a time no one replied. Finally a little girl said, "From Sears Roebuck & Co., Chicago."

A teacher must know how to present in clearness of thought, the knowledge gained or we will miss the point in teaching.

The teacher must know also the problems of young people. The teen age is the age when young men and women make strong resolutions and when love for the opposite sex is budding; when decisions are made for life and when the adolescent experiences are afloat and when they seek to find a resting place. The new awakenings in life are misunderstood, and Oh! what responsibility rests upon the teacher in this department. It is the duty of father and mother to teach the science of life to their children, but when they fail it becomes the duty of the teacher to assist his pupils in bringing to light the mysteries of life. The struggles that some teen age pupils pass through are terrific, and a wise teacher will be watchful that he might put himself in the position as a burden bearer, because a word fitly spoken is like apples of gold in pictures of silver.

3. **The Teacher's Helps.** — The teacher ought to have a quarterly. Some few years ago, much was said about the use of the "Lesson Helps." The suggestion was, the Bible is sufficient, and we must not lean on the helps. But we need our quarterlies. Do you know that a large majority of our Sunday school workers do not know the time and work and research made by the editors, for our help? Sit down and look through the present "Advanced Sunday School Quarterly" and notice the choice truths given for the explanation of the lesson text. Notice the clear cut map of Palestine on the first page and on page 54 the "Lesson Dictionary." I want to say the quarterlies are a valuable asset to every teacher.

The teacher needs a good concordance, a good Bible Dictionary, a good note book, a book on Sunday school management, and, if you can find time, read books written especially for teachers on the teen age. Many suggestions will help you.

Of course it is understood that we use our Bible above all others. Our publishing house is ever ready to furnish you needed books to help you to be an efficient teacher along this line.

May God bless the teachers of pupils in the teen age is my prayer .

Chicago, Ill.

A TRIP AROUND CENTRAL AMERICA, WHAT WE SAW

By Catharine Aigier Harman.

For the Gospel Herald.

Before I left my home in Canada about the middle of June I was asked by my friends to let them hear from me occasionally. Although I did not make many promises, I am sure it will be agreeable to many of the friends in the East to note the writer's name signed to an article concerning the voyage.

Leaving home, I visited friends in Pennsylvania for about one month. On July 22 I left the dear friends at Hazelton, went to New York, took the steamer Colon to Colon on the Isthmus of Panama, went across by rail the same day to Panama City, which is located near the Pacific harbor. It took six days from New York to the Isthmus. We did not see any land until the fourth day, Sunday afternoon, there was quite an excitement when the news spread that land was in sight. This was Cuba. We now entered the Caribbean Sea and the water got quite rough, the ship was rocking so much that Monday morning the racks were on the tables so the dishes would not slide off. A good many of the passengers were sick. There were 165 on board. We kept on about the same till we reached Colon. After a time the number on the sick list increased, until about half were missing from the table. I am truly thankful that the Lord kept me well all through. I did not miss a meal at the table. At Panama I had to wait three days for the steamer "City of Para" on the Pacific side. So I went out to see the locks along the Canal. There was not so much to see because they are not doing much interesting work now, only at the Culebra Cut, where it still gives a little trouble. Some time before we reached the Isthmus they took out a piece of the concrete work, where a soft spot gave trouble, and 6 men were killed. They had the ship Colon pass through the Canal the other week for a test only. It is said that it will not be open for continued passages until Jan. 1, 1915.

It is very hot on the Isthmus and the natives do not wear many clothes. As we noticed the ignorance of the natives we were made to realize more than ever the great need of mission work; although they say that since the U. S. bought a strip of land for the canal it is cleaned up wonderfully. It still makes one sad to see how those poor people have to make a living.

Leaving Balboa July 1 we were all glad to see the steamer leave and get out on the Ocean where we expected a cool breeze. Still, the sand-flies and mosquitoes that accompanied us for several days made the trip rather unpleasant. Sailing along for several days we stopped at Punta Penas. We did not dock there—only stopped to get freight off and on, taken across in lighters, carried by a tug or gasoline boat. Then on the fourth day we stopped at San Juan, the same way. The fifth day we got to Corinto where we docked and stayed for almost two days. It was very hot there, very disagreeable to go ashore until evening. Sailing from there to Amapala, then to La Libertad, then to Acapetla, then to Champerico. Now we are in Mexico where they expected to dock at four places, but on account of the trouble still going

on we only docked at Salina Cruz, a grand Mexican harbor where they opened two large bridges for the ship to pass through to dock. There was an American war ship there in harbor, which some of us went to see. We got there early in the evening, left about 10 A. M. so I got up early in the morning, went for a walk, out through the city, up the mountains in the country where I could see the natives go with a large basketful of products on their heads and sometimes something in each hand, barefooted, through rock, and cactus and the heat of the day. The first Sunday at sea the men were working all day, loading and unloading. The next Sunday morning some one spoke to the ship surgeon about music. He went to find a book and came back and said he can not find a hymn book, so we got my hymn book; but only a few of us listened to the sacred music, while the rest went to card playing and some foolish talk outdoors. This morning he started with the music again, and as it is cold and damp a number of us were in the social hall. Those who were not interested were laughing or talking. He told them several times to be quiet, but they only made fun of him, so he soon stopped. He said it was very embarrassing. There were only five out of forty-five on the ship that were glad to listen to sacred music. Any other time in playing foolish songs the hall was full. They say we will get into San Francisco tonight sometime, so in the morning, Aug. 24, we leave the seamer, the Lord willing. The through boats are not stopping along the California Coast until they reach San Francisco, so I had to come here also. The Lord willing, I will stay here a short time, expect to go to Long Beach shortly. The Lord has kept me wonderfully so far. Will trust in Him for further guidance. I would be very glad to hear from some of the brethren or sisters, but as I can not give any definite address, you may hear from me later again in this way. Remember me at a throne of grace.

Aug. 24: Just arrived here this morning.

San Francisco, Calif.

The goddess of Pleasure has erected her altar and is continually enticing young men and young women to bow at her shrine.—A. G. Yoder.

By his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:12.

Pride is the devil's wrapping paper, and he generally wraps up his own package.—P. J. S.

WHO MAY COME

By Ada M. Herr.

For the Gospel Herald.

Whosoever will may come. Jesus is no respecter of persons. He wants all to come and take of the water of life freely, as He said unto the woman at the well, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water that springeth up into everlasting life" (Jno. 4:13, 14). Jesus said in Jno. 6:35: "I am the bread of life, he that cometh unto me shall never hunger and he that believeth on me shall never thirst." Jesus wants all classes of people to come to Him. In Matt. 11:28 He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

All that are weary of this world and want to live a better life may come. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Jesus even wants the little children to come unto Him. The mothers brought their children that He might touch them. His disciples rebuked them. When Jesus saw it He was much displeased and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." When the centurion came to Jesus to have his servant healed, Jesus said He would come and heal him, but the centurion said, "I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant will be healed." The man had great faith in Jesus. All things are possible with Him. Matt. 8:11 says, that many shall come from the east and from the west. It was so. There were many people who came to Him to be healed. Jesus had compassion on all of them and healed them. In one of our Sunday school lessons not long ago we had about Jesus going toward Jericho and a large multitude following Him. A blind man by the wayside called to Jesus to come and heal him, and Jesus heard him above all the rest. Jesus hears the cry of the needy. Matt. 16:24, 'If any man will come after me, Let him deny himself and take up his cross and follow me." This verse means much for us—to deny ourselves, lay aside everything that Jesus would not be pleased to have us do or say. But He has promised to be with us and never leave us to the end. Luke says, we shall deny ourselves daily and follow Jesus. It is so blessed to follow the steps of Jesus. In Luke 14:27, "Whosoever doth not bear his cross and come after me cannot be my disciple. We all have crosses to bear, not all the same. What is a cross for some is not a cross for another. But let us bear our own cross bravely for Jesus' sake. In Jno. 10:10 Jesus says, I am come that they might have life, and that they might have it more abundantly. That who might have life? That those who trust in Him and do His will.

Oh, to have no hope in Jesus,
No friend, no light in Jesus,
Oh, to have no hope in Jesus,
How dark this world must be.

Jno. 12:46: "I am come a light into the world, that whosoever believeth in me should not abide in darkness. He does not want us to stay in darkness. He is extending an invitation to each and every one to step into the light. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I Jno. 1:9). Luke 21:8, "Take heed that ye be not deceived, for many shall come in my name, saying I am Christ, and the time draweth near, go ye not therefore after them." Oh beware! go not after false prophets or false doctrine. Once there was a man who made a great feast, and when it was ready he sent his servants out and told the people, "Come, for all things are now ready." And they all made excuses and would not come. Just so it is when the invitation is given for the lost to come to Jesus. Some will make excuses and put it off till it is too late.

II Cor. 6:2, "Behold now is the accepted time, behold now is the day of salvation. Tomorrow it may be too late.

There was once a young man attending meeting. The invitation was sent out for all those who would accept their Savior. But he made an excuse and said, Not tonight, in a more convenient season. But on his way home at a railroad crossing he was caught and instantly killed. Oh, why won't you accept your Savior tonight, for tomorrow may never come and it may be forever too late. Jesus wants all to be saved. There is no need for any to be outside for there is yet room. In Rev. 22:17 we read, "And the Spirit and the bride say come, and let him that heareth come, and let him that is athirst come and whosoever will, let him take of the water of life freely."

Jno. 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you. And if I go to prepare a place for you, I will come a-

gain, and receive you unto myself, that where I am there ye may be also." Jesus has promised us many things and this is one of His precious promises that if we trust Him and do His will we shall reign with Him in those beautiful mansions above.

Oh, why should you wander in darkness,
Oh, why should you longer delay?
When Jesus is ready to save you,
And keep you from sin every day.

Dalton, Ohio.

BLESSINGS OF SERVICE

By H. S. Warfel.

For the Gospel Herald.

Every one is engaged in the service of God, or the service of Satan. "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other, Ye cannot serve God and mammon" (Matt. 6:24). It is also true that there can be only two kinds of service, because Christ told the Pharisees, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

All those who yield to God are with Him, but those who yield themselves to sin and wickedness are against God, and therefore are with Satan. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:12)?

Dear reader, to whom are you yielding yourself? Remember, "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (Psa. 1:6).

Those who serve Satan or do not believe in God are condemned. "He that believeth not is condemned already" (Jno. 3:18). Therefore they will not receive any blessings. But, on the other hand, all those who believe in God and serve Him faithfully, shall have "everlasting life," and receive many blessings.

Among the blessings we enjoy are the:—

1. **Citizenship of the household of God.**—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19).

2. **Gift of the Holy Spirit.**—"If ye then being evil know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask" (Luke 11:13).

3. **Divine approval of God.**—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

4. **Joys of doing our duty.**—"Blessed are those servants, whom the Lord when he cometh shall find watching" (Luke 12:37).

5. **Gift of eternal life.**—"The wages of sin is death, but the gift of God is eternal life through Christ Jesus" (Rom. 6:23).

6. **Precious promise of joys in heaven.**—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

May we then as faithful servants, let our lights shine, and show unto others that we are enjoying and also appreciate these blessings received from God.

Millersville, Pa.

(Continued from page 449)

be done during the winter months. This is a sad mistake, only during the time of continued meetings it seems there is a greater effort put forth by the brotherhood. Let us awake more and more to the fact that the invitation is for summer as well as winter and let us try to be soul winners at all times. Are we, or will we have as bountiful spiritual harvest as we have had the natural. This may all depend upon us as His children to whom has been entrusted the handing out of the Word of Life to hungry souls. Not only are our ministers expected to do that but every one who has named His name has been called to tell the story. Are we willing to tell it?

Pray for us. May we all be found in our corners, bright and shining lamps, watching and laboring till He comes.

Mary D. Martin.

Oct. 1, 1914.

La Junta, Colo.

Dear Herald Readers:—An inspiring conference is on. About a hundren workers from a distance, together with the brethren and sisters of the home congregations, are together here, drinking in the live messages which God is bringing before us through the instrumentality of the brethren.

The writer had the privilege of taking the train at Newton, Kans., on Tuesday evening, Sept. 29, together with a number of brethren and sisters from surrounding congregations, which number swelled to over forty before we reached La Junta. Here we met a number of brethren and sisters from other fields. Like Paul of old, we "thanked God, and took courage."

Yesterday afternoon the Mission Board of the district held a profitable meeting. Last night another inspiring meeting was held, and Bro. J. D. Mininger preached from the text, "Where there is no vision, the people perish." This morning the regular conference convened, with Bro. D. G. Lapp as moderator and Bro. L. O. King as secretary. A number of important questions for consideration are up for consideration, and we look forward with faith and prayer that God may bless this conference to the strengthening of the cause of Christ in this field.

Saturday and Sunday is set apart for Sunday school conference, and the program and present temper of the meeting give promise of a stirring meeting.

Yours for the Master,
Daniel Kauffman.

Oct. 1, 1914.

REPORT

Of the Southewestern Pennsylvania Conference

For the Gospel Herald.

The Annual Mennonite Church Conference of the Southwestern Pennsylvania District met at Scottdale, Pa., Aug. 27, 1914.

Devotional exercises were conducted by Bro. Abram Metzler. The following members were present:

Bishops: J. N. Durr, Aaron Loucks, J. A. Ressler, James Saylor, Abram Metzler, N. E. Miller.

Ministers: G. D. Miller, H. M. Gelnett, E. D. Hess, L. A. Blough, E. J. Blough, D. S. Yoder, Hiram Wingard, J. A. Brilhart, Wm. C. Hershberger.

Deacons: Joseph Saylor, Wesley Yoder, John Hershberger, D. W. Maust, Isaac Metzler, J. R. Loucks, Chas. Honsaker.

Conference accepted the following visiting brethren as honorary members:

Bishops: Daniel Kauffman, Scottdale, Pa.; J. S. Shoemaker, Freeport, Ill.; D. J. Johns, Goshen, Ind.; Geo. R. Brunk, Denbigh, Va.; L. J. Heatwole, Dale Enterprise, Va.; D. H. Bender, Hesston, Kans.

Ministers: J. E. Hartzler, Goshen, Ind.; J. N. Kaufman, Dhamtari, India; P. R. Lantz, Weilersville, Ohio; I. W. Royer, Orrville, Ohio; S. S. Yoder, Middlebury, Ind.

After the reading and approval of the minutes of the last meeting of Conference, the following resolution was adopted:

Resolved, That Hiram Wingard of the Johnstown dictrict, recently ordained to the ministry, and Chas. E. Honsaker of the Masontown district, recently ordained as a deacon, be accepted as regular members of Conference.

Bro. L. J. Heatwole preached a very inspiring sermon from Eph. 2:21, 22.

After reading the Rules and Discipline all members of Conference individually gave testimony to the same and to the sermon. The congregation in a body expressed their willingness to stand by the Rules and Discipline of the Church.

Membership Report

A tabulated report was presented. The total membership of the district as shown is 1426. Total of the contributions reported is $4274.29.

Treasurer's Report

Conference Fund

Received

Balance on hand	$108.03
From Springs congregation	7.83
From Martinsburg congregation	10.00
From Blough congregation	6.00
From Weaver congregation	5.00
From Scottdale congregation	28.80
Total	$165.66

Paid

To ministers and delegates to General Conference	$110.43
Balance in Conference Fund	55.23
Amount in Treasury	$165.66

Church Building Fund

Balance on hand	$116.45

Questions

What can be done to strengthen the tie between this and sister Conferences?

(a) An interchange of visits among conference members. (b) The sending of delegates to neighboring Conferences. (c) Establish unity of faith through fellowship and mutual consideration of Church problems and Bible doctrine. (d) The influence and work from General Conference has done much in the way of strengthening the ties between our district conferences.

II. What Lessons are apparent in the Present Conflict among the Nations?

(a) That armed peace is a failure. (b) That enlightenment and civilization cannot rid the unconverted heart of the spirit of war. (c) That there is no substitute for the Christian doctrine of nonresistance. (d) That modern peace movements have proved ineffective in that they fail to recognize that war is wrong, unscriptural, and unjustifiable under all circumstances. (e) That war and corrupt morals go hand in hand. (f) That it is folly to dream of civilized carnal warfare.

III. Since the Modern Infidelity of the "New Theology" is known to be rapidly spreading and affecting in some degree our own beloved Church what steps can this conference take to safe-guard our district from its corrupting influence?

By the "modern infidelity of the new theology" is meant the popular theology which is based upon a more or less discredited Bible. The doctrines affected by this heresy are the origin of man, the inspiration and absolute reliability of all the Bible as God's Word, the virgin birth and the death of Jesus Christ and kindred doctrines. To safeguard our people against these heresies and to promulgate the truths of God's Word, we name the following duties: (1) That our preachers, missionaries, educators, and all other Christian workers be faithful to God's Word, taking a definite stand on all Bible doctrines as interpreted by the Church. (2) That we use our influence against all literature tainted with this heresy, and endeavor to keep it out of our homes. Our publishing house is advised to exercise a vigilant care that its bookshelves are kept free from this kind of literature. (3) That the Board of Education and our schools exercise vigilant care that all text-books used are free from unsound doctrine. (4) That we encourage such things as Bible study, the prayer-life, active Christian service, complete separation from the world, endeavoring to keep the entire membership spiritually healthy, that the poison seeds and contrary winds of false doctrine may not so readily affect us.

IV. To what extent should applicants for Church membership be instructed before being received into church fellowship?

Applicants should be instructed to the extent that they (a) Believe in Jesus Christ as the Savior of the world. (b) Gladly receive the Word. (c) Show experience of the Word in their lives by dress, prayer-life, conversation and general conduct. (Matt. 16:16; Acts 2:10). (d) Have a thorough understanding of and belief in the Bible doctrines as believed and practiced by the Church.

V. What position does this Conference take with reference to organized systematic Bible study?

Resolved, That we approve of the systematic study of the Bible and of such organization as circumstances require.

VI. What has this Conference to say with reference to the following resolutions recently passed by General Conference and the General Mission Board: Inspiration, Dress, and the peculiar Doctrines of the Church?

We heartily endorse the resolutions referred to and recommend that our members familiarize themselves with the teachings therein found. We appeal to every member to make a prayerful study of the Scriptures referred to in the resolutions and to conform to the same in accordance with the Word of God and the rules and regulations of the Church. Those in charge of our congregations shall see to it that their respective members are properly instructed and our Conference resolutions on record are enforced.

Resolutions

Resolved, That the Schellburg Mission station be organized into a regular congregation, a minister and a deacon ordained if conditions are favorable.

Resolved, That Conference grant the request to the Morrison's Cove district the privilege to ordain a minister.

Resolved, That this Conference express its appreciation of the efforts of President Woodrow Wilson and others in authority to keep the United States from becoming involved in the present war among the nations of Europe. Our continual burden is and ardent prayers ascend to the end that peace may be restored across the waters.

The Gospel of Jesus Christ restrains all Christian people from having any part whatever in carnal warfare of any kind. (Matt. 5:38-45; 26:51, 52). We therefore deplore the fact that nations that profess to be Christians and that ought to be the champions of the peace principles of the Prince of Peace are grappling with each other in deadly conflict.

We rejoice that the policy of strict neutrality has been decided upon and encourage every effort in the direction of peace and righteousness.

The following resolution passed by the Sunday School Conference, was considered and endorsed:

"Recognizing the need of more effective organization and more co-operation and unity between the different Sunday school conferences, Be it resolved, First, that this Sunday School Conference elect a delegate to the Ohio Mennonite Sunday School Conference; second, That this Sunday School Conference elect the brethren, C. A. Graybill, Clayton Derstine, and Isaac Metzler as a committee to investigate the advisability of adopting a constitution for this Sunday School Conference and report to the next annual meeting."

Resolved, That we extend the heartfelt thanks of this body to the visiting bishops and ministers for their help in the deliberations of this conference and the counsels they have given in the work.

Resolved, That we extend a vote of thanks to the brethren and sisters and friends of Scottdale for their kind entertainment and hospitality.

Committees and Delegates

The brethren E. D. Hess, G. D. Miller, and John L. Stauffer were elected delegates to the General Conference for 1915.

Bro. Aaron Loucks was elected as a member of the Committee on Arrangements for General Conference.

Bro. N. E. Miller was elected delegate to the Ohio Sunday School Conference.

The brethren J. N. Durr, J. A. Ressler, and James Saylor were elected as a committee on organization for the Schellburg congregation.

Sunday School Committee, E. D. Hess, H. F. Reist, John L. Stauffer.

Library Committee, L. A. Blough, Wm. C. Hershberger, J. A. Ressler.

Bro. E. J. Blough was elected district evangelist for the ensuing two years.

The following bishops were assigned the oversight of the following places: Abram Metzler, Rockton; N. E. Miller, Gortner; J. N. Durr, Schellburg; J. A. Ressler, Masontown.

Bro. Ed Miller was appointed to take charge of the Gortner Mission station and J. N. Durr of Schellburg.

Bro. Edwin Wyant was elected trustee of the Schellburg Church for a term of three years.

Bro. E. D. Hess was elected moderator of Sunday School Conference and Bro. John L. Stauffer as a member of the program committee.

Brethren Daniel Kauffman, N. E. Miller, S. S. Yoder were chosen as a committee on resolutions.

Inasmuch as the time of holding the next conference may conflict with the regular time of holding this conference, it was moved, seconded, and carried, that Conference adjourn to meet in the Morrison's Cove district, subject to the call of the Executive Committee, notice to be given at least thirty days before time of meetings.

Wm. C. Hershberger,
Secretary of Conference.

REPORT

Of Anti-Secret Convention at Wakarusa, Ind.

For the **Gospel Herald.**

The annual convention of the Indiana Christian Association opposed to secret societies, was held in the Mennonite Brethren in Christ and Brethren Churches, Wakarusa, Ind., on Sunday and Monday, Sept. 27 and 28.

The convention was a decided success. The attendance was good, the interest was good, the addresses were good, and the result could not be otherwise than good. The utter inconsistency, not to say impossibility, of Christians holding membership in secret lodges was clearly shown by the various speakers. It was shown that the lodges are a religious institution, in that they promise salvation to their members, that their religion is a false religion, in that their promise of salvation is not based on faith in Christ, but simply on the fact that they are brother members of a lodge, a miserable substitute for the true plan of salvation.

The principal speakers were C. A. Blanchard, president of Wheaton (Ill.) College; W. B. Stoddard, Eastern Secretary of the National Christian Association; W. A. F. Grimm, Goshen, Ind., and M. C. Lehman, missionary to India, home on furlough.

The success of the convention is largely due to the untiring efforts of W. B. Stoddard, who held preliminary meetings in various Mennonite and Brethren churches in the vicinity of Wakarusa, in all of which he "stirred up their pure minds by way of remembrance," inviting them out to the convention.

The election of officers for the ensuing year resulted as follows: President, Mead A. Kelsey, pastor Friends Church, Spiceland; Vice President, David Metzler, Nappanee; Secretary-Treasurer, T. H. Brenneman, Goshen.

May this association be instrumental in God's hands of giving much light on the "works of darkness" is the prayer of

Yours in Christ,
T. H. Brenneman.

Goshen, Ind.

REPORT

Of the Fifth Annual S. S. Conference of the Waterloo County Mennonite Sunday Schools, Sept. 7, 1914, at the Shantz Church, near St. Agatha, Ont.

For the Gospel Herald.

Organization: Mods., Ezra Shantz, Dilman Snyder; Sec., M. C. Cressman; Chor., Geo. Schmidt.

Conference opened at 9:45, with singing Hymn No. 1. Devotional exercises conducted by Bro. Oliver Snider. Address of welcome, Orphen Wismer.

The Mission of the Sunday School, Wm. R. Shantz, Noah Cressman.

The mission of the Sunday school is to teach the Word, not preach. Present the Word of God in an attractive way that will appeal to the young people, to bring them to Christ, to keep both young and old from drifting away from God and the Church. The idea (ancient) that young people must first sow their wild oats is a great error. "Train up a child in the way he should go." There is danger of drifting into heathendom if the Word is neglected. The mission of the Sunday school is also the mission of the Church.

The Greatest Present Needs of the Sunday School, John Shantz, Menno Brubacher.

Qualified Spirit-filled teachers, faithful workers; consecrated church members; prayer, consecration, humility. Our decorations should be from the inside. God beautifies the heart. God first, personal interests secondary. God supplies our needs but not all our wants.

The Best Method for Personal Work, Oliver Snider, Edwin Shantz.

In order to do personal work that is effective workers must be consecrated. Use our influence to get others interested. Appoint workers whose business it shall be to look after the strangers. Do not neglect the foreigner at our doors. We should be cheerful and enthusiastic to do good personal work.

Purity of Conscience, Lewis Weber.

Christ shed His blood for the purification of our conscience but we must accept Christ before it helps us.

Conscience is not always a safe guide. It is only safe to follow our conscience after we have been purified by the blood of Christ. An example of a troubled conscience (Judas). The conscience of the wicked is far from pure. It is seared. As the time-piece unwound and unregulated becomes useless, so our conscience, unless constantly tuned, becomes useless and must again come to the Son of righteousness for purification. Memory and conscience are as immortal as the soul itself.

Purity of Speech and Conduct, Sister Noah Weber. (Will appear in full later.)

How to Improve Rural Conditions, Edwin Shantz, O. S. Kolb.

By co-operation, education and salvation. Inspire faith unto the young people. The young people are the present promise of the future church. Let the young people feel that they are a part of the church. Avoid centralization of Church institutions.

The Family Altar, Jos. Weber, Sr., Moses Shantz.

The family altar is where God's people meet to pray and meditate and read His Word. Reference was made to the altars erected by Jacob, Abraham, and Noah. We do not need altars for sacrifice as they did. We worship God in spirit and in truth. The family altar is a good place to admonish and teach and point the children to God. Deut. 6:7. Every member should be present when family worship is conducted. The family altar is not one made of perishable material. Family worship leaves an impress on children that remains with them.

The Value and Power of Song, Nelson Bechtel, who also conducted a short song service.

How to Make the Bible Interesting to Our Young People, Henry Feick, Zenas Snider.

Parental duty first. Christ taught by miracles and by example. Getting interested ourselves, by a thorough study of the lesson, relating Bible stories. Give the young people something to do. Interest is created when we take part in a work. Our lives as parents and teachers should correspond with our profession so that when we teach the young people about the great love of God—that love also is prominent in our lives.

Future Possibilities of Our Y. P. B. M., Sister Martha Snyder (Essay to published later), M. C. Cressman.

The primary aim of the Y. P. B. M. is soul-winning and after they are won then do something to keep them saved. Young converts often begin well and then fail because conversion is not followed by consecration and continuance. The Y. P. B. M. is a great factor in helping young people to remain steadfast and training them for service. There is a possibility of developing strong Christian characters. If the Y. P. M. succeeds in building up Christian character, the future welfare of the Church is secure. The Church will have a working force with great possibilities.

M. C. Cressman, Secy.

REPORT

Of the Second Bible Meeting Held at the Elizabethtown Mennonite Church Sept. 12 and 13, 1914

For the Gospel Herald.

Instructors, Bros. Abram Metzler and David Garber.

Moderator, N. H. Mack; Chors., Jacob Miller and Amos Eby.

Devotional exercise was conducted in the morning by Bro. Myers and after a few appropriate opening remarks by Bro. S. B. Landis, sermon by Bishop John G. Ebersole from Jno. 7:37-40.

Following are the subjects discussed by Bro. Garber: **Spiritual Adultery, False Teaching, The Relation of the Laity to the Ministry, and Service.**

Bro. Metzler discussed: **At Ease in Zion, Christian Fellowship, Question of Politics, Sunday and How it is Spent.**

Following are a few of the many good things we heard:

The looseness of the natural marriage vow corresponds with spiritual looseness.

God has no favorites in His kingdom.

Be watching for the Bridegroom.

Let us awake our conscience to abhor sin and love the truth.

The Church needs an awakening along practical piety and holiness.

If it is Alexander the coppersmith that is a false teacher, let it be known who he is.

Watch out for scripture twisters whenever a construction on a portion of the Word don't harmonize with all the Word, the construction is wrong.

The only remedy to save us from fellowship from the world is near fellowship with God and His children.

The love of Christ will constrain us to love the brethren.

The basis of fellowship is to know God.

Sunday should be spent in the Spirit, sanctified visiting, studying the Word, prayer and meditation, public worship, and good works.

A Christian should not mix up with politics.

Churches work to advance the cause of Christ.

We are strangers here and pilgrims and embassadors.

Take the life of Christ and the apostles for your example.

Ministers are not lords, but servants.

Some ministers' eyes are so full of gold dust they can't read the Bible clearly.

We should be voluntary servants. We work for Him because we love Him.

Better wear out than rust out.

The harder we work the sweeter rest will be for us.

The King's business requires haste.

Another spiritual meeting has passed into history and the teaching remains to be practiced.

Frank R. Shotzberger, Sec.

Married

Grabill—Mishler.—On Saturday, Sept. 20, Bro. Charles Grabill and Sister Lydia Mishler were united in marriage at the home of the officiating minister, Amos Nusbaum, Middlebury, Ind. May heaven's richest blessings rest upon this union.

Buchwalter—Forrer.—On Sept. 29, 1914, at the home of the bride's parents near Orrville, Wayne Co., Ohio, Bro. Harry Buchwalter of the Pleasant View congregation, and Sister Charlotte Forrer of the Martin's congregation, Bro. I. J. Buchwalter, father of the groom, officiating.

Gunden—Albrecht.—On Thursday, Sept. 24, 1914, Bro. John Gunden, Jr., and Sister Rachel Albrecht, were united in marriage at the Pigeon River Church near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May God's richest blessings attend them through life.

Fisher—Leinbach.—On Sept. 5 at the home of the officiating minister, J. H. Bare, Bro. Adam Fisher of New Paris, Ind., and Sister Mary Leinbach of near Goshen, Ind., were united in marriage. May God bless them and many joys be strewn in their pathway through life.

Obituary

Cockley.—Sister Sarah Frances Cockley died at the home of her father near Dale Enterprise, Va., Aug. 13, 1914; aged 36 y. 10 d. She had been a member of the Mennonite Church for a few years. Appropriate services were held at the Bank Church on the 14th, conducted by the brethren Jos. W. Coffman and M. J. Heatwole, from Jno. 14:1. Her body was laid to rest in the cemetery near by.

Mishler.—Harvey Mishler was born in La Grange Co., Ind., Sept. 19, 1899; died Sept. 13, 1914; aged 14 y. 11 m. 24 d. He leaves 1 brother, Roy, and 1 sister, Alta, 4 half-brothers and 1 half-sister and many friends to mourn his early departure. He is preceded by father and mother. He was received into the church by baptism a week ago. Funeral at Shore Church, conducted by Y. C. Miller and D. D. Miller.

Heatwole.—H. A. Heatwole died of trouble of the stomach at his home at Mt. Clinton, Va., Sept. 17; aged 79 y. 1 m. He had been a faithful member of the Presbyterian Church for many years and the greater part of the time a deacon. He possessed many admirable qualities of a quiet, unassuming disposition. Honest in business, holding the respect of those who knew him and will be greatly missed in his church, family and community. He leaves a widow and son to mourn his departure. Funeral services were held at the New Erection Church on the 19, conducted by H. A. Young, his pastor. His body was laid to rest in the cemetery near by.

Brenner.—Bro. David Brenner was born at Millersvlle, Pa., Jan. 28, 1837; died at his home near East Greenville, O., Sept. 15, 1914; aged 77 y. 7 m. 17 d. He was married to Hettie Furgeson Aug. 25, 1859. Their wedded life numbered 55 years. This union was blessed with 8 sons and 5 daughters. In 1879 he came to Stark Co., Ohio, where he resided until death. He was a member of the Pleasant View Mennonite Church. His loving wife, 13 children, 26 grandchildren, 4 great-grandchildren, and a large number of relatives and friends remain to mourn the loss of their loved one. Funeral services were held at the residence, Sept. 18, by W. S. Adams, Chas. Petty, and I. J. Buchwalter. Interment in Pleasant View Cemetery. I. J. B.

Adams.—Bro. Wm. Adams was born in Frederick Co., Va., Aug. 27, 1865; died at his home near Massilon, Stark Co., O., Sept. 18, 1914; aged 49 y. 22 d. In 1889 he was married to Margaret Catharine Lewis. The fruit of this union is 6 sons and 3 daughters who, with their mother, 2 brothers, and 2 sisters, remain to mourn the departure of one to whom they were all endeared. He emigrated from his native state to Stark Co., O., in 1889, where he made his home until death. For the past 18 years he has been a faithful member of the Mennonite Church. Funeral services were held Sept. 21, at the Pleasant View Church by I. J. Buchwalter, assisted by Aaron Eberly. Text, "Ye are bought with a price" (I Cor. 6:20).

Dunham.—Margaret Carpenter was born at Rockport, N. Y., Nov. 29, 1831; died near White Cloud, Mich., Sept. 24, 1914; aged 82 y. 9 m. 25 d. She came to Michigan in 1850, was married to Philip Dunham in 1872, who preceded her to the great beyond 25 years. She leaves to mourn two step-sons, 1 sister, and 1 brother. Funeral the 27th at the Big Prairie Church where a large concourse met to pay the last tribute of respect. Funeral conducted by Jacob P. Miller of Clarksville, Mich. Text, I Cor. 15:55. Mother Dunham united with the Congregational Church in her young years but for the last ten years did not have the privilege of attending church services, but still clung to her faith. She was highly respected by her neighbors and friends.

Frey.—Martin M. Frey was born in Adams Co., Pa., Dec. 3, 1857; died in Hanover, Pa., Sept. 11, 1914; aged 56 y. 9 m. 8 d. He was ill of a complicaton of diseases for several months. His entire life was spent in farming in Adams Co., retiring this spring when he moved to Hanover. He was a consistent member of the Mennonite Church for many years. Dec. 2, 1884, he was united in marriage to Mary H. Longenecker, who survives with the following children: Mrs. John Bair, Martin, Raymond, Samuel, Allen, and Helen of Hanover, Pa.; Clarence of York, Pa., and Mrs. George Martin of Baltimore, Md. Also 4 brothers and 2 sisters of Hanover, and 4 grandchildren.

Funeral was held at Hanover Church Sept. 15. Services by Bro. Daniel Stump and Peter Shank, and Pre. S. A. Diehl, Lutheran minister. Interment at the Hostetler Church in Adams County.

Lantz.—Levi L., son of Levi and Katie Lantz, was born Sept. 21, 1862, in McLean Co., Ill.; died Sept. 15, 1914, at his home 10 miles east of Hubbard, Oreg.; aged 51 y. 11 m. 24 d. He leaves to mourn his departure a wife, 6 sons and 2 daughters, also his aged father, 5 brothers, 2 sisters, and 5 grandchildren and a host of friends. While still a young man he accepted Jesus as his personal Savior, was baptized and received into the Mennonite Church and lived a consistent Christian life until his death.

Bro. Lantz suffered with a broken leg for 9 weeks. About one week before his death it was necessary to amputate the limb. At times he suffered intensely but he bore it all in a Christian fortitude.

In 1887 he was married to Sister Clara Krewson, in Douglas Co., Oreg.

Funeral services as the Zion A. M. Church conducted by A. P. Troyer and Edward Z. Yoder, from Rev. 13:14. The remains were laid away in cemetery near by.

ANNOUNCEMENT

Directly following the Annual meeting of the Mennonite Board of Education, and with the view of furthering the interests of Agricultural Education, and in behalf of the "Back to the Farm and Country Church" movement, the following program has been arranged.

Educational Conference, Goshen College, Goshen, Ind., Oct. 13 and 14, 1914

Tuesday Evening.—7:15, Agriculture and Rural Evangelism, J. K. Bixler; 7:35, Value of Agriculture in Elementary Schools, S. S. Yoder; 8:00, The Farmer's Problems in the Soil, Anson Groh.

Wednesday Morning.—10:25, Chapel; 10:40, The Call of the Country Church, John Blosser; 11:00, What Educational Policies should this Board Adopt? J. S. Shoemaker; 11:30, The Bible in the College, S. F. Coffman; 12:10, Dinner.

Wednesday Afternoon.—3:05, John S. Coffman as an Educator, J. S. Hartzler; 3:25, Missionary Education, D. H. Bender; 3:45, What are the Educational Demands of the Church? Daniel Kauffman; 4:10 Drive to College Farm.

Wednesday Evening.—7:15, Feeding and Breeding Dairy Cattle, Prof. Coffeen; 8:15, Science as a Handmaid to Agriculture, Prof. Blosser.

NEW YEAR BOOK AND DIRECTORY

The Year Book appears this year in a changed form and is now ready for distribution. The Almanac feature is entirely eliminated and in the space formerly occupied by the calendar matter, there is found reading matter concerning the activities of the Church. It is a Church Year Book and nothing has been admitted to its pages except such matter as directly affects the interests of the Church. The statistics in the latter portion of the book are brought up to date as nearly as possible with the information we could gather.

In the reading pages the effort is made to present: 1. A very brief historical review of the Church so that we may recall what the Lord has done for our ancestors and predecessors in the past. 2. A statement of the conditions and forms of activity in the Church at the present time. 3. Statements regarding the needs of the Church and plans for the immediate future. The second division of the work is covered in large part by the statistical tables in the latter portion of the book.

It is expected that the Year Book will serve as a convenient book of reference until its successor puts in an appearance and that will not be before the next year, so two calendars are given—one for 1914 and the other for 1915.

The Year Book is not to take the place of the Almanac. For this reason all matter properly belonging to an almanac alone are eliminated from this issue.

The purpose in issuing the information herein given is not to boast of progress or attainments, nor to accuse anyone of conduct which would retard progress, but to give an opportunity for all who care to know of the welfare of the Church of which we are a part to receive the desired information.

He who does not care for the condition of his fellow Christians is indeed in a pitiably selfish state. How often Paul in his writings and in his travels manifested anxiety concerning the welfare of those whom he had learned to know and to love through the common belief in Jesus as the Christ. The Year Book is a general letter from the churches to the churches, and much can be known of each others' spiritual condition by carefully examining the different parts of this book.

We regret that we could not get recent information concerning some of the different congregations. Should any one notice any mistake in any of the tabular matter in the Year Book, we shall esteem it a great favor if notice of it is sent to the publishers at once.

The following prices are in effect:

Single copies, postpaid	$ .06
Dozen copies, postpaid	.50
100 copies, not prepaid	2.50

We are offering special inducements to congregations that will take up the distribution of these in a definite way. Write us for further particulars.

Mennonite Publishing House,
Scottdale, Pa.

Items and Comments

The estimated loss caused to English and Welsh farmers each year by rats is $73,000,000.

A recent Scottish Free Kirk report calls higher critics 'haughy infidels" and "Jesuits in disguise."—Sel.

There are no orphan asylums in Australia, all orphans being cared for in private homes by government arrangement.—Sel.

Richard W. Sears, famous as the head of the well known firm of "Sears, Roebuck & Co.," died recently, leaving a fortune of $25,000,000.

One of the favorable effects of the present European war is the exodus of Mormon missionaries from several of those countries.

The African possessions of the European nations now at war are more than three times as large as continental United States.—Sel.

That the horrors of war are not confined to the battlefield was made painfully evident in Bielostok, Russia, where on Sept. 29, a bomb was dropped from a German airship, killing eleven innocent school children.

On Sept. 22, 1914, Virginia voted in favor of state-wide prohibition by a majority of over 25,000. The success of the prohibition of the liquor traffic from every point of view is so marked and so satisfactory to all right-thinking people that one need not wonder at the rapid spread of dry territory.

A. Rustem Bey, the Turkish Ambassador, has informed President Wilson that he does not alter the views he recently expressed in a published interview and will leave the United States within a fortnight. The announcement of his withdrawal, although not unexpected, caused a profound stir in diplomatic circles.—Selected.

Advices from Seattle are to the effect that an abundance of liquor money is there to be used in buying the influence of the newspapers of the State against the prohibition amendment to be voted on in November. Among those papers which claim to have been offered large amounts for this purpose and refused it are the Tacoma Tribune, Seattle Daily Sun, and the Blaine Journal. It does not matter whether a paper supports the liquor traffic editorially or in its advertising columns, it is sold out to the traffic, anyway. It has an iron collar around its neck.—Telescope.

There are 95,483 Japanese in the United States, of which number 84,882 are on the Pacific Coast, involving nine states, and 59,755 are residents in California. There has been much complaint that these foreigners are "getting hold" of the rich farming sections of that state, the secret of it, we think, is in the declaration of one land owner, who said: "The only tenant I can get upon whom I can rely to go on my farm and do the work is a Jap or a Chinaman. An American is liable to leave and go on a spree any time and things go to ruin. I can depend on the others."—Pacific Christian Advocate.

CONFERENCE ANNOUNCEMENTS

Indana-Michigan

The Mennonite Conference (Fall) for the Indiana-Michigan District will be held with the Yellow Creek congregation, near Goshen, Ind., Oct. 8 and 9, beginning on Thursday at 9.30 A. M. Those coming over the Lake Shore R. R. should stop at Goshen, and those coming over the Wabash should stop at Foraker. Those desiring to be met at the train should write to Jonas Christophel, Goshen, Ind. Proper attention to this may avoid inconvenience to you as well as to the congregation. All are invited.

J. S. Hartzler, Sec.

Virginia

The Lord willing, the Annual Conference for 1914 for Virginia, embracing also the congregations in West Virginia and Tennessee, will be held at the Springdale Church in Upper District, Augusta Co., Va., on Friday and Saturday, Oct. 9 and 10—bishops and members of the arranging committee to meet on Thursday previous at 3 P. M.

Hearty invitation is extended to all who desire to attend. Those coming from the east and north on C. & O. and N. & W. should stop at Basic City, coming from the west on C. & O. at Waynesboro, and from the South on N. &. W. at Stuarts Draft, where arrangements will be made at each point to meet passengers, by notifying F. A. Driver, E. C. Shank, or A. P. Heatwole, Waynesboro, Va.

A call is made for all members of the General Board of the Virginia Mennonite Aid Plan to meet in annual session at the Springdale Church at 9 o'clock A. M., Thursday before Conference. In order to be promptly on hand at this hour, each member of this body should arrive on Wednesday evening previous.

Announcement is also made for members of the General Board of the proposed Eastern School for Mennonites to meet in special sesson at the same place on Friday evening, immediately after the close of the first day's work of the Conference.

C. H. Brunk, Sec. of Conference.
S. M. Burkholder, Sec. of Aid Plan.
E. J. Berkey, Sec. of School Board.

Our New Book
BIBLE DOCTRINE

is meeting with much favor and enthusiasm. One thousand copies have already been sent out and the work has only been begun. The nature of the book is such as will interest every believer. It points out clearly and definitely the great truths of the Bible, throwing light on many questions concerning which the earnest seeker after truth appreciates help. Young and old will be greatly benefited by having such a book in their possession. Order from our agents or address us.

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Then just keep sweet
With folks you meet,
And things that go awry;
And wear a smile
A sunny smile,
And a twinkle in your eye.

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M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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SUPPLEMENT TO

GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 8, 1914 (Gospel Witness Established 1905) No. 28

Thirteenth Annual Report of the

American Mennonite Mission

DHAMTARI, C. P. INDIA

From April 1, 1913 to March 31, 1914

INTRODUCTION

Taking a restrospective view of our Mission work in in this dark land, we can see many bright spots which shine as the stars. We could also find many dark spots if we were to look for them. We are glad to say that the blessed sunshine of God's love always brightens the darkest day, and lightens the heaviest burdens, and proves to one that the hardest experience is, after all, a blessing in our lives.

It has now been fourteen and one-half years since the opening of the Mission at Dhamtari by our first missionaries, Bro. Ressler and Bro. and Sister Page. They began sowing the good seed, and the sowing is still going on. They were not permitted to see the results of their labors, as they could see them now should they be permitted to be on the field at the present time.

Some of the great disappointments during the past year are, that some of those who seem to be real earnest seekers for the true way, were turned aside by the enemy of souls. We were also obliged to take our Indian brethren out of Gariaband as the Native Zamindar under whose control the state is, would not allow them to live there any longer. Therefore we removed them just outside the border, but they will go into the villages of the state and do evangelistic work at every opportunity. We hope the Lord will open the way that we may have workers in that state again.

On account of so many workers being off the field at the same time makes the work a bit heavy for the ones on the field. However we are glad that they could go and get the much needed change, and we sincerely hope that they may also get rest, and may again return to the field well and strong.

We are looking forward with pleasure to the return of Bro. and Sister Lehman and the new missionaries they may bring with them.

The three sub-evangelistic stations which we have been permitted to open during the year, and at which places there are Indian brethren and sisters laboring have been the means of encouragement to us in the work. In spite of all that the enemy tried to do in hindering people from becoming Christians a few have stepped out on the Lord's side.

Although we can not understand why, nevertheless the Lord knoweth all things, and doeth all things well, and it has pleased Him to take from our midst two dear little ones, who we thought shone like the morning star, and the fragrance of their sweet lives was most attractive to us all. But they are gone to their long home of bliss. Although their lives were short many lasting impressions were made through them on the lives of others.

Souls are being saved. The work is growing. The enemy is doing all he can to hinder. But we know that the Lord has been with us, therefore we shall go on and not grow weary.

We most heartily thank the Church in America for the interest manifested in the work here. The fact that you have so nobly stood by the work, by furnishing the means, encourages us to go on. We again send forth this report with the prayer that it may bear a message which may result in deepening the interest of the Church in the evangelization of the millions who as yet do not know Christ.

Reports of Churches and the Minutes of the Annual Conference

Sunderganj Congregation.—There are at present 224 members at this place. There have been three accessions by baptism and quite a number by letter from other congregations. We have lost three by death, five were expelled, two because of adultery, one for theft, one because she was not willing to come into the order of the Church, and one because he was unwilling to confess his wrongs before the Church. The expelling of these brethren and sisters was hard, but we believe that it was according to God's Word. So you see there have been some discouraging features in the work, but there have been many encouraging ones.

Bro. Sukhlal has been ordained as deacon for this con-

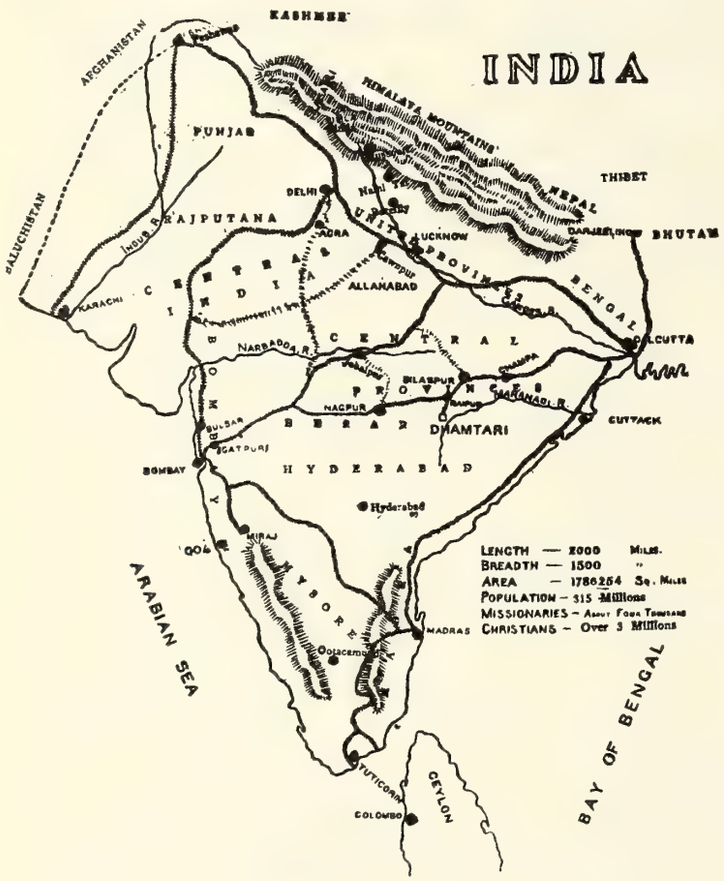
gregation and is a faithful and willing worker at his post.

Most of the members partook of the communion which was held at the regular times.

Bro. G. J. Lapp conducted a week's meetings just before Christmas, and we received great blessings.

The regular services for the congregation are: preaching in the forenoon and Sunday school in the afternoon. We are also glad to say that a primary department of the Sunday school has been organized, and believe it can be made a great blessing to the children.

Women's prayer meetings have been held weekly on Thursday afternoon at four o'clock, sometimes in the bungalows and sometimes in the Christians' houses. Men's



weekly prayer meetings were held every Thursday at six o'clock in the evening at their houses.

We are glad to report that the new church building is nearing completion, and will soon be ready for dedication. The Christians in general are very much interested in this work. Some donated the service of their teams and carts. Some gave their time in other ways, and many have given of their small incomes.

Pray for the Church at Sundarganj, she has great opportunities.

Bethel Congregation, Balodgahan.—During the year the changes in membership have been as follows:

Lost through bad conduct,	2
Lost through marriage and moving away,	20
Lost through death,	1
Lost through moving to another station,	6
Accessions by baptism,	5
Accessions by letter,	6
Total membership at present,	125

Collections amounted to (included money given for church benches) Rs. 265.

Communion was held twice during the year. At the communion service in April all the members participated with the exception of one.

With reference to the spiritual condition, we can notice a favorable growth. The members are more eager to study the Scriptures. They also seem to have a keener sense of right and wrong, besides their experimental knowledge of Christ as a personal Savior is more noticeable.

There have also been difficulties. Several of the members have had serious quarrels. Two men beat their wives. One man was caught stealing rice from the fields. These difficulties, however, have all been straightened up; so you can see what we have to contend with in the Indian Church. But we are encouraged to know that there are not as many of the above mentioned difficulties as in former years.

On the 20th of April, 1913, Bro. Elisha was ordained to the office of deacon and is faithfully performing the duties of that office.

After Christmas a week of meetings was held here for the benefit of the whole Christian community. These meetings were well attended and the interest was very good. Meetings were conducted in the morning, afternoon, and evening. The evening prayer meetings were especially helpful to all, and the Lord greatly blessed us.

Zion Congregation (Sankra).—During the last year the Church at this place has been a growing one, both spiritually and numerically. Six have been admitted into the Church, one by baptism, three by confession, and two by letter.

The Church has received special blessings through last Bible conference and Church Conference, and through the ordination of Bro. Kuwarman as a deacon.

We are also very glad to report that the church building which was begun last year has been finished and dedicated at the time of the last conference. The $500 which the children in America donated for this purpose, besides some personal donations, have covered all the expenses of the building.

In the services very few changes have been made. Until Christmas the Sunday school and Sunday morning services were conducted at the bungalow, but since the new church has been finished all the services are conducted there, except the weekly prayer meeting, which was held either at the bungalow or at some of the Christians' houses.

The Sunday school is still very encouraging. All through the year it was well attended, but in order that the interest may keep on growing this work needs to be prayed for much. We therefore ask the Church at home to remember in their prayers the Zion Sunday school in India.

Maradeo Congregation.—The church work at this place is encouraging. The brethren take hold of the work

in good earnest and most of them are much interested in the work of the Lord, and are glad to help in the work of spreading the Gospel. There are tendencies, however, among some of them that do not advance the cause. These it has been somewhat difficult to remedy because of the fact that pastoral work is rendered more difficult owing to the distance the pastor is located from the congregation. Non-church attendance and disregard for the Lord's day are some of these tendencies.

Church services and Sunday school are held each Sunday, in the village school house. We are glad for a house in which to have divine worship.

Bro. Parsadi was ordained to the office of deacon and his help has been of great service in the work of the Church. He also fills the regular appointment if the missionary is unable to be present. At the close of conference there was a membership of thirty-one in this congregation.

Leper Congregation.—Work in the leper church is necessarily much different in many respects from that in other congregations. The people as a rule, are more ignorant and need much more teaching and patient perseverance on the part of overseers in many instances than other people. They are very much tempted to cling to



Raipur—Dhamtari Train

their old customs, and caste relations are difficult to forget; but when one thinks of the real condition of these people, we are often surprised to find that they are as ready to learn as they are.

During the past year there were sixteen baptisms, one who requested baptism was rejected on account of his not giving sufficient evidence of willingness to forsake the old way of sin in which he had so long wandered. At the beginning of 1914 there was a membership of 131. Since then a few have died. At one time during the year there was only one man who was not a Christian, but since then others have come in. There is danger of baptism becoming a matter of form with them, therefore a course of teaching is given each applicant. And those who meet the requirements of the Church are admitted by baptism.

One young woman whose nose is entirely gone, is especially zealous in her Christian life, and learns very fast, although she cannot read she repeats a new verse of Scripture every week in the women's meeting. Her favorite verse is Matt. 28:20.

The care taker has daily prayer service with the men. And his wife has similar meetings with the women. Sunday school is conducted on Sunday morning by the care taker, and church services Sunday evening by one of the missionaries or other workers. The attendance at these meetings is usually quite good, and good attention is given to the Word. The message must necessarily be simple. For some time we have been teaching lessons from the Sermon on the Mount. The truth plainly and simply presented is well listened to.

The matron is getting quite old and childish. She had rather poor health during the past year. Her feet have had many large ulcers which have caused her intense pain. She is tired of this life of suffering and her constant prayer is that she might go to Him who died for her salvation where pain and suffering are no more.

We are sometimes made to wonder if it is worth while to teach these poor ignorant people, as their knowledge is so limited and their spiritual life so stunted that it is very difficult for them to grasp even the simplest truths. Yet when one sees the lasting simple faith of even the most ignorant and the bright hope they express in their loving Lord, and with what triumph they look over the river of death, we take courage and push on, knowing that He who has so loved the world (the poor ignorant guilty leper too) sees many more things in these poor people that are worth while than we do. We are constantly praying that the Leper Asylum Church may be a real gateway to heaven for many poor souls. Dear reader will you pray with us?

MINUTES

Of the Third Annual Conference of the Mennonite Church in India, Held in the Zion Church, Sankra, Tuesday, Jan. 6th, 1914

Conference opened at eight o'clock with singing. Bro. C. D. Esch, the Moderator, read II Tim. 2:14-26, and Bro. G. J. Lapp led in prayer. Bro. Friesen read I Cor. 3 after which the Conference sermon was preached by Bro. J. N. Kaufman, basing his remarks on I Cor. 3:9-11.

After singing, 'Hold Thou my hand" the Rules and Discipline were read, after which the roll was called to which 32 out of 37 members responded with a testimony.

The Secretary then read the minutes of the previous conference which were approved on motion.

The following Committee on Resolutions was appointed: Bro. G. J. Lapp, Bro. Parsadi, and Bro. Mukut.

The Committee appointed in the previous Conference to prepare an answer to the question, "How shall we provide for the regular expenses of the congregations," gave its report as follows: In order to arrange for the collection of money for the regular expenses of the congregations the deacon should provide himself with a register in which is entered the amount to be contributed from each home. The deacon is also to have an assistant whose duty it shall be to assist the deacon in collecting the settled amounts monthly. The money thus collected shall be in charge of the deacon. II Cor. 9:5-7.

The congregation sang "There shall be showers of blessing" and as the Secretary's report was not quite ready the questions were taken up and discussed.

Question 1. **What Christian customs should be es-**

tablished in the home with reference to prayer and the training of children?

Answer. It is necessary for Christian parents to read the Word and pray for their children that they may be brought to Christ. Therefore it is the sense of this conference that regular daily worship be established in every home, that thanks be returned at meal time, and that prayer be a special feature at times of special opportunities such as baptisms, time of sorrow, etc. Eph. 6:1-4.

Question 2. **How shall we as Christians associate with one another?**

Answer. Our association should be in accordance with the following:

a. Have a forgiving spirit. Matt. 18:22.

b. Forbearing one another and exercise charity in reference to others' defects. Matt. 5:22.

c. Not to become a stumbling block to any one. Mark 7:41, 42.

d. Greet one another in a becoming manner.

e. Exercise the spirit of hospitality. Rom. 12:13.



An Indian Saw-mill

f. In humility, patience, and love bear with one another. Eph. 4:2, 3; II Cor. 13; I Pet. 5:5.

g. Receive brethren from other congregations.

After intermission for the noon hour conference work was again resumed and after prayer by Bro. M. C. Lapp the Secretary gave his statistical report as follows:

Name of Congregation	Membership beginning of yr.	Loss of membership	Accessions	Membership close of yr.
Bethel	143	29	9	123
Maradeo	24	4	11	31
Leper Asylum	106	16	41	131
Sundarganj	212	17	27	222
Zion	20	0	6	26
	505			533

There is a total membership at the close of the year of 533, showing an increase over last year of 28. During the year there was a total of 39 baptisms. The number indicated in the table under the heads of loss and accessions mostly consist of members who moved from one congregation district to another. It is encouraging to report that during the year four brethren were ordained to the office of deacon. (These brethren were duly received in conference as regular members.)

Question 3. **What are worldly alliances?**

Answer. We consider the following as allied to the world:

a. Unholy fellowship.

b. Sakhi badni, Ganga jal, Mahaprashad, etc.

c. Man worship; fellowship with the heathen of such a nature that will result in loss of spiritual power or hurt the name of the Church. II Cor. 6:11-18.

Question 4. **How should we observe Good Friday?**

Answer. It seems proper for us to observe the day Christ was crucified and suffered excruciating pain for our sakes, therefore we urge that appropriate services be held in all the congregations, and, as far as is prudent, fast on that day. Matt. 27, Mark 15, Luke 23, John 19, Gal. 3:1.

Question 5. **Is tithing taught in the Bible? If so, why do we not practice it?**

Answer. We admit that everything we have belongs to the Lord. Tithing was commanded in the Old Testament. Lev. 27:30-33; Deut. 12:17, 18, and there is nothing contrary to this in the New Testament (II Cor. 9:6-3) therefore God's blessing will attend those who give the tenth to the Lord.

Question 6. **Is it proper according to the custom of the country for parties who are engaged to be married to have communication with each other by letter?**

Answer. Because of a certain relation that engaged parties bear to their parents or guardians we declare that any letters exchanged by said parties be sent to the parents or to the Bishop and not to parties direct.

Question 7. **Is this Conference ready to establish a Sunday School Conference?**

Answer. We advise the organization of an annual Sunday School Conference and that the Moderator appoint three brethren to act as a committee who shall arrange time and place and make full arrangements for the Conference.

Committee appointed, Bro. M. C. Lapp, Bro. Sukrit, Bro. Elisha.

Organization resulted as follows: Moderator, Bro. G. J. Lapp; Assistant Moderator, Bro. C. D. Esch. Bro. M. C. Lapp was elected to fill out the unexpired term of the Secretary as Bro. J. N. Kaufman is proceeding on furlough and can not serve his full term.

Bro. P. A. Friesen was elected member of the Board of Missions and Charities.

A vote of thanks was extended to the Zion congregation for their excellent entertainment and prayer was asked for Bro. Kuwarman who was unable to attend conference on account of illness.

The following resolution was passed: The Mennonite Church in India send Christian greetings to all the conferences and congregations in America, said greetings to be conveyed by the brethren Friesen and Kaufman. Our prayer to God is that He may give them a safe voyage to America and a good rest while there and again bring them safely back.

On motion Conference adjourned to meet again in the Bethel Church, Balodgahan, the first Tuesday in January, 1915.

J. N. Kaufman,
Elisha,
Secretaries.

MEDICAL WORK

Medical Work at Dhamtari.—During the past year the medical work has been carried on as usual. Many patients have come for treatment. There have been the usual kinds of diseases, and the usual number suffering from each disease. There have been a number of serious operations the most of which have been successful. The usual number of calls were made in villages, and in the

city of Dhamtari. We feel that in these things our efforts have not been in vain even if there have been no direct conversions that we might claim for the medical work. We often felt that our work has been appreciated, and many a patient has gone from the dispensary with a tract or book, and a message of love and admonition.

There is now a regular drug clerk employed in the dispensary, who has been a great help to the one in charge, as he is able to attend to all the minor details of the work, and give treatment for the most common diseases. This leaves the doctor free to attend to the most serious cases.

A very severe epidemic of measles has passed over this community and has left its evil results but very few deaths resulted.

The work on the new medical station buildings is in progress, the roof is being put on the main building of the set of buildings for hospital use. We hope to be able during the coming year to get permanently settled in this location where we may be able to do more effectual medi-



Plowing in India

cal work. We are often pained to have to send people away who might be helped if we had proper accommodations. But we rejoice that the day is not far distant when these things will be remedied.

We also feel the need of doing more work in the villages with a traveling dispensary, which would be a means of reaching many people who could not be reached otherwise.

There are many difficulties to be met in the work, such as ignorance which is linked with all kinds of heathenish superstitions. One often in entering a home feels that his every action is marked and does not know when he may be doing the thing which will hinder his work, or make all his efforts useless or vain. This is all the more trying when one finds it among those who are educated to the extent that they can speak English.

Even though our work in the medical line has been limited in the past we rejoice in the future prospects of the work, and are more convinced than ever that medical work is an effectual means in the evangelization of the heathen. But it requires effort and close attention. We must confess that we have not been able to give as much of either as the work here requires to make it the most successful.

Balodgahan Medical Work.—There were 4,000 patients treated for common ailments. The more serious cases were sent to Dr. Esch at Dhamtari. The Dispensary is open from 8 A. M. to 10 A. M. People come here from many distant villages for treatment. So many of them come with bad sores of so long standing that it takes many weeks before much improvement is seen. There was one woman, whose husband had deserted her, who came nearly two years ago with a swollen foot which had large cavities. She gets treatments regularly but there are not many signs of improvement. The Gospel is given to the patients while they wait for treatment.

A man by the name of Dalu came here some time ago from Kanker State for treatment. He had a large sore near the ankle. He received treatment daily and was con able to do some work. Through the hearing of the Gospel at the Dispensary he received knowledge of Christianity and has now expressed a desire to become a Christian. We sometimes think and say, why don't the people accept Christ more readily. But when we see a few coming and then we take courage and work along, knowing the Lord will bless His Word in His own good time.

INDUSTRIAL WORK

The Balodgahan Farm.—It is not the easiest task to oversee agriculture in this country. As these people have their own way of doing things, and when one wishes to introduce a foreign method he has a hard time of it. However, if one sticks to his idea and works it out successfully, so that they can see that your method works, then they will try the same. When the Mission first got the village the farmers declared that the only crop that would grow was rice. But after we had raised several crops of wheat, they had to admit that wheat could also be raised. Now there are quite a number of fields of wheat sown each year.

At present we are trying to introduce a small eight-inch plough which is made in America, but is called "The Hindustani Plough." It has but one handle and a long pole instead of the short beam. The oxen are yoked to the pole. The men say that it must be a very good plough, but when we ask them to purchase several of them, they smiled and said that they would wait and see how it worked for us first.

It is the custom of the Hindus to make an offering to the earth, and to the goddess of the rain at the time of sowing. While we have Hindu men working the Mission fields yet they do not make any offerings to their idols, because we have introduced another method, which is acknowledged by them as being the better way. At the time of seed sowing one of us missionaries, and if we can not go to the field at the time one of the Christian men go. A portion of Scripture is read and a prayer is offered and then a bit of seed is sown by the one who has offered the prayer. After this devotional service the men start the ploughs and the seed sowing proceeds.

Again before the ripened grain is cut the Hindus have a festival day, when offerings are made to their idols. On this day we have a praise service for our farmers, after which harvest commences. Our workmen although most of them are Hindus will not begin cutting grain be-

fore we have this service. We believe all this is a step toward the true religion and the acceptance of Christ the Son of God.

The cash sales for the year amounted to Rs. 2081 9 6.
The total expenses for the year, 1252 8 9.

The Carpenter Shop, Sundarganj.—The year has again been a very busy one in the shop. Large orders are still coming in much faster than we were able to fill them, and many good orders had to be refused.

Four of the boys who have been taking the regular course of study, have finished their work and are fairly competent carpenters. One of them is quite clever and is developed into a thorough and reliable workman.

The engine has been started and the machinery set, and everything is working very satisfactorily. The use of the machinery will materially help in filling orders and it is hoped that it will be the means of greater profit in the shop. It takes a competent man to run it and as the missionary in charge has too many other responsibilities he is unable to run the machinery himself and it is necessary to employ a man especially for this work.

We have good reasons to hope that in a very few years there will be a specially trained missionary coming to India to take sole charge of the industrial work in the shops. We have long felt the need not only of a specially trained man for this work, but that he be given time to specialize on this department. We are glad that our hopes are soon to be realized.

EDUCATIONAL WORK

The English High School.—The work of this school during the past year has been quite satisfactory. There were fourteen boys in the graduating class, who will take the university matriculation examination. If they pass this examination it will be quite easy for them to get positions in Government recognized schools. The teaching staff have done very satisfactory work on the whole. Only one change has been made in the staff during the year, that we had to make in order to meet the government standard

In the new part of the school building four rooms have been completed. And classes were moved into them at once in order to alleviate the crowded condition of the school. One wing of the new part still remains to be finished when the needed funds are available.

The grant for the school from the Provincial Government has been increased this year, but still it is not as large as it should be. One reason for this is the fact that the number of students enrolled is not as large as it should be. This is due to the fact that there are but few anglo-varnacular Middle schools in this district which act as feeders to the high school.

Government has also sanctioned six hundred rupees with which to purchase a high school playground which is much needed.

Land has also been purchased by the Mission on which to build a hostel or dormitory for the school boys coming from distant villages. Plans for the building have been submitted to Government and we hope to receive considerable financial assistance.

Vernacular Middle Mission Boys' School.—The school has been progressing quite well. Although the work could be carried on to an advantage if we had more room for the school. Two classes have had to be held on the veranda.

Balodgahan Girls' School.—The number of orphanage girls attending school grows less from year to year. But about the same number of village girls attended more or less regularly. It is very difficult to keep the village girls in school until they pass the fourth standard. Some of them are married before then, while others are very indifferent toward education. But those who attend regularly enjoy the work and do fairly well in examinations.

Bhatgaon Village School.—This school is located about three miles from Dhamtari in a village where there are no Christians except the two teachers of this school and their wives. The third teacher in this school is a non-Christian. During the year the assistant master resigned and another one was appointed in his place. The attendance of this year has been good. The enrollment of boys was seventy-five. And of girls twenty-five. The yearly examination was held March the 26th, and fifty-seven were promoted. Children from three surrounding villages attend school here. Religious teaching is also given the children, and we hope the good seed sown in these young hearts may some day bear fruit.



"Bringing in the (Rice) Sheaves"

Maradeo Village School.—The average attendance during the year has been very low on account of the outbreak of small pox. However the masters have been hard at work and have been able to bring up the school to a fair condition. There was an enrollment of fifty-three of which seven were girls. We are glad to say that the school house is finished and there is sufficient room to accommodate the school.

Balodgahan Village Boys' School.—Since writing the last report of this school the village girls who had been attending this school, were transferred to the Girls' Orphanage School which is also located in this village. On account of this transfer the enrollment has been lower than last year. The enrollment for this year has been

fifty-one. In this school two Christians and one non-Christian are employed. The yearly examination was held March 27th, and most of the pupils passed their examination successfully. The pupils also get some religious teaching, and we hope that from among them there may be some who will give their hearts to Christ and witness for Him.

The Primary Girls' School, Sundarganj.—There were fourteen girls enrolled all of whom are from the Christian community. The average attendance has been very good and the girls show marked progress in their work. Examinations have been held this year for the first time in the history of the school and the results were fair. Besides their regular studies the girls are taught songs and Scripture verses. Sewing and knitting are also taught. Efforts are made to teach the girls to cut and sew their own clothes. Permanent quarters are very much needed for this school. At present it is held in a small shed that was originally a cow shed.

ORPHANAGE WORK

The Boys' Orphanage compared with the orphanage of eight or ten years ago seems indeed small. At the close of the year there are only thirty-nine boys left. During the year eight boys were married. Two left without permission, one of whom was not strong mentally nor morally. One boy was permitted to go and live with his mother. One preferred to leave rather than carry out certain instructions. He has since made everything right and asked forgiveness for his conduct. Two boys who were in school from another Mission returned after finishing their school work.



The Cock and the Water Filter

Health has been good. Only a few cases of fever and a few cases of measles. No deaths have occurred during the year.

The boys as they grow older learn better how to care for themselves and are as a rule appreciative of what is done for them.

They have their weekly prayer-meeting and the larger ones attend the midweek Bible meeting. One of the boys was a delegate to Conference. Two boys went up for their entrance examination. The one hopes to pursue a medical course while the other has teaching in view.

Girls' Orphanage.—On the 25th of June, after having lived in cattle sheds for more than thirteen months, the girls finally moved into their new quarters. At that time none of the dormitories were complete. The rainy season had begun and moving was very necessary, so dining-room, kitchen and store-rooms were used as sleeping rooms until the latter part of September when some of the dormitories were finished and the girls moved into them.

During the year two children were admitted into the orphanage, and three died. Two girls went to Ludhiana, Panjab, to take a nurse's training course and are getting along very well. One girl is in Normal Training School in Bilaspur, C. P., and will finish her course this spring. Fourteen girls were married. Including those away to school we still have fifty-three orphanage girls.

There are only a few girls in school. Some are too young and the rest have dropped out for various reasons.

We have had much malaria among the girls the past year, not one girl having escaped the disease. Sore eyes have also been very troublesome at times.

LEPER ASYLUM

The Leper Asylum work has been going on as usual during the year. A few things, however, deserve special mention, in this report.

A new building to accommodate twenty-four men is being constructed and is nearing completion. This will relieve the overcrowded condition in the men's quarters, which exists at present. Almost two-thirds of the money expended on this building, as well as in other necessary smaller buildings and repairs, has been granted by Government, for which we are very thankful.

The annual maintenance grant, from the municipal committee of the city of Dhamtari, has also been raised four hundred Rupees which will be a financial help. This is over and above the monthly grant of two Rupees per capita which Government has heretofore been giving. It is very gratifying to see that Government appreciates the work done among the lepers, and is willing to give permanent financial aid. The remarks which officials have left in our visitors' book also show that the work is appreciated.

Gardening has been done on quite an extensive basis during the past year and we feel it has been a success, both in supplying a large number of vegetables and in giving employment to those who are able to do some work. Besides having a general garden, many of the lepers have had their own little garden spot in front of their doors, which gives them much pleasure and satisfaction as well as furnishing them with good vegetables. Every one knows that things out of one's own little garden taste better than from any other, even to a leper. These little gardens became quite large sometimes and have destroyed to some extent the symmetry of our compound, but we prefer to do something to keep the people contented and have them enjoy life as much as possible,

rather than have everything to the line and deprive the poor people of what little pleasure they may get out of these things.

The general health of the inmates has been good but it is heart-rending to see the awful disease slowly eating the life out of its victims and we remain helpless before it. Certainly nothing could make one loathe this life more than having to live in and suffer the pains of a leprous body.

One little girl of eight years shows plainly the rapid strides the disease is making on her body and it seems one can see her face and members getting more disfigured daily.

A few have been disobedient and ran away. Others were dissatisfied and would not stay. But we are very glad to report that these have not been many.

Quite a few cases came in their old age and in the last stages of the disease and consequently did not last long.

The Anti-Leprosy treatment spoken of in last year's report has been discontinued as we did not see sufficient results.



The Industrious Tailor Boys at the Dhamtari Mission

EVANGELISTIC

Dhamtari.—Three colporters were at work the greater part of the year. Two of them moved to Bagtarai, a new sub-station. These men did their usual visiting and touring and during the year they sold over a hundred Gospels and nearly two hundred other books besides preaching to about five thousand people.

The Bible women's work has been carried on throughout the year. Most of the time two women visiting about twenty homes per week. For the last three months six and sometimes eight women have been working. They went out in pairs thus reaching from sixty to eighty homes per week. We do not visit many in "purdah" as by far the most of the women are free to go out of their homes. Any place where a few women are found at home the Bible women give their lessons. Some places they are not wanted but many listen gladly and we trust the good seed may fall on much "good ground" and bear fruit a "hundred fold." Ere our Lord shall come the Gospel must be preached to every creature and James exhorts us to "Be patient therefore . . . . unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until it receive the early and the latter rain." Sometimes it seems discouraging when visible results are long forthcoming yet we know that even this is a cause for more prayer and more action that hearts may be touched and see their need of a Savior and have power to break loose from the bonds that bind them and come to Jesus.

Balodgahan.—The work at this place was carried on by three Indian brethren who visited during the year 201 villages and 240 homes, preached in 58 bazaars and addressed 13,542 people. The visible results of this work were two converts and there are at present several who seem to be earnest enquirers.

Three Bible women went out into the fifteen villages about Balodgahan regularly. Generally, the women are glad to see them and listen to their story. There are a few exceptions where there is no time to listen. They generally like to hear the singing and look at the picture roll but they insist that they forget the story from one

visit to the next. It is evident however that some of them remember, at least, parts of the story.

Zion (Sankra.)—During the last year regular evangelistic work has been done in forty villages, and when out on tour a number of other villages were visited. The entire district has not been toured by the missionaries in charge because of their leaving for America earlier than first expected. We also have not been able to open any sub-stations but locations have been found and efforts are being made to occupy them as soon as possible. Besides the two missionaries, one evangelist, three colporters and five Bible women have been active in spreading the Gospel among the people. Although we have met with many discouragements yet on the whole we must say the work has been very encouraging. We cannot report large numbers of converts but we feel sure that the field is being prepared. We see and feel this every day as we go from village to village. We are very sorry we cannot work the entire district all the year. But with the native helpers on hand at present it is impossible as we can only travel in the district in the dry season. We feel the need of devoted workers very much and we feel also the need of the prayers of the people in the homeland.

The sale of books this year has been greater than ever before. The books that are in greatest demand are Gospels and song books. We are often asked whether we have the book that tells about Jesus. Yes, He is the One that is most needed in this district! May He soon be seen and heard in every village of this district and in every village in India.

Gariaband Sub-Station.—The workers at this place were severely tried during a large part of the year as the place was in a native state or Zamindari and the authorities did not favor Mission work. They tried in a number of ways to make it so unpleasant for the workers that they would find it impossible to remain. We were very reluctant to remove them until we asked the Zamindar to give an expression of his attitude when he finally informed us that he could do nothing for us. We transferred the workers who lived within his borders and found for them a location in the village.

Mahodi Sub-Station, which was secured from a malguzar of forty villages—a veritable Zamindar—who kindly gave written permission for us to open work in the above named village about twenty miles from Dhamtari. At once arrangements were made for temporary quarters for the workers and as the year draws to a close good mud houses, their permanent living quarters, are about completed. We praise God for His help and direction.

Bhatgoan Sub-Station.—The wives of the two school masters of this place have been going out among the women in five surrounding villages and read and sang the Gospel to them. There have been no visible results of their efforts but we believe that His words will not return unto Him void. They made 214 visits to villages, worked 214 days, visited 288 homes, had 957 adult listeners and 959 children. The average number of listeners on a visit was 9.

Bijnathpuri Sub-Station.—The evangelistic work at this place has been carried on as in previous years. Two Bible men and women live there and are under the supervision of missionaries who keep a monthly record of their work.

The colporters visit the bazaars, schools, and more distant villages, going out twice a day preaching the Word and selling Scripture portions as opportunity affords. One of the men we now have is blind but he is much interested in the Lord's work and with some one to help him about he can do as good work as a seeing man.

The workers at that station also keep a small supply of common drugs which they use in administering to the physical needs and it helps them to get in contact with the people.

The Bible women make daily visits to the nearby villages and teach the Word to the women and children. They have seven villages in which they work and the average number for each day has been twenty. The children seem to be especially interested. We give the workers cards for them which are much appreciated.

This year our workers expressed the desire to spend Christmas with the village people instead of coming in to Sundarganj as had been their custom in previous years. They said they had a large crowd of children to whom they taught the full meaning of Christmas.

All the workers are taking the regular Bible study course. Blind Thanwar, having finished the Bible school course takes the advanced reading course.

The missionaries in charge have not been able to visit the work much the past year although we had fond hopes of spending a few weeks in camp there but other duties made it impossible. We can only pray that God will water the seed sown that some day we may see the ripened grain.

Maradeo Sub-Station.—The work was necessarily slow at this place on account of there being only one colporter at work. He however sold a goodly number of books during the year and preached to a large number of people in the villages and bazaars. Efforts had been made to locate another colporter at this place but up to the present time no one has been secured. We hope however to locate one of the native brethren who will finish his course in the Bible school this year.

Prospective Work in Sihawa District.—In the latter part of the year touring was done among the villages of the Sihawa district while we were trying to select a good location for a new station. For many years we have been drawn toward that district but the Mission had not been able up to this time to give up any of the workers for that place. Now that there will be more missionaries on the field in the near future it was thought best to look out a location and find a suitable place where work would be opened as soon as the workers could go. No missionaries have ever toured through that district but they have felt that there is a rich mission field for work if only the way would open for it to be started.

As we visited the villages and preached the Gospel to the people we found many eager listeners. We were surprised to find so many who were able to read and write. It is quite unusual to find among the day laborers those who are able to read the books and tracts that are handed to them. In the bazaars where meetings were held the people would soon take al the portions of Scripture and

the hymn booklets we had for sale and beg for more. They have read enough of the Word of God to have a desire created for learning more.

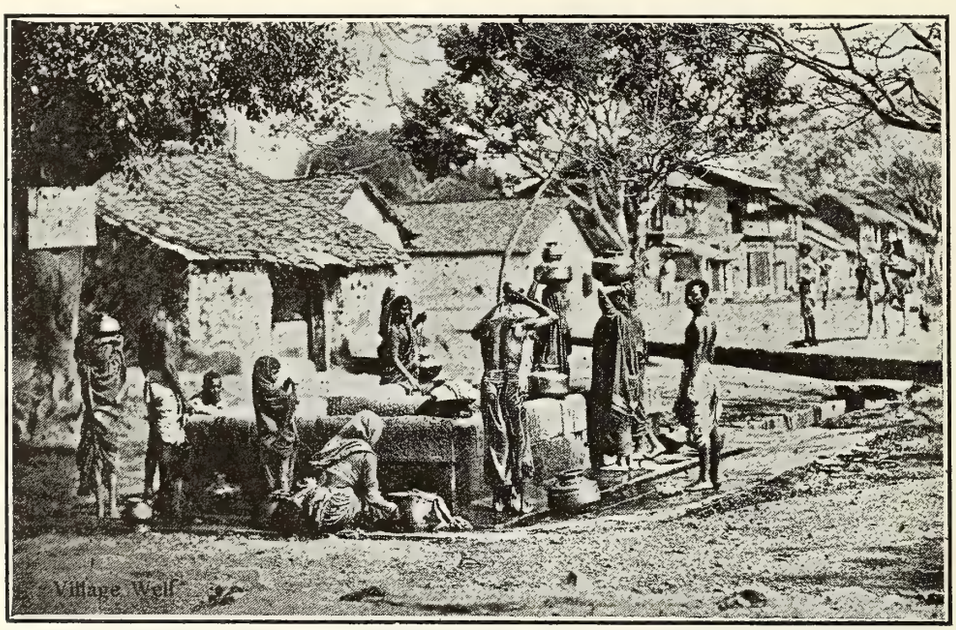
The district is picturesque, being lined on all sides with wooded hills. They never had severe famine that they remember and are in a prosperous condition financially. Between here and there we went through jungly villages where the people would run from us for fear, never having had much to do with white people. The ignorance and heathen darkness are so dense in some parts that it will take years of faithful effort to penetrate it. But there are parts in which there are awakenings. We can hear the "rustling in the mulberry trees" and a cloud like the "shadow of a man's hand" is rising in the East which will do its work of regenerating thousands of India's lost if we will but willingly bear His messages to these people.

Sihawa with its more enlightened classes will make a good center from which mission work can be spread out through the jungle districts around. The Lord willing we hope to locate workers in that district during the following year.

The Bible School.—Six students were in attendance during the last year. Of the six who passed last year five are in out stations doing evangelistic work. They are all married and their wives are busy as they are visiting the homes of the village people and presenting the Gospel to them. Two of the five brethren are blind but they are able to read and are as able to present the Truth as those who can see. The village people eagerly listen to them as they feel their way along the words with their fingers and read the Word of God to them. The sixth, Bro. Mukut, is one of the teachers in the Bible school. He has shown special adaptation for that work and seems to have special talent for teaching.

This year two completed the course of study. One is in colportage work in Dhamtari and the other has been sent to the out-station, Maradeo, where a worker was alone.

There has been a change in the system of the school. It was felt for some time that the school year ought to be so arranged that the older colporters and unordained evangelists who have not been in the Bible school also have a chance to take several courses of study. Accordingly the Mission decided to have Bible school six months out of the year and devote six months to evangelistic work. In this way the colporters and evangelists can put in six months of school work till they have finished the courses of study and devote the other six months to work.



Scene at an Indian Village Well

Considering that we have four months of rainy season in which very little work can be done among the villages it was thought quite practical to have the Bible school during that time and extend it two months more and after the holidays begin an evangelistic campaign with all the workers, new and old, with renewed vigor among the villages.

According to the new system there are twenty-four students enrolled in the Bible school for the next school year, beginning July 1st and ending Dec. 24th.

We praise God that the funds for the erection of a new Bible school building have for the most part been raised through the children in the homeland. Surely God will abundantly bless them for toiling so faithfully in their work. May He also bless the brethren who have given out the quarters and dimes thereby making the donation possible. May God also bless the other brethren and sisters who so kindly donated to the fund. We hope to report on the building of the Bible school next year.

ITEMS AND CLIPPINGS

April 29. Mary Y. Schertz, mother of L. Ellen Schertz, passed away after a lingering illness of several years.

May 8. Born, to Bro. and Sister Friesen, Wm. A. Friesen.

May 12. Word was received of the death of the two sisters of Sister Helena Friesen. Cause of death, diphtheria.

May—June. During this time quite a number of the missionaries enjoyed their hot season leave in the beautiful Himalayas. Some went to Darjeeling, some to Naini Tal, Simla, and Kashmir.

June 25. The girls orphanage moved into their new home at Balodgahan.

July 11. Bro. John Musselman, under appointment to India, passed away.

July 15—Aug. 15. Christian Workers' Normal in session.

July 20. M. C. Lehman and family sail for America.

Aug. 31. Rosa Friesen died and was buried the same day.



Darkest Hinduism. A "Holy Man" Worshiping his Idol

Oct. 3. Born to Bro. and Sister J. N. Kaufman, Paul Albert Kaufman.

Nov. 3. C. N. Stalter, father of Sister Anna Stalter, passed away.

Nov. 10. Bro. G. J. Lapp and family and Sister Fannie Hershey arrive at Dhamtari.

Nov. 20—Dec. 10. Bro. G. J. Lapps on tour in the Sihawa district.

Dec. 3. Sister Schertz touring.

Dec. 20. Pauline Georga Lapp passes away at Balodgahan. Was buried at Dhamtari on Sunday evening, the 21st.

Dec. 27-31. Bible Conference at Balodgahan, followed by two days' missionary and business meeting.

Jan. 5. Bro. and Sister Smith and Sister Rohrer arrive to visit our Mission. They are missionaries appointed by the Mission Board of the River Brethren Church.

Jan. 6. Annual Church Conference at Zion Church, Sankra.

Mar. 4-10. Chattisgarhi Mela for Christians. Dhamtari represented.

Mar. 10. Bro. Friesen and family and Bro. Kaufman and family sail for America.

"Matthew's Gospel has been translated into the Telegu language by a Hindu raja (king).

"A village boy in India, expelled from the Mission school for a misdemeanor, was soon after converted and started a night school for the boys of the village. His Christian influence is being felt all over that village of four thousand people, and twelve have requested baptism."

"According to the Missionary Review of the World, missionary work has added another method to its means of support. Missionary trees are being established, whose profit goes entirely to Missions. Three instances are given: A Rocksborough farmer has a Golden Pippin apple tree which helps to support the Chinese missions. A Florida woman has an orange tree which helps to uplift the cannibals of New Guinea. A California nut-farmer devotes a walnut tree to the spread of Christianity in Zanzibar."

"From the experiences of Rev. J. G. Potter of the Baptist Mission at Simla, India, the following is taken: 'I had been preaching in a remote village, and afterwards a man came forward, holding in his hands an old copy of a well known tract called RELIGION WEIGHED. He asked me whether I knew it, and when I asked him what he thought of the tract, he said: 'It is the life of my soul.' I accompanied him to his home, where he showed me an old copy of the Hindi New Testament, as well as a book on **What the Bible Says about Idols.** He said to me, 'You are the first missionary to whom I have ever spoken, though for twenty years I have been feeding upon these books.' "

"A young native of India converted only three and a half years ago, has been made Christian Endeavor Sceretary in Madras. His uncle becamea Christian and offered the boy a New Testament. At first he refused it, but through watching the life of his uncle and other Christians whom he knew, and reading a portion of the New Testament he became convicted of sin. After months of seeking he went into a church service and there found peace. Persecution from his family and school mates followed, but he was faithful, and later was publicly baptized. Now at twenty-two years of age, he has been given the office of Christian Endeavor secretary."

"The missionaries found in Madras a number of people worshiping a tree, and a priest in attendance arranged that various offerings should be presented each day. On inquiry, they were told that juice began to flow from the tree and it had been revealed in a vision to a woman that this juice was the tears of the goddess Mariattal, who was weeping because people were neglecting her. They were now doing their best to keep the goddess from being angry, lest she should afflict them with small-pox."

"There are indications that the Brahmins of India are becoming alarmed over the fact that so many of the lower caste people are turning to Christianity."

"An effort is being made to establish in India a national alphabet. There are now nearly two hundred languages used in that country, and nine-tenths of the people are illiterate."

"There are only one hundred and sixty-three women physicians in India to minister to the one hundred and forty millions of women of that country. As a general rule, the Hindu woman would rather die than go to a male physician."

"A woman came to a missionary at Bangalore, asking ing him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her, she replied, 'I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so, besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying he may make me become a Christian too. He is always bringing things to pass with his prayers. Somebody must make him stop.'"

"The Methodist revival among the Telegus is as remarkable as that in the Baptist Telegu Mission two decades ago. Companies from villages are reported as walking long distances to attend prayer-meetings, which last far into the night. When they leave they unfold from their scanty garments an offering, sometimes even to a hundred Rupees, to the Lord's work. There are now fourteen thousand church members and the number grows continually. Hundreds of coolies in the mines have been baptized. Railway workers and locomotive engineers have been converted. The pastors tithe their salaries of fifty dollars a year annually. Farmers come seventy miles on foot to plead for pastors. One pastor came to the station hatless and shoeless to win help for one hundred and seventy persons whom he had prepared for baptism, by night trips over cobra infested paths. This makes six hundred whom he has won for Christ. Villages resound with Gospel hymns."

"Among the five millions of people in Nepal and Bhutan, in the north of India there is not a single missionary."

"The Rev. Richard Burgess, general secretary of the India Sunday School Union in his characteristic way described the growth of Christianity in India at the Zurich Convention in the following manner: 'In 1823 a Roman Catholic named Father L'Abbe Dubois said: "Before half a century has elapsed there will not be the slightest trace of this Christianity among the Hindus.' Abbe Dubois turn over in your grave and read the last Indian census returns, which show a Christian community including Roman Catholics of nearly four millions! And there are nearly 750,000 in Protestant schools. O, Nazarene, thou wilt conquer Asia assuredly!"

"It is said that no student who has passed the B. A. examination of the University of Allahabad in the first division since 1906 has been a married man. This is an awful indictment of early marriage. Child marriage is neither commanded by the Hindu religious books nor does it find any basis in reason."

"Dr. Catheen Vaughan in an interesting and practical lecture, delivered in Lahore, declared that one of the direct results of the Purdah system was the heavy mortality from tuberculosis. Only by allowing women to lead a more open air life could this scourge ever be reduced in extent. The editor has sometimes thought that if all the men whose relatives are kept in purdah could themselves be kept in purdah for even a few months their views on the merits of the system might change."

"Probably forty thousand men and women have gone as missionaries to India from North America, for there are today 1,870 at work under 41 Protestant societies of the United States and Canada, a gift absolutely unparalleled in history."

What a Dollar Will Do in India

1. Keep a child from starving for 50 days.
2. Feed and clothe an orphan for 25 days.
3. Pay for the education of an orphan for 25 days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught children for 2 weeks.
6. Send out a Bible woman for two weeks when she may brighten 50 homes and 200 souls.
7. Send out an evangelist for one week, who may reach at least 14 villages and 1,400 souls.
8. Send out a colporter with the Bible for 12 days.
9. Buy 50 copies of the Gospel in any language.
10. Buy 12 New Testaments in any language.
11. Buy 3 Bibles in any language.
12. Buy 200 portions of scripture in any Indian language.

LOCATION OF MISSIONARIES

Dhamtari.—Bro. and Sister A. C. Brunk, Bro. and Sister C. D. Esch, Bro. and Sister G. J. Lapp, Sister Mary Burkhard.

These missionaries are responsible for the following lines of work: Educational, Industrial, Medical, Leper, Orphanage, Bible school, Evangelistic, and Church work.

Balodgahan.—Bro. and Sister M. C. Lapp, Sister Anna Stalter. They are responsible for Church and evangelistic, Farm, Medical, Orphanage, Educational, and Building work.

Zion Station (Sankra).—Sisters L. Ellen Schertz and Fannie Hershey. They are in charge of the evangelistic work in the station in the absence of Bro. and Sister Friesen.

MISSION STATISTICS

Population of India,	315,000,000
Area of India in square miles,	1,700,000
Approximate distance from New York to Dhamtari,	11,800 miles
Approximate distance from San Francisco to Dhamtari,	13,200 miles
Sailing distance from Dhamtari to San Francisco about	17,500 miles

Cost of trip to America on furlough (one way),	$212.00
Date of appointment of our first missionaries,	Nov. 4, 1898
Date of landing of first missionaries,	Mar. 24, 1899
Date of opening work at Dhamtari,	Nov. 22, 1899
No. of missionaries, including those on furlough and under appointment,	20
No. of Indian Christians at close of fiscal year,	533
No. of students in Mission schools,	390
No. of pupils in Mission Sunday schools,	180
No. of Christian workers,	60
No. of students in the Bible school, enrolled for the coming year,	27
Value of Mission property belonging to the Mennonite Board of Missions and Charities, ($43,060.00),	Rs. 129,180
Value of Leper Asylum buildings and land ($4,500.00),	Rs. 13,500
Value of Sundarganj, Balodgahan, and Zion church buildings, in the hands of the congregations ($2,100.00),	Rs. 6,300



A Group of Young Home Makers on Their Wedding Day

BALANCE SHEET OF

AMERICAN MENNONITE MISSION

PRELIMINARY STATEMENT

12 Pies equal I Anna. 16 Annas equal I Rupee.

3 Rupees equal about 1 Dollar U. S. A. Currency.

Total expended from the beginning of the Mission to Mar. 31, 1913,	Rs.	702,625 4 4
Total Received from various sources		701,501 8 10
Overdrawn, Mar. 31st, 1913,	Rs.	1,123 11 6

TREASURER'S FINANCIAL STATEMENT

	Rs. p. a.	Rs. p. a.
Balance, Apr. 1, 1913, overdrawn		1,123 11 6
Donations, $15,845.97	48,344 12 8	
Other sources	1,168 3 4	
Sundarganj		23,053 12 6
Med. Station		4,871 0 0
Balodgahan		12,099 12 6
Zion		4,583 4 0
Igatpuri		896 5 0
Mis. Expenses		366 7 9
Interest & Discount		1 4 0
Balance Mar. 31, 1914		2,517 6 9
Total	49,513 0 0	49,513 0 0

DONATION LIST

		Rs. p. a.	Rs. p. a.
Mennonite Board of Missions & Charities		$15,820.97	48,269 0 8
Various Sources		3,902.51	11,931 0 8
Total received		$19,723.48	60,200 1 4
Deducted,			
Hospital Fund	$1,000.00		
Zion St. Bldg.	25.00		
Children's Fund	502.00		
Leper Asylum	4.00		
Medical Fund	52.00		
Industrial Bldg.	430.00		
Furlough Fund	500.00		
Bible School Bldg.	1,183.76		
Sundry Receipts	180.75	3,877.51	11,855 4 8
		$15,845.97	48,344 12 8

Geo. J. Lapp, Treas.

For the Year Ending March 31, 1914,

ANNUAL FINANCIAL STATEMENT

SUNDARGANJ

	Rs. p. a.	Rs. p. a.
Carried over from Last Year	389 4 9	
From Mission Funds	23,053 12 6	
Other Sources	661 0 6	
Evangelistic Work	75 3 0	1,558 10 0
Village Schools	6 0	317 11 6
English School	3,347 3 9	6,889 6 9
Bible School		847 14 0
Industrial Work	6,812 7 3	8,198 6 9
Farming	163 6 6	252 3 0
Wages		849 14 0
Repairs		820 5 3
Furnishings		637 10 6
Repairs		1.197 0 9
Orphanage Expenses		5,515 12 9
Missionaries' Living		6,233 2 0
Miscellaneous		398 14 3
Cash Balance, Mar. 31, 1914,		785 12 9
Totals	34,502 12 3	34,502 12 3

BALODGAHAN

	Rs. p. a.	Rs. p. a.
Carried over from last year	991 4 3	
From Mission Funds	12,099 12 6	
Other Sources	904 3 9	
Evangelistic Work	2 7 3	920 11 3
Schools	379 7 9	1,015 1 3
Widows' Home		121 11 3
Farming	2,081 10 0	1,251 8 9
Wages		925 9 3
Repairs		962 2 3
Furnishings		1,245 9 3
Medical Work	129 4 3	224 3 6
Orphanage Expenses		3,904 14 3
Missionaries' Living		4,562 0 3
Miscellaneous		947 4 0
Cash Balance, Mar. 31, 1914,		507 6 6
Totals	16,588 1 9	16,588 1 9

ZION

	Rs. p. a.	Rs. p. a.
Carried over from last year	106 0 0	
From Mission Funds	4,073 0 0	
From Other Sources	46 6 0	
Evangelistic Work		639 4 0
Medical Work		89 8 0
Schools		27 5 0
Wages		149 0 0
Repairs		1,752 4 9
Furnishings		85 14 3
Missionaries' Living		2,707 0 0
Miscellaneous		295 1 0
Cash Balance, Mar. 31, 1914,		2 13 0
Totals	5,748 2 0	5,748 2 0

MEDICAL STATION

	Rs. p. a.	Rs. p. a.
Carried over from last year	28 3 9	
From Mission Fund	4,871 0 0	
From Other Sources	71 2 9	
Evangelistic Work	9 12 9	651 13 9
Medical Work	664 5 6	875 9 6
General Station Wages		604 11 6
Stationery and Postage		38 15 3
Feed	1 10 0	217 13 0
Repairs and rent		530 12 0

Furnishings		128 7 6
Miscellaneous		182 9 6
Missionaries' Living		2,399 2 9
Cash Balance, March 31, 1913,		16 4 0
Totals	5,646 2 9	5,646 2 9

LEPER ASYLUM FINANCIAL ACCOUNTS

	Rs. p. a.	Rs. p. a.
Credit Balance, Mar. 31, 1913,	3 9 6	
From Mission to Lepers	4,109 15 3	
From Government	2,677 8 0	
From Foreign Subscriptions	145 4 0	
From Sundries	11 9 6	
		3,428 15 9
Food		1,037 11 0
Clothing		296 6 6
Medicines		239 0 6
Cash Payments		488 9 0
Sundries, Fire, Lighting, etc.		
Stationery, Postage, etc.		29 0 3
Furnishings		318 11 0
Wages of Staff		1,276 9 0
Cultivation		17 6 6
Repairs		44 1 6
Rents and Taxes		3 0 0
Untainted Children		362 13 0
Cash Debit Mar. 31, 1914,	594 14 9	
Totals	7,542 4 0	7,542 4 0

BUILDING ACCOUNT

	Rs. p. a.	Rs. p. a.
Cash Balance, Apr. 1, 1913,	528 6 9	
From Mission to Lepers	2,173 5 6	
For New Buildings		1,679 1 9
Cash Balance, Mar. 31, 1914,		1,022 10 6
Totals	2,701 12 3	2,701 12 3



Staff of the Dhamtari Leper Asylum


"CAREST THOU NOT"?
CALCUTTA
BOMBAY
MADRAS

GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Pray without ceasing."

"Oh taste and see that the Lord is good: blessed is the man that trusteth in him."

Paul's testimony was, "I determined not to know anything among you, save Jesus Christ, and him crucified." Aside from the usual interpretation of this scripture, which interpretation we endorse, the following should claim the attention of all experienced ministers:

With Paul's lofty attainments in scholarship and Christian experience it would have been an easy matter for him to remain on ground familiar to himself and at the same time preach over the heads of the common people. Here is a point where our ministers need to be watching themselves continually. As their spiritual horizon widens the temptation is to become as "profound" in their habits of thought and in their preaching that babes in Christ and those who ought to be able to retain strong meat but are not can not grasp what is being said. Many preachers, through growing in grace, knowledge of the Bible, and ability to teach, fail to grow in usefulness because their growth takes them out of touch with the common people.

We do well to learn from Paul, and in our messages to the average congregation confine ourselves to the simple faith of the Gospel.

Is the Era of War Ending?—The following is clipped from the editorial page of the Reformed Church Messenger. We commend it to the thoughtful attention of our readers as containing a good deal of sound, sober, Christian common sense:

Secretary Bryan, who as the representative of President Wilson, recently visited Baltimore and took part in the Star-Spangled Banner celebration, declared that the development of American ideals brought with it a wider freedom and a new type of courage—a constant growth in the spirit of brotherhood. "For us in the United States," he declared "the war is ended." And he is sure that in foreign lands it is drawing toward its close. The convulsion through which Europe is now passing is but the death throes of militarism. Well, maybe. We hope all this is true. But when you read the history of the world and note that in every century there have been wars and rumors of war, that at the end of the Thirty Years' war Germany was a desolate waste-place, with only two million of inhabitants left, one would have thought that the world even then had enough and more than enough of war. And when we remember how we in America have been guilty of national pride, how in our midst there has been an unseen gigantic organization which starts rumors of war and urges larger armaments, when we remember our own greed for gain, our own love for pleasure, we are not so sure that we have guarded against the recurrence of wars within our own bounds. We had better repent of our selfishness, humble ourselves under the hands of the Lord, and set ourselves with faith and humility as well, to build up a saner and a better manhood than we have yet produced. We had better be sure that we have the right kind of ideas, the right kind of a national heart, before we boast that we have put an end forever to war on our part.

The Vital Point.—In connection with every Christian doctrine there is a vital point, a crucial test, which determines our soundness or unsoundness upon it. Locate yourself on this point, and you can easily determine whether you are for or against God on the question. A few illustrations will suffice.

Our soundness on the doctrine of the divinity of Christ is determined by our answer to the question, **"Whose Son is he?"** Recognize Him as the Son of the Virgin Mary, conceived of the Holy Ghost, without human father, and you are solid on the doctrine. Deny this, and you take your place with the unbelievers.

Our soundness on the doctrine of nonresistance is determined by our loyalty to the command, **"Resist not evil."** Though our testimony in favor of peace may be loud and long, if we acknowledge that there is any circumstance in which war is justifiable, we acknowledge that the Bible doctrine of nonresistance is impracticable.

Our soundness on the doctrine of nonconformity to the world is determined by our loyalty to the command, "Be not conformed to this **world."** The whole doctrine, so far as the dress question is concerned, is nullified in the positive, "Dress so as not to be noticed." In the present age of fashion craze it is impossible to live in the spirit of Rom. 12:2, I Tim. 2:9, 10, Jas. 4:4, I Pet. 2:9; 3:3, 4 and I Jno. 2:15, 16, and not be noted as distinctly separate from the world in appearance.

Our soundness in actual Christian service is determined by our attitude to **Luke 9:23.** They who consult their own convenience or interests before the interests of the kingdom or before the question of right or wrong, can not be depended upon for faithful service. Rom. 8:1 and I Cor. 10:31 are further texts to read while locating ourselves on the question of loyalty in Christ's service.

Whatever the question or doctrine under consideration, let us seek to find the vital point which determines its character. It will not only help us to locate ourselves, but save us from much needless speculation and worry.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHEN I THINK HOW JESUS SUFFERED

Selected by Martha Reesor.

When I think how Jesus suffered,
Every grief that could befall,
How I wonder at His patience,
Silently to bear it all!
Though so falsely they accused Him,
False the witnesses they call;
Like a lamb led to the slaughter,
Patiently he bore it all.

Not a fault they found in Jesus,
Though they sought it one and all;
Yet how cruelly they beat him,
Even in the council hall,
Not an angry word He uttered,
Never let a murmur fall,
Though His firmest friends denied Him,
Patiently He bore it all.

O Thou dear insulted Jesus,
Thou who suffered for us all,
When in hours of dark temptation,
Bitter words around me fall,
When my heart is filled with sadness,
Though my friends prove faithless all,
In the hour of deepest anguish,
Give me strength to bear it all.

Mt, Joy, Ont.

THE COMING EVENT AND SIGNS OF THE TIMES

By Clayton F. Derstine.

For the Gospel Herald.

> This same Jesus, which is taken up from you into heaven, shall so come in LIKE MANNER as ye have seen him go into heaven.—Acts 1:11.

A literal appearing, an actual sight, the greatest world wonder, which is being discounted by professed Christians and sinners. Yet this truth is taught from Enoch, seventh from Adam, to Rev. 22, where the revelation of the truth of God is closed by the soul stirring declaration, "Surely I come quickly."

Because He taught that the Son of Man should sit at the right hand of power, and **come in the clouds** of heaven (Matt. 26:64), Jesus Christ was judged guilty of death and eventually crucified. Old Testament prophecy speaks more of His second coming than of the first. More of His future glory than of His humiliation.

It is said, there are 318 references in 200 chapters of the New Testament where allusion is made to this great truth, one in every thirty-five verses from Matthew to Revelation.

This fact of His coming again was prophesied by prophets, preached by Christ, Paul, Peter, John, James, Jude and angels; on the earth, from heaven and believed by thousands of saints. It's a truth that to me has made the world and all it contains, lose value beyond reckoning. Love for riches, pride, pleasure, worldly honor and position have lost their attractive power, yet the fact of His coming again the devil tries to obscure. Do you wonder why?

Men and women by the thousand partake of communion and how many think that Christ remarked, "Eat, drink, till I come" (I Cor. 11:26).

II Pet. 3:3, 4 tells of scoffers coming, concerning the promise of His coming and the destruction of the world, even so, was the unbelief and the scorn of the ungodly manifested after Enoch was translated to heaven. They sought him on the earth, but he was not, for God took him. Heb. 11:5. Likewise the unbelief in the translation of Elijah, that the school of the prophets (modern theologians) were deceived. II Kings 2:16. The children of Bethel also scoffed Elisha crying, **"Go up,** thou bald head, **Go up,"** and our modern scoffers in and out of the Church and those in the pulpits are not far in arrears of their predecessors.

Signs of the Times

Matt. 24:33: "So likewise ye, when ye shall see all these things, know it is near even at your doors." "Kingdoms rising against kingdoms, wars and rumors of wars," intermingled with false cries of "peace, peace," distress of nations," there is not a ruler who feels secure in His throne. Capitalization and the labor element are arrayed against each other with carnal weapons and clenched teeth. "As it was in the days of Noah, as it was in the days of Sodom and Gomorrah, so shall it be in the days of the coming of the Son of man." Vice and sin abounding to such an extent that even the ungodly join hands with the professors to exterminate it. Wonderful inventions which the devil has originated in these days to keep men's hearts and minds occupied with this present evil age, its pleasures, riches, intellectual achievements, glowing chances of exaltation in the secular world, etc., all show the drift of the times.

In II Tim. 3:1-7 the Holy Spirit gives us a perfect canvass painted picture of our twentieth century professed Christendom (Babylon). Compare it. All this Christ will destroy with the brightness of His coming. Various organizations and societies that are continually arising show the spirit of anti-Christ in their very nature. Evil men and seducers abounding on every hand, numerous doctrines of devils afloat, fearful declension from the faith once delivered to the saints. Is it any wonder that Christ asked the question "When the Son of man cometh shall he find faith on the earth?" (Those who believe in the **whole** body of revealed truth). Is it any wonder that a non-professing woman in Altoona recently remarked, "the Christians who are out and out for Christ are few and far between?"

One of the sad scenes of these days is to see those who you supposed were in the faith, fall away. Satan surely has the world in ideal condition for the destruction of spiritual life. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His and let everyone that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

In the midst of such darkness, the "midnight cry" of, "Behold he cometh go ye out to meet him" is sounding forth. "Behold he cometh" is the burden of books, sermons, magazines, periodicals, and pamphlets as never before.

"Jesus is coming, soon will appear,
Dark clouds are lowering,, judgment is near
It may be that the Bridegroom King
Even now is on His way."

There is a wonderful revealing of hithertofore hidden truth. God told Daniel that the words were closed up and sealed until the time of the end. Dan. 12:9.

These conditions cause the saints to gird their loins, draw closer to the Lord, and fill their lamps with oil. Their cry is, "Watch, for ye know not the day nor hour wherein the Son of man cometh."

The Bible exhorts believers to love His appearing (II Tim. 4:8), look for Him (Heb. 9:28), wait for their Lord (Luke 12:36). Christ's parting promise to His disciples was "I will come again, and receive you unto myself" (Jno. 14:3).

Precious, precious parting promise,
Sweetly linger in our ears.

The believer should be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:13).

To be caught up, Lord forever,
To be parted Lord, no never,
To be with thee, Lord, forever
From that rapturous day.

"When he shall appear we shall be like him, for we shall see him as he is. Every one that hath THIS HOPE in him purifieth himself as he is pure" (I Jno. 3:2, 3). To write and talk about this blessed truth, one hardly knows where to begin or end because it is so vitally important, but oh! the thought of the REALITY OF IT, when we shall see His face, and be glorified together.

"Even so, come, Lord Jesus."

Altoona, Pa.

THAT YE MAY KNOW

By Minnie E Schload.

For the Gospel Herald.

The beloved disciple was much concerned about the Christian's being sure they were saved. He wanted all to have the same sweet communion that he had with the Savior. The knowledge that Jesus was his Savior was sweet to him. Was Jesus partial and did He love this one more than the others?

If we study John's life we find he was spiritually inclined. And, like **Mary, his delight was to be with Jesus.** While some of the other disciples were concerned about material things John to some extent tried to stay close to the Master. It was there he learned some beautiful lessons, and learned to see some things as Jesus saw them. Of course, John had made some mistakes, but as a rule he was with the Master.

Did we ever take notice of a teacher with some of her pupils around her? All are there to be taught. During recess some will be around her all the time. They love her very much and she loves them. They will, to some extent, get her idea of the lessons and of life. Others of her pupils may love her too but are interested in other things. She may try to reach these also but their likes and dislikes are different. If anyone is to receive instructions from another but continually says, "I would rather do it this way," will he be very much benefited by his instructor? To receive best training we must try to be like those who are to teach us. We see this interest and understanding between John and the Master.

We know John found this fellowship with his Instructor very sweet for he wished to have it established with other followers. What seems to be the keynote of his first epistle, is where he says, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (I Jno. 5:13, American Standard Version).

The word "know" occurs twenty-six times in these five chapters of I John. In these references John does not mean mere intellectual knowledge of Jesus, but the experimental knowledge. What good does intellectual knowledge of Jesus' death have for us if we have not experienced in our lives that Jesus died for us—for you—for me? John teaches that it is for the Christian to know by actual experience what Christianity really is. We get this knowledge only by the power of the Holy Spirit. "And ye have an anointing from the holy one, and ye know all things" (I Jno. 2:20. Also compare I Jno. 2:27; 3:24; 4:1, 2).

As we study the Scriptures do we not realize the joy in our hearts that we belong to Jesus. Oh how happy we are! If we never have this joy something serious is wrong. Do we not live out or obey the commandments? Let us get right with God, doing His commandments. We have need to look on obedience as a privilege and not as a duty which is hard to perform. It is by His power that we overcome all obstacles in our way. How sweet the thought that we know we are saved.

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

Ephrata, Pa.

DO YOU KNOW?

By Orrie Yoder.

For the Gospel Herald.

Do you know that God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life?—Jno. 3:16.

Do you know that you are one of those for whom God gave His Son?

Do you know that you are lost if you have not accepted Jesus Christ as your personal Savior?—Jno. 3:18.

Do you know that "to be lost" means to pass through this world without hope and without Christ and to be forever separated from the presence of the Lord and the glory of His power in the world to come?—II Thes. 1:9, 10.

Do you know that separation from God and His saints will mean to be cast into the lake which burneth with fire and brimstone prepared for the devil and his angels where the worm dieth not and the fire is not quenched?—Matt. 25:42.

Do you know that this will be an everlasting death and punishment?—Matt. 25:46.

Do you know that Jesus Christ the Son of God is the only one that can save you from this awful doom?—Acts 4:12.

Do you know that it is God's will that you should be saved from this terrible condemnation?—II Pet. 3:9.

Do you know that God tells us in His Word that He has no pleasure in the death of the wicked?—Ezek. 33:11.

Do you know that God hates to see you perish because you are one of His creatures?—Acts 17:26.

Do you know that God through His Son Jesus Christ is not only willing, but patiently longing and waiting to save you?

Do you know that besides hell which is prepared for the devil and his angels, God in His great love has prepared a place in heaven for all those who will accept His Son as their Savior and Redeemer and thus will love and obey Him?—Jno. 14:2, 3; Rev. 21.

Do you know that to accept Jesus, the Son of God as your Savior and Redeemer means to have your sins fogiven and to be free from the penalty and power of sin?—Jno. 5:24.

Do you then see the importance of accepting Jesus Christ as your Savior and Redeemer from sin so that you can have the assurance in Jesus Christ that your sins are forgiven, that you may be happy in His service in this life and receive a "crown of life" in the world to come?—Acts 26:18; II Tim. 4:6-8.

Do you then see the danger on the other side by living a life of sin and shame, rejecting Christ, not heeding the voice of God nor His Holy Spirit, and then in the end be cast into the lake of fire that burneth with fire and brimstone where you will be forever separated from God and His people?—Rom. 6:23; Jude 15.

Do you then see that you owe it to your soul and to God your Creator to accept this glorious opportunity of having Christ as your Savior from sin, from eternal death and as your Friend and Guide to those happy mansions where the redeemed shall praise His name and be with Him for ever and ever?—Acts 14:15; Rev. 22:14.

Friend, accept and receive Jesus Christ as your Savior now.

"Turn ye, turn ye, for why will ye die?"

Mattawana, Pa.

CHRISTIAN JOY

One may have good health, plenty of money, a comfortable home, numerous friends—everything to make life pleasant, and nothing to make it disagreeable. But are people who have those things full of joy? Certainly not. Many grumble and find fault, and are really unhappy. The fault is not in their circumstances, but in themselves. In contrast with such we see Christian joy exhibited by those who are in penury, in sickness, without friends and lacking even the comforts of life. "The joy of the Lord is your strength."—Sel.

I know I can not do very much, but there is something that I can do. The weakest member in the Church can do something.—T. M. E.

WHAT DOES GOD REQUIRE OF ME?

By Florence Burck.

For the Gospel Herald.

This is a question that each one of us should answer for ourselves, especially we that know God. In Rom. 12:1 we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

When we once accept Christ as our Savior, He then requires something from us. We can not sit upon the stool of do nothing. Oh, no, He wants us to work; for we read that when Jesus was only twelve years of age He said, "Wist ye not that I must be about my Father's business?"

First of all God requires my service. He has given each one of us a work to do, and He requires me to be faithful no matter how small the work may seem. Jesus says in Luke 16:10: "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much."

Let us go back to the Old Testament scriptures and see what God required of them. Ezek. 3:18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand."

Some may say that was spoken to the prophet Ezekiel, and in our days means only the ministers of God. But I believe if we as children of God do not do our part in warning the sinners of their wicked ways, we are not faithful to God and He will require their blood at our hands. Has God given us a talent to sing, teach, or preach? If so, are we using this talent to His honor and glory?

What does God require of me? Obedience, not only to our earthly parents, but to our Father in heaven and to His teachings.

God requires of me to live an every day Christian life; live each day as if it were our last day, doing all we can to help make others happy, either by a kind word, a pleasant smile, or by little deeds of kindness by so doing we are showing forth the Christ life.

The world is watching us continually and are judging us by our daily walk and conduct, if we are living the Christ life we may be the cause of bringing many souls to Christ. Eternity alone can reveal what good has been done by some one living the true consecrated Christian life. Seemingly God requires more of some than of others. Some He requires to give up home, loved ones and friends and cross the briny deep to teach the heathen. Others are required to take care of the aged, some the poor, while others are to see after home affairs and by their prayers and means help those that are in need.

What does God require of me? Deut. 10:12: "And now, Israel, what doeth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul." And I am sure the Lord requires the same of us today as He did the children of Israel. May we ever be found faithful.

Albany, Oreg.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Mennonite Children's Home Millersville, Pa.

Seven children have been admitted recently and a number have been placed into private homes, leaving a family of twenty-eight at this writing.

One of this number, baby Ephraim, is in the Lancaster General Hospital suffering with an abscess in the head. A boy twelve years of age who had been placed into the home of Bro. and Sister P. S. Newcomer had an acute attack of appendicitis and was taken to the same place for an operation. Three trustees appointed as a visiting committee, with the superintendent, visited a number of homes recently where children have been placed.

These visits are to be made annually. We have a number of boys and girls in the Home between the ages of five months and twelve years that ought to be in private homes. Bro. and Sister John F. Bressler, Richfield, Pa., recently claimed one of our little "sunbeams." The work is the Lord's and we ask the brotherhood to continue to lend a helping hand and thus minister to these little ones. Any one interested in little boys between the ages of two and six years can apply and if they so desire, take one on trial for three months. All children are placed into Protestant Christian homes, thus giving them the benefit of Christian instruction. Who will be first to apply?

Levi Sauder.

Oct. 8, 1914.

La Junta, Colo.

While in the Mennonite Sanitarium today I write a few lines. For a few days I have been here on this beautiful elevation, upon which this Sanitarium building, to accommodate asthmatics and consumptives, has been erected, and Oct. 25, 1908, was dedicated. When the sky is clear, from the surrounding country, far and near, for many miles, the light through the windows all around this large building may be seen, reminding us of a city set upon a hill, while the fact most beautiful is to relate, that during these six years the sacred influences of the Gospel light and heavenly sunshine, has so shone forth from here, that fifty-eight souls have been saved thereby, and made to rejoice in the God and rock of our salvation. May this place continue to be a Pisgah, mountain-top, to look from, that many more may view the heavenly Canaan land; and by and by pass through the Jordan valley, into the New Jerusalem above, through the golden gates, upon the gold-paved streets, where there are fulness of joy and pleasures forevermore.

R. J. Heatwole.

SPIRITUAL QUALIFICATIONS NEEDED IN VOLUNTEERS

By J. S. Shoemaker.

Certain qualifications are absolutely necessary on the part of the volunteer if his work is to count for the most. He needs to be:

1. **Spirit Born.** The life-giving Gospel of the living Christ can be made a quickening power by those only who are spiritually alive. Those and only those are in a position to give the living touch to those who are spiritually dead and lead the awakened soul to feed upon the living Word. That Word can not be presented in "demonstration of Spirit and of power" by men and women who are spiritually dead.

2. **Spirit-filled.** "Not by might, nor by power, but by my Spirit, saith the Lord." "Be filled with the Spirit" is Paul's injunction. The Holy Spirit is a silent partner in all effective Christian work. He qualifies for service by giving power and boldness to present His message and causing it to become effective for good. The Holy Spirit's co-operation is assured by "exceeding great and precious promises."

3. **Spirit-led.** Volunteers should be

conscious of the Spirit's guidance in their life work. God through the Spirit "calls," "appoints," "sets apart," and "sends" certain persons to be embassadors for Him. Those who go forth being thus divinely led are in a position to declare with boldness the whole Gospel of God.

4. **Word-filled.** "The words that I speak unto you they are spirit, and they are life." To insure success the worker's mind and heart must be stored with the great cardinal doctrines of the Bible, believing them with all his heart. Sinners need to be warned, bruised hearts bound up, feeble knees strengthened, insubordinate reproved. The seasonable word needs to be spoken to the weak, the discouraged, and the sorely tried. To meet all these and other soul needs the worker needs to be Word-filled.

Freeport, Ill.

MARY LIVINGSTONE

The story of David Livingstone has appeared in a large number of periodicals recently; the London Times devoted considerable space to a review of his life, and the revival of his memory has made the world remember that it is but forty years ago that he made a pathway to central Africa, until then absolutely unknown to the civilized world.

But little has been said of Mrs. Livingstone, "Ma Robert" as she was affectionately called by the Africans. She was the daughter of the famous Dr. and Mrs. Moffat, missionaries of Kuruman, and she knew the African, and knew something of the life of toil and loneliness which was to be hers when she came to the little home built by Livingstone to receive his bride in 1844. Cheerfully she took up her duties, and cheerfully she "moved on" from Mabotsa to Chonuane, from Chonuane to Kolobeng and a year later still onward, for she attempted with her children in 1850 a 200 mile journey into utterly unknown territory at the request of her husband. It is not easy to be the wife of a pioneer and a hero, for a woman more than a man loves a home, but Mary Livingstone was a worthy helpmeet of the man who said of his mission, "Anywhere, provided it be forward." But the children were seized with fever, and the journey abandoned. Who can tell of the inconveniences that Mrs. Livingstone endured without the comforts or necessities of home?

With a heavy heart, in 1852, Mrs. Livingstone sailed for Scotland with her children leaving her husband to continue his exploration and his Christian service.

They were not to meet until Dec. 9, 1856, when after countless dangers and great exploration triumphs Livingstone returned to find himself a great man and the popular hero.

Pathetic beyond all expression was the joy of his wife, who indulged the fond hope, destined to be shattered, that they would never be separated again. When they met, Mrs. Livingstone put in his hand these tender verses, which she had herself composed:

A hundred thousand welcomes, and it's time for you to come
From the far land of the foreigners to your country and your home.
Oh, long as we were parted, ever since you went away,
I never passed a dreamless night, or knew an easy day.

Do you think I would reproach you with the sorrows that I bore?
Since the sorrow is all over, now I have you here once more;
And there's nothing but the gladness and the love within my heart,
And the hope so sweet and certain that **again we'll never part.**

A hundred thousand welcomes! How my heart is gushing o'er
With the love and joy and wonder thus to see your face once more.
How did I live without you these long, long years of woe?
It seems as if 'twould kill me to be parted from you now.

You'll never part me, darling, there's a promise in your eye;
I may tend you while I'm living, you may watch me when I die;
And if death but kindly lead me to the blessed home on high
What a hundred thousand welcomes will await you in the sky! Mary.

On the 10th of March, 1858, Dr. and Mrs. Livingstone, accompanied by their youngest son, Oswell, sailed from Liverpool on board the Pearl, which carried the sections of the Ma-Robert, the steam launch which was to be used in the exploration of the Zambesi and its tributaries. When they reached Cape Town, Mrs. Livingstone was so ill that she had to be left behind, and thus they were separated again. The naval officer deserted him and Livingstone had to take command of the vessel.

Notwithstanding fearful handicaps, he discovered beautiful Lake Shirwa, explored the Shire River and discovered magnificent Lake Nyassa. The horrible features of the slave trade were becoming more and more apparent. His great desire was that the river Zambesi might be open for commerce, and that a colony might be planted somewhere in these parts.

It was not until the 4th of November, 1859, that he heard from his family. The letter from his wife brought news of the birth of his little daughter. She had been nearly a year in the world before he heard of her existence.

At last, in 1862, his wife was brought to the mouth of the Zambesi by an incoming vessel. Unavoidable delays hindered the launching of the new boat. The terrible news came of the death of Bishop Mackenzie, who had come at his request to establish the Universities Mission, and others of that Mission. In the most deadly portion of the river they were detained. Here Mrs. Livingstone became very ill, and in spite of all that could be done it was apparent in a very few days that she was entering into the valley of the shadow. Dr. Stewart reached Livingstone just before his wife's death. The man who had faced death in every form hundreds of times was utterly broken down. But he was with her as she desired. Loving hands buried her under a large boabab tree at Shupanga. No more tender tributes were ever written than those by Livingstone concerning his companion: "I loved her when I married her, and the longer I lived with her I loved her the more. Oh, my Mary, my Mary! how often we have longed for a quiet home, since you and I were cast adrift at Kolobeng; surely the removal by a kind Father who knoweth our frame means that He rewarded you by taking you to the best home, the eternal one in the heavens."

One of Livingstone's recorded prayers when his progress was barred on the Zambesi, and after three years of heroic effort he felt his work would be nullified, is given in his journal and shows his constant thought for his wife and children amidst great danger, and also his magnificent trust in his Savior:

"O, Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean. But wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to Thy Son. I commit my steps unto Thee. I trust also in Thee that Thou wilt direct my steps. Thou givest wisdom liberally to all who ask Thee—give it to me, my Father. My family is Thine. They are in the best hands. Oh! be gracious, and all my sins do Thou blot out.

'A guilty, weak, and helpless worm,
On Thy kind arms I fall!'

Leave me not, forsake me not. I cast myself and all my cares down at Thy feet. Thou knowest all I need, for time and for eternity . . . . I leave my cause and all my concern in the hands of God, my Gracious Savior, the Friend of Sinners. . . . **Evening:** I read that Jesus came and said, ... Lo, **I am with you alway, even unto the end of the world!** It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't."—Bombay Guardian.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE VIOLET'S COMPLAINT

Down in a shady, sheltered nook
A little violet grew,
Protected from the tempest's wrath
And fed by sun and dew.

Upon a knoll, not far away,
A mighty oak tree stood,
Its branches towering toward the sky—
A monarch of the wood.

The violet, in her lowly home,
More discontented grew,
And, as she viewed her neighbor grand,
Tears dimmed her eyes of blue.

"O oak tree," sighed the violet,
"How happy you must be,
For God has made you great and tall,
While I —just look at me!"

The oak tree haughtily looked down
Upon the violet blue,
"Yes, you are very, very small,
I'd rather not be you.

"My boughs give shelter to the birds:
At eventide they come,
Securely here, beneath my leaves,
They find a quiet home.

"I face the storm king's mighty wrath
And brave the lightning's power;
For ages past, upon this hill,
I've stood in sun and shower."

"I wish I were an oak tree, too,"
The violet softly said:
Then, nodding in the evening breeze,
She dropped her sleepy head.

And while she slept the whole night through
So safely in the vale,
The tempest shrieked adown the wind
With terrifying wail.

At dawn of day the violet
Awoke and looked around,
And lo, there lay the mighty oak,
All shattered on the ground.

"Poor foolish me," the violet said,
"To wish that I were tall;
To be a humble little flower
Is better, after all.

"Perhaps God wanted me to learn
To live in sweet content,
So, on the pinions of the storm,
This lesson He has sent."

—Selected.

The stones hidden away in the foundation are often of more importance than those in plain sight.—M. Horst.

We must judge religious movements, not by the men who make them, but by the men they make.—Joseph Cook.

A BIT OF MEDITATION

By Lina Z. Ressler.

For the Gospel Herald.

The other day I found myself trying to realize that the dial of my life-clock had actually reached forty-five. Strange, isn't it, that these years seem to pass so much more swiftly as the register makes higher marks? Do you remember how long it used to be from one birthday to the next?

I was reminded of this recently, when a tiny tot, whose fourth birthday was in June, remarked to her mother in September that she thought she was four such a long time. We used to feel just like that too.

It is wonderfully good of the Father to lead us from one experience to another, so lovingly and so gently. Do you remember that we used to plan and feel that when we grow up "how we would do things?" Do you remember the years when we felt that we were becoming very wise and that father and mother were a bit out of date? How some of those things change as our clock dials keep on registering the years.

Forty-five years is a very short time in God's school, and yet He manages to teach us a good many lessons as the days go by. I am glad He is such a wise Teacher. Sometimes when we were so sure that we knew, we scarcely realized that He did not think that we knew until long after He had taught us something better. Would that we were always so wise in our teaching and more apt in learning the lessons He would teach.

I am glad that thirty of these forty-five years have been spent in more or less active Christian service. I wish it had been more faithful. I wish I had done more for my Master, for He has been very good to me. I sometimes wonder how He ever could have been so patient and long-suffering, for with all my mistakes and frailties, there has been a blessed consciousness of His guidance all along the way.

It was not as I had planned. I had always wanted to be active and useful, serving Him and His unfortunate ones in definitely effective ways. Much of the service thus far seems now to have been anything but this. However we do not understand fully and so can not know in this life. Perhaps He has taken these broken, tangled threads and will weave a pattern that shall yet carry out His plans.

Scottdale, Pa.

I have determined by God's grace, wherever I am, to let people know what I believe.—D. G. Lapp.

A BEAUTIFUL INTERPRETATION

The aged "disciple whom Jesus loved" declared the beautiful secret of Christian love when he said: "We love him because he first loved us."

God loved us. We came to a knowledge and consciousness of His love. Our awakened hearts, touched with the wonder and sweetness of His love, responded to it with answering human love. He loved us and we "loved back."

In an incident related in "The Lutheran Observer" we see, through the transparent soul of a dear little girl, a luminous interpretation of the old apostle's saying, which sounds it to its depths. The child was busy playing with her doll, while her mother was writing. After a while she called the child and took her on her lap. The little one said:

"I am so glad; I wanted to love you so much, mamma."

"Did you darling," and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote? You and dolly seemed to be having a happy time together."

"Yes, mamma; but I got tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why mamma, don't you guess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back; that's why I love you so."

Ah, yes! Our Father loved us when we were yet alienated sinners, when we did not "love back." Now that we know it, believe it, realize it, we are constrained to "love back." Human love answers to love divine.

This is the good news that the unloving world needs to hear: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The little girl got tired of loving the unresponsive dolly. There is the limitation of human love. Infinitely pathetic is the thought of our Heavenly Father's patient love of those who ignore, repudiate, reject Him. Does He ever "get tired of loving" the ungrateful, unresponsive sinner? Oh the wonderful, fathomless, immeasurable love of God!—The Evangelical.

Sunday School

For the Gospel Herald.

Lesson for Oct. 25, 1914.—Matt. 26: 14-27:10

JESUS AND JUDAS

Golden Text.—Woe unto that man through whom the Son of man is betrayed.—Matt. 26:24.

Introductory.—Our lesson is a continuation of the last one. Having had the pure, holy character of Jesus before us for ten months, the contrast with the traitor is quite marked. If we were to look for contrasts in character study we could find no two characters to present a greater one.

The Bertayal.—No sooner had Christ ended admonishing the sleeping disciples than Judas came leading the enemy to capture Him. Judas was as hypocritical as he was covetous. Notice the traitor going up to his Lord as to a very dear friend and planting an affectionate kiss upon His face. But his affection was for the thirty pieces of silver, not for Jesus. It was the sign to the enemies of Jesus that this was the One for whom they were looking. The fact that the men were strangers to Jesus shows the care taken by enemies of Jesus. Either they were afraid Jesus would try to escape in case He saw an acquaintance coming, or they were ashamed to be seen in that kind of business and sent strangers instead. Be that as it may, the capture of Jesus was a part of the blackest crime ever committed by man. But Christ acted the part of the perfect man here as elsewhere. He seemed to be the calmest man there.

The Remorse.—We pass over a number of events in silence. The smiting off the ear of Malchus and restoration by Jesus, the appearance before the high priest, etc., etc., are all events to be noticed, but as they do not pertain directly to the subject before us we proceed at once to the consideration of the great contrast in character before us. We spoke of "the remorse." Whose remorse? Was it Jesus who was regretting that He had not been more shrewd in evading His enemies? No; Jesus was calm, self-possessed, resigned to what He knew He must suffer, ready and willing to suffer anything for the sake of the people whom He came to save. Why should Judas suffer from remorse? He had his money, and he was very successful in doing what he agreed to do. Under ordinary circumstances he ought to be satisfied. But the remorse of sin was already troubling him. It was a foretaste of that which drove him to take his own life, of the remorse which sinners must feel through eternity! Behold the wretched Judas—and then reflect that this wretchedness is but the beginning of that intense and eternal wretchedness which the doomed souls of the lost must feel in the place "where the smoke of their torment ascendeth forever and ever." "Where there is weeping, and gnashing of teeth!"

Judas, seeing how things were going, doubtless stung by the holy, sweet, cheerful, resigned, noble, intelligent, piercing, attitude of Jesus—the same qualities which so often charmed him while he was yet a favored disciple—and remembering the piercing words of Jesus, "It were better for that man if he had never been born," got thoroughly alarmed and came to the Pharisees, saying, "I have sinned in that I have betrayed innocent blood." For once the money which he had so much loved was loathsome to him; he wanted none of it, and offered to give it back. Did this convince the Pharisees and cause them to start to undo their work? Ah, no! They were bent on doing away with their victim, now that they had Him within their power. They were driving in the coffin nails that sealed them to their eternal doom! As for the money, they did not want it. They wanted Jesus, and they had Him.

This agitated Judas all the more. He threw down the money and went out. For him it was "a certain fearful looking for of judgment!" He was distracted with the thought of what was before him, and this drove him to the gallows. "And went and hanged himself," is the awful story. Death draws the curtain upon his career in eternity, so far as the natural eyes are concerned, and may God deliver all of us from sharing his fate and witnessing the rest! Could he have had forgiveness had he gone to Christ instead of to the gallows for consolation? It may not be profitable to discuss that question. But the Scriptures do teach that it is possible for men to get beyond repentance, even in this life. Read Heb. 6:4-6, and Heb. 10:26-29.

The Price of Blood.—Who wants it? Not Judas, although there was a straight bargain made, and the money was counted his. Not the Pharisees, although it was offered back to them and cast at their feet. Not ourselves, not even the most hardened sinner would deliberately take it. It was put into the potter's field, where nobody claimed it. But the escape from it is not the course which Judas took, not the course which the Pharisees took. We can escape from it only by hiding in the cross.—K.

Our Young People

CONSECRATION: SYSTEMATIC GIVING.—I Pet. 4:9-11; I Cor. 16:2

Topic for November 1

MOTTO

As God has prospered you.

THE STUDY HOUR

I. **Definitions.**

1. **System.**—Regular method or order, regular or orderly arrangements of parts in a conected and interested series or whole.—Webster's Dictionary.
2. **Systematic Giving.**—Giving that conforms to a regular order or method.
3. **Consecration in Systematic Giving** will be that devotion of an individual which will cause in him that purpose of heart to give according to some regular order or plan.

In looking at the above definitions we are to remember that the order or method may be suggested wholly by the plans of the inspired Word of God. To get at the foundation of things: Why should it be necessary to give at all? God in the first place is the giver of all things. Why does He not place first-hand all things according to the need of each individual? Can you discover any benefit to individuals in sometimes being **"full"** and sometimes being **"empty?"** When God gives us an oversupply through His providence, what should be the conclusion as to what we are to do with it? (II Cor. 9:7-11.) When we are empty should we feel like demanding a gift of some body? (Phil. 4: 17). Should we ever be too independent to receive assistance of our fellowmen? When there is a time of general scarcity and we have just enough to last against a set future time, are we called to break into that store to supply one who has none? Which would bring the greater blessing: To deny our fellow of a share, or to divide our store, trusting God and even suffering with our needy brother? Can you find scripture to justify such a course? Look over I Cor. 8.

Is there anything in the foregoing thoughts that suggests the foundation of a system of giving? What is the foundation of the system? Are there any other than temporal needs that God may entrust us with a supply for their relief? How constant are these higher needs? How can they be supplied? Have money gifts any relation to them whatever? How? What gifts besides money are we called upon to bestow? What system may be used in supplying other gifts than money?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Gift.**
2. What Has God Given Me to Help Others?

For Young People.

1. The Value of System in Our Work.
2. Bible Systems of Giving.
3. Consecration of Our Gifts.
4. The System of God in Bestowing His Gifts.
5. Human Instrumentality.
6. Abuse of System.

For Older People.—

1. How Much to Give.
2. Responding to Appeals—A Part of God's Plan.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 15, 1914

Field Notes

Last Sunday was communion day at the Bethel Church near Garden City, Mo.

Bro. Peter Zehr of Fisher, Ill., filled the regular appointment at Roanoke, Ill., on Sunday, Oct. 4.

Bro. S. E. Allgyer of West Liberty, Ohio, conducted a series of meetings at East Union Church near Kalona, Ia., last week.

An interesting Sunday school school meeting held Sunday, Oct. 4, is reported from Zion Church near Washington, Ill.

Baptismal services were held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday, Oct. 11, 1914.—L. S. K.

A live interest is reported from the conference held recently at Flanagan, Ill. The conference was well attended, over 1,600 people being there on Thursday, Oct. 1.

The brethren, Levi Miller of Garden City, Mo., and C. Z. Yoder, of Wooster, Ohio, spent four days in Bible conference work last week with the congregation at Deer Creek, Ill.

Too late to be announced last week, we received the program of the Sunday school meeting held in the Bethel Church, West Liberty, Ohio, Oct. 9, 10, 1914. We hope to be able to furnish a full report later.

The Bible conference held near Goodfield, Ill., closed on Tuesday evening, Oct. 6. From this place Bro. L. J. Miller returned to his home and Bro. C. Z. Yoder left for Hopedale, Ill., Chicago, and Leo, Ind.

We have the program of the seventh Annual Sunday school conference to be held in the A. M. Church at Belleville, Pa., Oct. 23, 24, 1914. Many excellent topics are to be presented and a hearty invitation is extended to all to be present.

The 76th Quarterly Meeting of the Mennonite Sunday School Mission will be held at Mount Joy, Lancaster Co., Pa., on Oct. 28, 1914. A good and interesting program is announced. May the Lord's blessing rest on the work there.

The program of a Sunday school meeting to be held at the New Providence Mennonite Church, Lancaster Co., Pa., on Thursday, Nov. 12, 1914, is before us. Strong topics and interested and interesting speakers are listed and there is every promise of a good meeting.

The Sunday School Workers' Meeting to be held at Elizabethtown, Pa., Oct. 29, at 7:15:

Lesson for Nov. 1, Henry Lutz; Lesson for Nov. 8, Samuel Miller; Lesson for Nov. 15 Phares Gish; Lesson for Nov. 22, Frank Shotzberger. As the interest in these meetings is getting weak we would ask the brethren and sisters to lend a helping hand for the good of the cause.—E. L. Heisey, Secy.

Among those who took an active part in the Western District A. M. Conference near Flanagan, Ill., was Bro. Christian Risser. Bro. Risser is past four score and fifteen years of age—"living on borrowed time"—but is making good use of the time. May God spare him for further usefulness.

From the recent Western A. M. Conference, Bro. and Sister Allan Good of the Argentine Mission, went to Chicago to spend some time with our city missionaries there. Arrangements are being made to have Sister Esther Buckwalter of Newton, Kans., join the corps of mission workers in Kansas City.

Bro. E. J. Berkey writes encouragingly from the field in the western part of Old Virginia and West Virginia. Eight confessions resulted from the work at Trissel Church. Bro. Berkey expects to hold meetings at Mountain View, Va., next week. May God richly bless the work and the workers.

Hopedale, Ill., was well favored with visits from ministers who had attended the conference at Flanagan the week before. Among those who filled appointments were Bros. Jacob Birky of Bancroft, Nebr., L. J. Miller of Garden City, Mo., C. Z. Yoder of Wooster, Ohio, and Fred Gingerich of Beaver Crossing, Nebr.

Requests for Prayers.—Sister Mary Lehman of Lancaster Co., Pa., requests the prayers of Gospel Herald readers that God may restore her to perfect health in mind and body.

Sister P. S. Hoover of Allen Co., Ohio, requests the prayers of God's people for grace and wisdom in her responsibilities in bringing up her family.

An all day Sunday school meeting is announced to be held at the Doylestown, Pa., Mennonite meeting house, Saturday, Oct. 17, 1914. Those coming will please bring their Bibles and the Church and Sunday School Hymnal. A coach will meet the train and the trolley at Doylestown. Pray for the Spirit's blessing on this meeting.

During the past year four bishops in the Western A. M. Conference District passed from time to eternity. They were Joseph Schlegel, Milford, Nebr.; Joseph Schlegel, Hydro, Okla.; Jacob Yoder, Pryor, Okla.; C. Werey, Kalona, Iowa. One by one the veteran soldiers of the cross are called to their eternal home, and the work of caring for the flocks falls upon younger shoulders.

Communion services are announced to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday, Oct. 25, 1914.—L. S. K.

There was a scarcity of workers at the Kansas City Mission on Sunday, Oct. 4. Bro. J. D. Mininger and wife were in attendance at the conference near La Junta, Colo., while Bro. Allen Good and wife were on similar duty at Flanagan, Ill. The workers that remained, however, gave a good account of themselves, and the work went on as usual. Bro. Good and wife expected to remain in Chicago a week, attending the Mission in that city.

Ordinations.—On Sunday, Oct. 4, 1914, the members worshiping at the Schellburg, Pa., Mennonite Church were organized into a congregation by the committee appointed by the Southwestern Pennsylvania Conference for this purpose. On the same day the voice of the congregation was taken regarding the ordination of a minister. The unanimous choice was Bro. Clayton A. Graybill, who was accordingly ordained that evening, Bro. J. N. Durr of Martinsburg, Pa., officiating. May God abundantly bless the work of our young brother.

Bro. Henry Hagey of Manheim, Pa., was ordained to the office of deacon at the Manheim Church on Sept. 29. Bishop Peter R. Nissley officiated, assisted in the services by Bishops Abram Herr and Noah Landis. There were 13 in the lot. May God abundantly bless the labors of the brother in his new field of service.

Correspondence

Hagerstown, Md.

Greetings in Jesus' Name:—Counsel meeting was held at Reiff's, Sunday, Oct. 4. All expressed peace and all desire to be in communion with the brethren and sisters, which will be held if the Lord wills, on Sunday, Oct. 17, at 1:30 o'clock.

G. S. Keener.

Weaverland, Pa.

Dear Herald Readers, Greeting:—On Sunday morning, Oct. 4, Bro. J. C. Clemens of Lansdale, Pa., and his father and mother, came into our midst and were with us in Sunday school and church services. Bish. Weaver made a few touching remarks in the opening reminding us of our duties towards God, and our rulers. Bro. Clemens took for a text I Tim. 2:1-3. The text was a very appropriate one, and the brother earnestly admonished us to be firm in the faith, and earnest in prayer, so that this cruel war now raging in our fatherland might cease, and the peace of our nation not be disturbed. From here the brother went to Lititz to fill an appointment there in the afternoon.

On Nov. 1, the Lord willing, we expect to hold our semi-annual communion at Weaverland.

D. S. Wenger.

Salem, Texas

Dear Herald Readers, Greeting:—Thinking that a few lines from this place might be of interest to some of the readers, I will try and give a little of the latest news. Pre. Unzicker and wife, also J. P. Hostetler and wife, of Tuleta, Tex., spent Sunday, Sept. 20, with the people of Salem. Every one seemed to enjoy their visit as well as the sermons. Pre. Unzicker was the first Mennonite minister that was with us since Bro. C. Z. Yoder and wife were here last February and only the second one since Pre. David Garber and family left us the first part of the year 1912. We certainly enjoy having the brothers and sisters of like precious faith with us, and would say if there are any brothers or sisters thinking of spending the winter in the south to give Salem a trial. Would especially be glad for a minister. There are at present 5 Mennonite members here, and three members of the Brethren Church. Father Fike, an aged minister of the Brethren Church, is with us again after a visit of about three months in the north with friends. We have a union Sunday school every Sunday, also preaching by Father Fike. Have a good little church house where we meet. The building is controlled by the Brethren people. Health is good in general, with the exception of one of the neighbors, Mr. Groth, who is sick with dropsy. Just got the word that Abner Stoltzfus went to Victoria this morning to meet his mother from Pennsyvlania. Harry Newcomers are at present building a new house. We had a good rain about a week ago and have had a cool north wind since, which seems nice after having dry and hot. Have some fall garden truck growing such as beans, turnips, beets, and radishes. We also have about 500 cabbage plants out, but it has been most too hot yet for small truck. This summer was hard on strawberry plants as we had lots of dry hot weather. Two new families moved in from Kansas last week. Will close, asking an interest in your prayers. From your unworthy brother and sister,

Steve and Lavina Fisher.

Filer, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since anything has appeared in the Herald from this place. A few lines many be of interest.

On Sept. 13 five more members were received into the church by letter. We now have 36 members with one applicant for baptism.

Aug. 30 Bro. J. J. Kauffman and wife came into our community and remained until Sept. 23, visiting friends and relatives. We appreciated their visit very much and invite others passing this way to stop.

On Sunday, Sept. 20 we re-organized our Sunday school with the following officers: Charlie Sieber, Supt.; Eli Shank, Asst. Supt.; Pete Slatter, Libr.; Chris Snyder, Chor.; Frank Shank, Secy.-Treas. The average attendance of Sunday school is 47.

In the afternoon of the same day we held our council meeting in which every member expressed peace and also a desire to take part in the communion.

May God be praised for His goodness to us. Interest is good. Pray for the work here at this place.

Manson, Iowa

Dear Herald Readers, Greeting:—We have many reasons to praise and thank the Giver of every good and perfect gift. The meetings held here closed Sunday, Sept. 27, with two confessions as a visible result, and many a weary one was uplifted on their upward journey. Bro. J. E. Hartzler very ably preached to a full house every evening for the week. We certainly were shown the way from earth to glory so simply that a child could not err. Our prayers are that the seed sown may fall in good soil and take root, and bring forth much fruit. Bro. Hartzler left Sunday evening for his home in Goshen, Ind. May God's blessings attend all his labors. Pray for this part of God's harvest field.

Cor.

Oct. 2, 1914.

Suver, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—Perhaps a few lines from this new place would be of interest to some. On Sunday, Sept. 6, Bro. J. P. Bontrager came over and we organized Sunday school, after which Bro. Bontrager preached for us. The following officers were elected: Supts., J. E. Glick, O. S. Kilmer; Secy., Bessie Weaver; Chors., O. S. Kilmer, M. B. Weaver. We now number thirteen in membership. On Sept. 20 Bro. Smith of the Brethren Church preached two sermons for us. On Oct. 4 we were expecting Bro. Bontrager again, but Bro. John Steckley of Albany, Oreg., and Bro. Amos Shank of Nampa, Idaho, came over and filled the appointments and preached a very instructive sermon.

(Continued on page 468)

Miscellaneous

ONE AT A TIME

One step at a time and that well placed,
We can reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows,
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, and the palace rears
Aloft its stately head;
One blow at a time, the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, can be subdued,
And a conflict will be won,
One grain at a time, the sands of life
Will slowly all be run;
One minute, another, the hours fly,
One day at a time, our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well"
Is wisdom's golden rule.

—Selected.

A TRIP IN THE WEST

By Levi J. Miller.

For the Gospel Herald.

By request of some brethren I will give a brief report of my visit among the churches in Nebraska and Colorado. Leaving home Sept. 24, my first stop was with the congregation at Beemer, Nebr., where they have an attendance of over 100 in church and Sunday school. Held three meetings with them and missed one on account of rain. Was especially impressed with the interest manifested by young and old. On Sunday afternoon we visited with an aged brother where a number of young people had gathered to sing and have a season of devotion.

Sept. 8, went to Holt Co., where we held two meetings. Here, too, young and old manifested good interest. One encouraging feature was the peace and unity which prevailed. On the other hand, at these two places, there is danger of drifting with the tide of worldliness in dress and in not abstaining from all appearance of evil (I Thes. 5:22).

Sept. 10-14. Visited the two churches in Seward Co. Held four meetings where we found the churches in general in fair working order with plenty of work and room for improvement, while in some lines we notice some marked improvements. At West Fairview they have two converts at present and at East Fairview 20. Among the encouraging features is missionary effort. More activity in church work, especially among the middle-aged, could be exercised.

Next stop was Fillmore Co. They have peace in general, plenty of work, and many earnest workers, 12 converts at present. Good interest taken in church and Sunday school work. Young well gathered in. There is a need of more visiting of the weak members.

Two days later I wended my way to Hall Co., where we found the interest in church and Sunday school fair and the church is in peace. They have four converts at present and the young people are well gathered in. Among the needs: More promptness, more missionary effort, more visiting of members.

Thus far the churches visited have held their own in numbers and in some there is a marked increase.

Next stop was at Lexington, Nebr., with Bro. N. C. Roth and two sons with their families, 6 members. Have good church letters, attend Union Sunday school with no communion for some time. Make a request to have communion and especially invite ministers to stop with them. Held one meeting with them. Next day we went to Chappell, Duell County, where they have about 48 members, 1 deacon, have Sunday school every Sunday, preaching every two weeks. Encouraging feature, young people well gathered in.

Am at present on my way to Thurman, Colo. Missed my train at Ft. Morgan, so am in the City Park writing. Left Ft. Morgan 4:03 P. M., arrive at Akron 5:15 P. M. where Bro. Dave Rediger was waiting for me. We ate supper and leave at 6:15 P. M. for a 40 mile drive. Arrive at Bro. Rediger's home at 3 A. M. where I much enjoyed the few remaining hours of rest. Here I met our aged Bro. Jake Rediger formerly of Milford, Nebr., who seems well and hearty. At Thurman they have 21 members. Expressed peace with a few exceptions. They have Sunday school every Sunday. Two converts here at present. Here would be a good place for a minister who is a retired farmer to spend the summer to enjoy the beautiful sunshine with the storms of Colorado. They think such a visit would be a great help to them. However, they would desire to have a minister locate with them permanently. If this can not be, they would be glad for the second best.

Expect to leave for home this evening, Sept. 25, where I will arrive, the Lord willing, Saturday evening.

Thanking the Lord for His grace and protection, I remain,

Yours in love,
Levi J. Miller.

Garden City, Mo.

THEN AND NOW

By R. J. Heatwole.

For the Gospel Herald.

(Reflections which came to the mind of the writer as he listened to addresses by a number of ministers at the recent conference held near La Junta, Colo.)

In 1873 the first located Mennonite minister in the far West, in Marion, Kans., took for his first text, Acts 11:23, Barnabas at Antioch saw the grace of God and was glad, and exhorted them all that with purpose of heart, they should cleave unto the Lord. "Cleave unto the Lord" was taught in that first sermon to those brethren colonizing in central Kansas, by Bro. John Evers, whose son is in our congregation today at this conference in Colorado, Sept. and Oct., 1914. Forty-one years have passed since hearing that first sermon. Now comes from the last sermon I have heard from one of our ministers of like precious faith, Bro. Daniel Kauffman, that we should be workers together "with God." The first one said to six of us then present, "Cleave unto the Lord," the last one said, "work with him." In 1876 we had our first conference in central Kansas and at said conference and every other one during many years following we were taught of all being one with the Father and the Son and although we were always a miscellaneous brotherhood colonizing in central Kansas from many different localities, we were taught the same as now by our conference conclusions to be one with the Father and the Son, likeminded as Jesus prayed (Jno. 17).

Our sisters in early conferences in Kansas thought it was not right for them to go there, but they were soon solicited by our bishop to come and they came, and one of them told me how glad she was, that they too may come, and learn so many things about our faith that they had never thought of (Gal. 2). Paul was at a conference and about that time was by the riverside where the women resorted to prayer.

It is a happy thought to know that now our young sisters are also regularly attending prayer meetings every week in our various districts in Kansas, and young brethren, and young sisters, as well as the older ones of both sexes, delight in attending our conferences whether near their homes or abroad. First conference in 1876 in central Kansas scarcely numbered

20, and today our conference by those of like precious faith numbers nearly 200 here in Colorado.

La Junta, Colo.

WHY I READ THE GOSPEL HERALD

By Leander Smith.

For the Gospel Herald.

(The writer of the accompanying article is not a member of the Mennonite Church but he points out, in no uncertain way, the advantage there is in being identified with a body of believers who stand firmly for an out and out Gospel.—R.)

I have been reading the Gospel Herald, for some time and would like to give my reason why I read it. First, Because I appreciate those well selected, timely, and helpful articles. Second, Because I believe we ought to use all the means available to defend the principles of the Gospel. Third, Because I find so many articles in it on, nonconformity, nonresistance, and nonlitigant, the very principles that were taught plainly and emphasized strongly by Christ and His apostles.

Why do people claim to be Christians who ignore the blessed Master's teaching? "But if any man hath not the Spirit of Christ, he is none of his." But the fruit of the Spirit is what?" "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." If we produce the works of the flesh "Which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like," we cannot claim to be the children of God. Only the ones who are led by the Spirit of God are the children of God. May God help the editors, and those who contribute to the Gospel Herald, to hold up the principles of the gospel, and to proclaim the acceptable year of the Lord, is my prayer.

414 E. 10th St., Newton, Kans.

WAR AND PROPHECY

By B. K. Lehman.

For the Gospel Herald.

Dear Readers, We hear much about the great war in the East. It is the greatest war we have ever heard or read of. In Matt. 24 Christ taught His disciples about His coming again. It reads, "All these are the beginning of sorrows." Now, Christ did not teach His disciples about the saints or the Church meeting Him in the air before the great tribulation period or the great Armageddon battle, which if this is not the beginning of that great war and if this war will soon end there will be another war. This looks to be a world wide war. The question is, Should we pray, "Even so Lord Jesus, come quickly?" Five judgments have already fallen. We are in the sixth age. The millennium is the seventh or the Sabbath. Paul had shown a mystery. II Thes. 2 and 4. Those nations at war will be weakened very much and there will be but one empire at last, called the Roman empire, not the Catholic Church, as some may teach it. Dan. 7:7, we read of a beast having ten horns, meaning ten kings, and the little horn which will be over all and is the Anti-Christ. We have and have had the false prophets and false christs, such as Dowieism, Christian Science, Theosopy, and a number of others. But in Dan. 2:34 we read of the smiting stone (stone, meaning Christ) which will smite the image which means that he will destroy the anti-Christ. The Gentile world-dominion begins and ends with a great image. Dan. 2:31; Rev. 13:14, 15. The anti-Christ will worship the god of forces and not the true God.

Hollywood, Calif.

GOOD WILL FOR THE NEEDY

By Susan B Stauffer.

For the Gospel Herald.

The first message that was carried after Christ's birth, was carried by the angels to the shepherds: "Glory to God in the highest, and on earth peace, good will toward men." That message we all needed.

When Christ grew to manhood He put this message into practcie. He showed His good will to those that were in need. He healed the sick, the blind received their sight, He opened the ears of the deaf, fed the hungry, and preached the Gospel to the poor. He was always engaged in doing good to some one. There is a blessing promised to those who have a good will for the needy, both temporal and spiritual. Christ said we have the poor with us always, and we can do them good if we will.

Paul told the Church at Ephesus that they should support the weak and should not forget the words of the Lord Jesus, that it is more blessed to give than to receive.

We find that the disciples followed Christ's example, in showing their good will to those who were in need. On one occasion the disciples at Antioch had heard that the brethren in Judea were in want, and they shewed their good will by sending relief to them. Each man gave according to his ability, and Barnabas and Saul took it to the elders. Notice, that each one gave according to his ability. They did not give all they had, neither is it required of us. But we are to help along as we are able. By each one giving a little there will be a great help to those who are in need.

There are other instances in the Bible, like these just mentioned, and with all these teachings that we have along this line of helping the needy, and the blessings that are promised to a cheerful giver, we still find some people that do not have the respect for the needy that they should.

Some one will say it is their own fault that they are in need. True, it is in some cases, but not in every case; and we are here to help those that are worthy of help. We in the country don't know so much about people that are really in need, as those of our missionaries do who work in the cities. If we go there we learn things that we know nothing about here. I fear we often don't show our good will to the needy ones as we should. They have a soul to be saved, and if the Christian people will show no good will to them, where will they get it?

We shall for a moment look at a few Bible characters who did not show any good will to the needy, and what the result was. The one character is the rich young ruler who came to Jesus and asked what he should do to inherit eternal life. Jesus said, "Thou knowest the commandments." The answer was that he had kept them from his youth up. Jesus told him that he yet lacked one thing—told him to sell that which he had and give to the poor. The young ruler went away sorrowful and he never returned. Lack of good will to the needy kept him from inheriting eternal life. Another character is the rich man in the story of Lazarus. Lazarus desired but the crumbs from the rich man's table. The rich man showed no good will to Lazarus. The time came that they both died, and Lazarus was carried by angels into Abraham's bosom. The rich man opened his eyes in hell.

How careful we should be that we show due respect and good will to those that are in need. There are various ways in which we can show our good will to those that are in need.

We will again refer back to the Bible and take Dorcas for an example. She showed her good will, by making garments for those that were in need. This line of work is mostly for the sisters, for those of us that can not leave home, and go to some mission, we can in this way be a great help to the workers at the missions in sending garments to them. They are able to reach a class of people and teach

the Word of God to them, that they could hardly reach in any other way, and it will only take our good will, a little of our means, and time, and yet it will mean a great deal to the needy.

I have just lately received a letter from one of the sisters that is in the mission field, and she said it makes the work so much easier for them when they have clothing to give to those who are in need. She said they had a little boy coming to Sunday school regularly, but one day he was absent. The workers heard that he didn't have any clothes to come. They went to see about the matter, and found it true. She said, "We gave him a suit of clothes and the next time he was again at Sunday school bright and early."

On another occasion the workers had been to visit a sick mother they had taken some clothing along that they knew they needed, but they saw they needed more. They told the little girl if she would come to the mission, they would give them some more clothes. Early the next morning the little girl (about seven years old) came. They gave her a pair of stockings and a pair of second hand slippers and a blue percale dress and she went home like new.

Think of it. Through the good will of some one, those two little jewels were made happy and it was also made possible that the Word of God could be taught to them. The children generally promise to come to Sunday school when they give them clothing. The workers at the different missions have many experiences just like these.

One of the workers said that eternity alone can reveal the good that is done by sending clothing to the needy. Sisters, let us be up and doing, showing our good will whenever we have the opportunity. Let us not think that the work is alone for those that are stationed at the different missions, or perhaps only for the brethren, and we can sit on the bench of ease. The sisters were engaged in the Master's service when Christ and the apostles were here on earth. If they had not been Paul could not have commended those nine faithful Roman sisters for their much labor and service in the Lord. Rom. 16. Let us so live and practice our good will toward the needy that when our time is ended here on earth, we can hear that welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

CORRESPONDENCE

(Continued from page 465)

We are expecting some friends in the near future. We would be glad for any coming this way to stop with us and help us along. We ask an interest in the prayers of God's children, that we may do nothing but what pleases the Lord.

Orva Kilmer.

Oct. 4, 1914.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—When we look around us and see the manifold blessings that God has bestowed upon us during this summer with what is yet to be gathered in from the fields, we have great reason to thank the good Lord for all these benefits. Yea, He has given us the early and the latter rains. Praise the Lord.

On the fourth inst we had our Sunday school and regular services in the morning. Visitors from other places were, Bro. and Sister B. E. Stauffer, Bro. and Sister Jos. Eshleman, all of Maugansville, Md.; Bro. Sam Brunk and B. Brenneman of Denbigh, Va. The latter took part in the services. Also Mr. and Mrs. John Landis of Bucks Co., Pa.

Bro. Stauffer took an active part in the Sunday school and gave us a very helpful talk. Thanks to God and brethren and sisters for the visits. Come again.

As Sunday was a day in which President Wilson requested all Christian people to pray for peace, Bro. A. D. Wenger preached a very impressive sermon. Text very appropriate, I Tim. 2:1,2. That first of all supplications, prayers, intercessions and giving of thanks be made for all men. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Bro. E. M. Miller of near Fentress, Va., returned home from a three months' visit to Pennsylvania. We welcome him home.

May God bless you all is the prayer of your humble servant.

I. W. Eby.

Oct. 5, 1914.

Kokomo, Ind.

A friendly Greeting to the Editor and all Herald Readers:—On Sunday, Sept. 27, Bro. Jacob S. Yoder of Kalona, Iowa, was with us and preached to us both morning and evening. Both sermons were full of admonitions and instructions. On Tuesday following Bro. Yoder and his sister, Elizabeth, left for Goshen and Middlebury, Ind.

We are at present remodeling and enlarging our church house, the addition is 16x36 with a gallery, and the basement will be under the entire building of the old part.

G. W. North.

Oct. 6, 1914.

Flanagan, Ill.

Greetings:—The long-looked forward to conference is now gone into history. A large number of ministers and other visitors were present. Many good thoughts and admonitions were given and it now depends on how many of us are willing to live them as to the real success of the meetings.

The brethren, Peter Somers, Metamora, Ill., David Zehr, Manson, Ia., and Jonathan Hartzler, West Liberty, Ohio, were with us Sunday, Oct. 4, and preached edifying sermons. Quite a number more visiting brethren and sisters were with us.

Our bishop, who has been in poor health for a few weeks, is regaining his former health again.

Pray for the work at this place.

Lydia H. Smith.

Oct. 7, 1914.

Palmyra, Mo.

(Pearidge congregation)

Greeting in our Savior's Name:—We will give a few happenings from our field of labor in God's great vineyard.

After having a very dry summer all nature seems to rejoice over the fine rains God has seen fit to send us the last few months having a very nice fall so far without frost.

We are also rejoicing for spiritual blessings, since you last heard from here we received two precious souls into church fellowship, and the Lord willing we expect to receive two more from the Ewing school house neighborhood on Sunday, Oct. 11, Bro. C. A. Hartzler labored faithfully for two weeks at Ewing school house with good interest. We were much encouraged by the visits of Bro. Dan Kauffman and Bro. John McCulloh. Among other visitors were Sister Annie Brenneman of Wellman, Iowa, Sister Ruth Buckwalter of Chicago Mission, and Sister Sara Burkholder of Lancaster Co., Pa. Sister Ruth gave us a talk on the Bohemian work. We certainly appreciate these visits and extend a hearty invitation to all interested in the work here to stop with us. We shall be glad to meet you at the train.

The encouraging features of our work exceed the discouraging ones in blessing. So may you pray that we may ever be faithful and true in discharging the work that God has given us to do.

J. W. Hess.

Oct. 8, 1914.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission for Third Quarter, Sept. 30, 1914

For the Gospel Herald.

Receipts

Contributions

P L. Rohrer	$ 1.00
Sue B. D. Metzler	1.00
Walter J. Leaman	5.00
David Doutrich	.50
Amos Hershey	1.00
Ephraim Hershey	.41
Paradise Mission Meeting	22.61
Aaron Mast	.56
Minnie Hiestand	.50
Alice Wismer	.25
Amanda Buckwalter	1.00
O. M. Brunner	1.00
H. L. Heller	2.40
Kraybill Sisters, Mt. Joy	1.50
Chambersburg S. S. Meeting	6.00
Annie Snavely	.30
Amos B. Miller	2.00
Total contributions	$ 47.03
Received for mdse	2353.51
Total receipts for quarter	$2400.54
Previous receipts	4749.34
Total to Oct. 1, 1914,	$7149.88

Expenditures

Paid for mdse	$2122.01
Machinery and Fixtures	95.75
General Expenses	336.67
Labor	364.25
Total Expenditures for Quarter	$2918.80
Previous Expenditures	4158.36
Total Expenditures to Oct. 1,	$7077.16
Cash on hand	72.72
Total	$7149.88

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Paradise Sewing Circle, clothing	$ 7.34
New Holland Sewing Cir., clothing	.90
Manheim Sewing Circle, clothing	.25
Goodville Sewing Circle, clothng	3.60
Total	$12.09

Note.—Our expenses were unusually high for the Third Quarter which were due to the following bills paid:

Carpenter for repairing	16.20
Painting mission buildings	$175.30
Lumber for repairing	78.26
Total	$269.76

Gratefully acknowledged,
Arthur T. Moyer, Supt.

REPORT
Of the Annual Meeting of the Board of the Mennonite Home, Lancaster, Pa.

For the Gospel Herald.

An unusually interesting and well attended meeting was held at the Mennonite Home. Oreville, Pa., Monday, Oct. 4, 1914. The business meeting occupied the forenoon. The annual election of officers, reports of the trustees, auditors, and steward followed the regular preaching service of the day.

Bro. John W. Weaver opened the meeting by reading I Cor. 13, and prayer. Bro. J. C. Clemmens of Lansdale, Pa., spoke from the "Inasmuch chapter." The life of the carnal seeks its own, the life of the spirit of Christ unconsciously lives for the good of other helpless, oppressed and wronged; but God is not unrighteous to forget your work and labor of love, which ye have showed, toward His name, in that ye have ministered to the saints, and do minister. Heb. 6:10. He that oppresseth the poor reproacheth his Maker, but he that honoreth him hath mercy on the poor. Prov. 14:31. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. 19:17. We are saved by grace but judged by **works;** judged out of those things which were written in the books, according to their **works.** Rev. 20:12. Our **faith** is judged by our **works.** See Mal. 3:16.

Bro. Andrew Mack continued the thought of beginning the good work and continuing. Gal. 6:9, German, "Let us not be weary in well doing, for in due season we shall reap without ceasing." All days are not equally successful; we are not conditioned alike day by day. While traveling among Russian Mennonites in the West, I found them too tired to give time to divine services. This being Friday you shall see Saturday preparatory and Sunday the holy Sabbath shall bring appreciative audiences and intense interest, which was verified in meeting hearts the most loving, tender and sympathetic. They were tired, they needed admonitions, encouragement. Being in the ministry for half a century, I have often gotten so tired not knowing where to look. Self gets tired. We shall be satisfied when we awake in thy likeness. These aged pilgrims would rather depart and be with Christ, which is far better.

Being weary, what is to be done? Rest. This body of ours must not be tortured day and night until nervous prostration is the result. The material and the spiritual are too close to abuse the body. My six months' silence brought out severe criticism. But we may do nothing but **good;** and this applies to my body as well. Our being heirs and joint heirs, the inheritance shall be proportionate to our diligence and our faithfulness. Let us together sing the German hymn, "We're Going Home."

Bro. Clemens closed the service saying: There remaineth therefore a rest for the people of God.

The rest of the laboring man is sweet.

The abundance of the rich will not let him sleep.

The four retiring members of the Board, Frank Pierce, Henry Heller, Landis Hershey, and Allen Wolf, were re-elected.

Inmates, sixty-one.

D. N. Gish.

REPORT
Of the Third Quarterly Sunday School Meeting Held at the Mennonite Church in Manson, Ia., Sept. 27, 1914

For the Gospel Herald.

Services opened at 1:30 P. M. with song 207, followed by reading Prov. 8.

Children's exercises were conducted by Bro. J. E. Hartzler.

Benefits of Regular and Losses of Irregular Attendance.

If not a benefit it must be a loss. We can gain knowledge by being regular. We must grow or we will die.

Necessity of Teaching the All Things.

Is commanded by Christ. It is not sufficient to teach the all things but must also observe them.

Some of the Present Needs of Our Sunday School.

Consecrated workers, promptness, regular attendance and quietness during services. There is always room for improvement.

The Sunday School as a Soul Winner.

Plant in the hearts of the children the things that are good for them. Pray for them.

Our Young People, Their Privileges and Responsibility.

The church of tomorrow from the young people of today. Christianity is progressive. The Church demands the best. The motto, "Christ and Separation." Evangelization was started by the older people and we as younger people must carry it out. Men and women with tact and intellect will be in demand as leaders.

Keep the standard of spirituality high.

Bro. D. D. Zehr acted as Moderator. Secys., Lena Zook and C. F. Sommer.
Secretaries.

REPORT
Of the Sunday School Meeting Held at the Mennonite Church, Ephrata, Pa., Sept. 17, 1914

For the Gospel Herald.

Morning Session

Devotional, John B. Bucher and Benj. Weaver.

Address of Welcome, Benj. G. Wenger.

Sermon (Luke 19:13), David Garber.

How Win and Hold the Children in the Sunday School, A. B. Lutz.

How Implant the Missionary Spirit in Our Children, John S. Mast.

Short Talks, by workers.

Afternoon Session

Devotional, Moses Gehman.

The Teacher's Responsibility—As to Lesson Preparation, J. N. Hershey.

As to Consecration, Noah B. Bowman.

As to Lesson Presentation, D. N. Lehman.

How Prepare and Choose the Workers, Noah H. Mack.

Blessings of Obedience, John H. Weaver.

Evening Session

Round Table, Conducted by D. N. Gish.

Sermon (Matt. 13:43), David Garber.

Officers: Mod., John. H. Mosemann; Secy., D. M. Wenger; Chors., Amos F. Eby, Amos Kauffman.

Thoughts Presented

A child's upward look is an expression of thankfulness. No sacrifices without grace will win children. They are swift to detect evil, hold them as you win them —by grace. No mechanical device will win a child.

Begin to teach the missionary spirit before birth. Be a missionary yourself and implant the same spirit in the child. Teach a child to give as that is the spirit of a missionary. Seek to acquaint a child with conditions of those who need Christ.

Search the Scriptures. Study to show thyself approved. Paul made due preparation. Those who are prepared are called.

All Christian work is responsible. Consecration believes the whole Bible as inspired. To minister without consecration is abomination. Deep consecration brings greatest joy.

Presentation is teaching the lesson. Arouse confidence of child in you by coming down to its level. Ask more questions and lecture less.

Workers are from the church and subject thereto. Teach them first to know

the Word. Teach that all preparation be based on the spirit and not on the intellect.

Obedience brings happiness, peace, salvation, eternal life, and a name above every name.

Who has ears to hear let him hear.

Secretary.

REPORT
Of the Annual Sunday School Conference of the Ind.-Mich. District

For the Gospel Herald.

The Ind.-Mich. Sunday School Conference held its annual meeting at the Holdeman Church near Wakarusa, Ind., Aug. 19-21, 1914. The organization as arranged by the program committee was as follows: Mods., I. R. Detweiler, S. L. Weldy; Chor., Walter Yoder. The conference then completed the organization by electing Barbara Kauffman as Asst. Secy., Abner Holdeman Treas., and S. E. Weaver, J. K. Bixler, J. E. Hartzler committee on resolutions.

Wednesday Evening

On account of the rain that session was not well attended. S. S. Yoder conducted the devotional services. In the absence of M. C. Lehman, A. M. Eash consented to fill his place. He took for his subject **Safety First,** taken from Deut. 22:8. He told us how the business world is willing to take any step, regardless of expense, to prevent loss of life and property. Then how important it is for us to work on the same principle in our religious work. The first essential that insures safety is fellowship with God. This will be as a battlement around us and will keep us secure always. In our Sunday schools we need no high walls around the schools, but, we ought to make them such an attractive force that it will keep scholars from getting out and cause those on the outside to come in. Some of the battlements that will help to this end are, better organization, approved methods and literature.

Thursday A. M.

After the song service J. M. Shenk took charge of the devotion. The moderator then gave a short opening address in which he emphasized **Truth** as the thing after which we are all striving.

True Efficiency was then discussed by M. C. Lehman. Fruit bearing as emphasized by Paul and Christ is necessary in order to be truly efficient. The speaker also presented the following four cardinal characteristics that qualify every child of God: Watchfulness, Faithfulness, Obedience not from compulsion but from love, and Serviceable Disciples. All these were discussed at some length. The speaker closed by leaving this question: Are we an asset to the Church or simply a hanger-on?

S. E. Weaver talked on **Methods of Teaching.** He developed these two points: 1. Preparation of the lesson. 2. Preparation to teach. Under preparation of the lesson he gave these suggestions: Give much time to the lesson; Get thoroughly familiar with the lesson by reading it often; get time, place, and circumstances; try to strictly interpret it; find the central truth or leading thought; apply it to yourself. Under preparation to teach the following: Study the pupil—what are his interests and needs; be sure the class thoroughly understands the story of the lesson; use the question method in teaching.

Sunday School Supplies for Our Teachers was discussed by D. A. Yoder. The speaker recognized the benefits derived from outside helps but also pointed out the danger of depending on them too much. He recommended any literature that will stand the test of God's Word but selected a good Bible as the greatest essential. He also suggested that the Sunday school might make out a list of such literature that will meet the approval of God's Word and then let the teachers select for themselves from this list. All literature should be of such a nature that the teacher is made to search and find the points of the lesson for themselves.

S. S. Yoder gave the report of the Sunday School Teachers' Library Committee. This committee had been appointed the previous year. They recommended the following books: Advanced Normal Lessons by Hurlbut; The Unfolding Life by Lamoreaux; The Sunday School Teacher by Hamill. At this time a motion was passed to accept the above report and retain the committee for another year.

Thursday P. M.

Devotional exercises by B. B. King. **How Improve Our Young People's Meeting** was assigned to A. M. Eash. He clearly pointed out how the young people's meeting had various aims and purposes, besides it lacked uniformity and system. He also emphasized the need of better organization and more loyal support. In order to remedy this he said the church must do three things—define it; dignify it; and spiritualize it. A lengthy open discussion followed this talk.

India's Future by J. N. Kauffman. The speaker first gave us a glimpse of the past history of India. This revealed the fact that politically, socially, and spiritually conditions were such that development was impossible. Then he took up India's present and emphasized the great changes that are taking place which are all due to the influences of Christianity. Judging from the past and present the future of India will be marked with even greater progress and the time is not far distant when the church membership of India will outnumber that of America.

Sectional meetings were held for the teachers. Superintendents and secretaries, young people, and old people. All these meetings were reported interesting and helpful.

Thursday Evening

After the devotional exercises Eva Kauffman talked on **The Secret of Power with God.** While all power belongs to God yet it is at our disposal. The power of God's Word was strongly emphasized. Josh. 1:8 was referred to as the secret of power with God. Lack of power was said to be due to disobedience and negligence in reading His Word. The price of power is a surrendered life and will. Consistant living and daily prayer were also emphasized as essential to power.

Immediately after this discussion J. E. Hartzler spoke on, **The Secret of Power with Man.** The speaker developed the following three points: Knowledge—of God's Word, of Jesus Christ, or human nature; Consistency—in our religion, business, and social life; Confidence—in man that he is honest and saveable.

Friday A. M .

Devotional by D. D Troyer. **Meeting the Needs of the Juniors** was the first subject taken up in this session. Mrs. Amanda Karch read a paper on the above subject which will be published in one of the church papers. E. S. Lape then spoke on the same subject. He developed the following seven points in the life of the juniors: Reading period, steam engine period—when they want something to do, inquisitive period, friendship period, memory period, and fruitful period. While the speaker suggested ways in which their needs may be met yet he emphasized the necessity of making a study of their needs.

Class Organization was discussed by I. W. Royer. The purpose, he said, was to do better work and get more members. After pointing out the dangers of such an organization he gave the value of class organization as follows: It unifies the efforts, directs the energies, distributes the work among many, establishes a fellowship, enlarges the membership, and develops efficient leadership.

B. B. King spoke on **The Relation of the Sunday School to the Temperance Movement.** He gave us a vision of what the Sunday school has done in bringing about temperance movements. He also told us how intemperance is causing drunkenness, poverty, crime, and broken homes, and how the Christian people are responsible for these conditions. Therefore it is the duty of every Sunday school worker to instil temperance into the lives of the scholars and to vote out the liquor traffic wherever the opportunity presents itself. After this talk the chorister, with the help of the audience, sang, Where is My Wandering Boy Tonight?

Friday P. M.

Devotional exercises by E. S. Hallman. A special session was devoted to the children. A large number were present. The exercises were especially fitted to their needs. Nora Hershberger had charge of this work.

The closing talk for the afternoon was given by A. M. Eash on, **The Challenge of the Sunday School.** He spoke of the various challenges that the Sunday school receives although in a quiet way. The aim and work of the Sunday school are the source of the challenge. The real challenge is the sense of responsibility at the presence of scholars. It comes mainly to the church challenging her to give more attention to the care of the children and to the helping of the teachers with better training.

Miscellaneous Business

E. S. Mullet was re-elected as Secretary of Conference.

S. S. Yoder was re-elected as Field Worker.

J. D. Zook was re-elected as Treasurer of Field Worker's Fund.

D. A. Yoder was appointed as delegate to the Illinois Sunday School Conference.

S. L. Weldy was appointed as delegate to the Ohio Sunday School Conference.

The matter of drawing up a constitution was presented and discussed after which a motion was passed authorizing the executive committee to frame a constitution and present the same at our next Sunday School Conference.

The offering taken amounted to $93.50.

Reports

The secretary gave a brief report of the proceedings of last year's conference.

Condensed report of the field worker is as follows: About 90% of the church membership is enrolled in the Sunday school., average attendance of officers is 74%; teachers 86%; entire school 65%. Three schools have home departments. Every congregation has young people's meeting and nearly all use subjects given in Christian Monitor. Nine schools have teachers' meeting and four have teachers' training classes. Three are conducting

mission Sunday schools and two others help in union schools. Sixteen schools report 116 accessions to the church. All the schools are using Mennonite literature.

The following delegates gave brief reports of the work done by our sister conferences: B. B. King, I. W. Royer, and A. M. Eash.

Resolutions

Whereas, the General Conference of 1913 appointed a committee of seven brethren to investigate the question of organizing a General Sunday School Board, and whereas we feel the great need of such Board; be it resolved;

That we, the Ind. and Mich. Sunday School Conference heartily encourage the organization of such General Sunday School Board, and the Secretary of this Conference be instructed to send a copy of this resolution to the above mentioned committee of General Conference.

Resolved; That we instruct the Sunday School Teachers' Library Committee to investigate the different lines of Sunday School Teachers' Lesson Literature for the year 1915, and to make such recommendations as they may deem wise and best. Such recommendations to be forwarded to every Sunday school in the district.

Whereas, there appears to be no uniformity of Sunday school reports from the several Sunday schools sent to the secretary of the conference, be it resolved; That we instruct the Executive Committee to prepare a plan for individual Sunday schools records and reports. Said committee to report at our next annual conference.

Whereas, the Church Conference several years ago advised that one session of the Sunday School Conference be devoted to young people's meeting, be it resolved; That we ask the Program Committee to take special note of this for next year.

Whereas, there is a need for more systematic and definite work in our young people's meeting, be it resolved; That a committee be appointed by this conference to formulate plans for organization and aggressive work and report at next conference. Said committee to be composed of S. S. Yoder, Raymond Hartzler, and William Weaver.

Resolved, That we express our gratitude and appreciation to the Holdeman congregation for their kindness and hospitality during the Sunday School Conference.

Friday Evening

Prayer and praise service was conducted by A. M. Eash. Some time was given to the discussion of queries. I. W. Royer then gave an inspiring talk on **Present Opportunities.** To know God and do His will were emphasized as being the greatest opportunities that this world affords Besides we are privileged to impart this knowledge to others. Much stress was laid on the need of teachers, authors, and leaders and the many opportunities that are before them. The sinner was also reminded of his opportunity to accept Christ.

At this time the resolution committee presented a resolution to be sent to President Wilson expressing our appreciation and gratitude to him for his efforts to maintain the peace with Mexico and for his attitude in the present European situation. The resolution was passed by unanimous vote.

The moderator gave a closing address in which he reminded us of the many benefits we derived from this conference. Conference was then closed by prayer.

E. S. Mullet, Secy.

Married

Stutzman—Stoltzfus.—Joe Stutzman and Annie Stoltzfus both of Woodford Co., Illinois, were united in marriage on Sept. 24, 1914, by Peter Kennel. May the remainder of their lives be true and happy.

Ramer—Shellenberger.—On Sept. 27, 1914, at the home of Bro. W. W. Graybill, of Juniata County. Pa., Bro. Amon B. Ramer and Sister Eva Mae Shellenberger were united in holy wedlock. May the Lord bless them through life's journey. W. W. G.

Bender—Brenneman.—On Oct. 1, 1914, at the East Zorra, Ont., Church, Bro. Peter Bender to Sister Lydia Brenneman, Bishop Daniel Steinman officiating. May God bless this union that love and peace may be their lot.

Kauffman—Harris.—On Sept. 24, 1914, Bro. William Kauffman and Sister Elma Harris were united in marriage at the home of the officating minister, D. B. Kauffman, Kenmare, N. Dak. May heaven's riches blessings rest upon them.

Apple—Kauffman.—Bro. George E. Apple of Middleburg, Pa., and Sister Della N. Kauffman of Richfield, Pa., were united in marriage Aug. 29, 1914, at the home of the officiating minister, W. W. Graybill. The Lord bless them in their new relation. W. W. G.

Ramseyer—Schwartzentruber.—On Oct. 4, 1914, at the Baden Church of the Wilmot, Ont., congregation, Bro. Jeremiah Ramseyer to Sister Leah Schwartzentruber, Bishop Daniel Steinman officiating. May God bless them that they may live in peace and happiness through this life.

Whisler—Greiner.—On Oct. 4, 1914, Bro. Jonas Whisler of Elizabethtown, Pa., and Sister Elsie Greiner of Milton Grove, Pa., were united in matrimony by John G. Ebersole at his home at Lawn, Pa. May they meet with joy, peace, and happiness in their future.

Sollenbarger—Horst. — Near Chambersburg, Pa., at the home of the bride's parents, Bro. Solomon Horst's, Bro. Christopher C. Sollenbarger of near Chambersburg, and Sister Lena Horst of near Shippensburg, Pa., both of Franklin Co., Pa., were united in holy wedlock on the 22nd day of September, 1914, in the presence of a host of invited friends and neighbors, Bish. J. S. Burkholder officiating. May their life be one of peace and happiness.

Obituary

Stutzman.—Raymond Stutzman was born near Woodriver, Nebr., April 2, 1912; died at the same place Sept. 20, 1914; aged 1 y. 7 m. 18 d. Leaves to mourn his untimely departure his father and mother, 6 brothers and 5 sisters. One brother preceded him to the great beyond. Peace to his ashes, and the spirit is committed into the hands of an Almighty God.

Westgate.—Mary E. Westgate was born Sept. 19, 1840, in Iona Co., Mich.; died near White Cloud, Mich., Sept. 20, 1914; aged 74 y. 1 d. She leaves to mourn their loss 2 sons, 1 brother and a host of friends. Mother Westgate was a very pleasant woman, a good neighbor, but never made any confession of religion. Funeral on the 22nd at the Union Church, Jacob P. Miller of Clarksville officiating. Text, Job 5:26.

Rohrer.—Aug. 30, 1914, near Leaman Place, Lancaster Co., Pa., Charles Henry, son of Isaac H. and Frances Rohrer, died after four days illness of intestinal trouble; aged 7 m. 5 d. Little Charles leaves his parents, 4 brothers and 4 sisters to mourn their loss but we do not want to call it a loss, for he has only gone on before, and while we feel sad and lonely without our darling, and we may not see him for a long while, we are glad to know he is still **our** baby and we can love him just the same. Funeral services were held Sept. 2 at the Paradise Mennonite Church by Bro. C. M. Brackbill.

Mamma.

Brubaker.—Alta H., daughter of Bro. Aaron and Sister Ada Brubaker of New Danville, Pa., was born July 3, 1914; died Sept. 13, 1914; aged 2 m. 10 d. Funeral services at the house only on Sept. 16, conducted by Bishop Abram Herr and Bro. Jacob Thomas of New Danville district, using as a text the latter clause of II Kings 4:26: "It is well with the child," assisted by Bro. Daniel Gish of Millersville dictrict. May God's sustaining grace be with the wounded hearts of the young parents.

Little Alta, so loving and dear,
Was only 10 weeks with us here,
But thank Jesus, the blessing He gives,
In heaven with Jesus Alta now lives.

By her uncle, A. M. B.

Frank.—Leonard Frank was born in Westenburg, Germany, Feb. 7, 1829, and came to this country in 1854, locating in New Jersey. He was married to Eva Mary Zanfinger, Oct. 15, 1855. In the year 1856 he moved to Upper Sandusky, Ohio, where he resided until 1868, when he came to St. Joseph Co., Ind. In Jan., 1880, he moved to Elkhart Co., and lived on the farm where he died. He departed this life Oct. 1, 1914, at the advanced age of 85 y. 7 m. 24 d. He leaves an aged companion and 8 children, 4 sons and 4 daughters. Also 20 grandchildren and 9 great-grandchildren. He suffered some two weeks from a complication of diseases. He was a member of the Lutheran Church but for some years was not identified with any congregation. In his death his family has lost a devoted husband and father and the community a faithful friend and neighbor. Funeral services were conducted at the home on Sunday afternoon, Oct. 4, by John F. Funk of Elkhart, Ind., from Rev. 2:10. Buried at the Osceola Chapel. Funeral was largely attended.

Warey.—Christian Warey was born in Mifflin Co., Pa., Aug. 5, 1832; died at his home in Kalona, Ia., Sept. 3, 1914; aged 82 y. 1 m. 25 d. Lived in matrimony 59 y. 11 m. 15 d. To this union were born 2 sons and 1 daughter, John and Cris, and Mrs. J. B. Yoder, all living in and near Kalona, Ia. These with their aged mother, 12 grandchildren, and 23 great-grandchildren, and a host of friends, mourn his departure.

Funeral services were held at the East Union Mennonite Church near Kalona, Ia., Oct. 4, 1914, conducted by D. J. Fisher and S. C. Yoder of the home congregation and S. E. Allgyer of West Liberty, Ohio.

This was one of the most largely attended services in the history of the com-

(Continued on next page.)

Items and Comments

The Philippine bureau of forestry has recently invited bids for the cutting of nearly 300,000 acres of choice timberland on the public forests on the island of Luzon.

Officers of the Okanogan national forest in the state of Washington are installing powerful signal lanterns for night use in reporting forest fires from lookout peaks.

It is said that the first sawmill in the United States was at Jamestown, from which sawed boards were exported in June, 1607. A water-power sawmill was in use in 1625 near the present site of Richmond.

The Supreme Court of Pennsylvania has decided that the amount of damage collectible on growing timber set on fire through negligence is not only the value of the wood destroyed, but also the injury to the property as a whole through the destruction of the young growth.

From the Christian era till the present time, as statists and historians tell us, there have been less than 240 warless years. Up to the middle of the nineteenth century, it was roughly computed that nearly 7,000,000,000 men had died in battle since the beginning of recorded history, a number equal to almost five times the present estimated population of the globe. —The Christian Herald.

The "Outlook" quotes from the book called "The Profitable Wage," by Edward E. Shearsgreen, the suggestive paragraph as follows: "In 365 days there are (twenty-four hours to the day) 8,670 hours. The Church is open on an average of 600 hours a year, the schools about 1,900 hours, the average factory about 2,400 hours and the average business concern about 2,800 hours, while the saloon and other like resorts are open about 4,725 hours."

The republic of China still shows great moral earnestness in her efforts to do away with the traffic in opium among her people. Not long ago, on a certain Saturday afternoon, a bon-fire was built by government officials on the athletic field of the Middle School in Tientsin, when $48,000 worth of opium was burned. Besides thousands of dollars worth of lamps, pipes, needles, and other paraphernalia used in the opium dens, were heaped on the burning piles and destroyed.—Evangelical.

During the year ending with July 1st, the number of immigrants coming to this country was the largest in our history. The sum total in round numbers is 1,300,000. As in recent years, the Italians are at the head of the list with 300,000. Russian Jews come next. Third on the list are the poles. Among them 10,000 Japanese are formally reported. This is said to be more than all the Americans in Japan and is larger than the number of Japanese who are officially known to have entered the country.—Sel.

The women in Japan are taking the places of men as clerks in stores. They work in offices. They are becoming teachers, dentists, writers. As for industry the influx of women in factories has been phenomenal since the war with Russia. There is no field of activity that woman does not seek to penetrate. In Russia the same thing is happening. She is becoming a close second to man in the race for economic independence. What is taking place in Japan and Russia is also taking place in the Islam countries, in South Africa, and to some extent even in China.—Sel.

The debts of the nations of Europe now at war are already so large as to make them a crushing burden to the people who pay the taxes. The debt of France is $6,671,000,000; that of Russia, $4,223,000,000; that of England, $3,620,000,000; that of Germany, $5,000,000,000; of Austria-Hungary, $3,700,000,000. Add to this the tremendous cost of the present war, and one cannot envy the man who manages the finances of one of these governments. Whilst the debts have been enormously increased, the ability to pay the taxes has been lessened.—Reformed Church Messenger.

(Continued from preceding page)

munity. Remains were interred in the cemetery near by. Fifty years ago he was ordained as minister in the Mennonite Church and twenty-one years later was ordained as bishop in which capacity he served twenty-nine years and began a work that has since grown into the East and West Union congregations with a membership of more than 500 souls.

His long life was one of usefulness and activity, and his strong personality endeared him to all who knew him. Death which was caused by the infirmities of old age came as a welcome relief to him. He had on a number of occasions expressed a desire "to depart and be with Christ which is far better."

BOOK REVIEW

Looking for the Savior.—This is a new work by Philip Mauro. It seems that certain Bible teachers have recently advocated the teaching that before the coming of the Lord to call His saints to meet Him in the air, there must occur the period of the great tribulation and that the Church will pass through the tribulation period on the earth. In this work Mauro shows that this teaching is contrary to the teachings of Christ and His apostles, that there is no predicted event between the present moment and the calling up of the Church to meet the Lord in the air, and that the great tribulation is to take place after the saints shall have been taken away. The general impression left by the book is a stirring admonition to the Church to be diligent in doing the Master's will, to be watchful and prayerful, and ever ready and expectant of the Lord's call.

The book contains 94 pages. Price, postpaid, paper, 25c.; cloth, 50c.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan. Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 22, 1914 (Gospel Witness Established 1905) No. 30

EDITORIAL

"The earth, O Lord, is full of thy mercy: teach me thy statutes."

The report of the Indiana-Michigan Conference, found elsewhere in this issue, makes interesting reading for those who delight in aggressive work along conservative lines.

The old saying, "Where there is a will there is a way," is especially true in Christian work. Paul voiced the same truth when he said, "I can do all things through Christ which strengtheneth me." "I can not" means, as a rule, "I will not."

From a number of those who attended the Virginia Conference held at the Springdale Church near Waynesboro, Va., Oct. 9 and 10 we learn that a very profitable meeting was held. An interesting report of this meeting is now in our possession and will in print next week, the Lord willing.

Those who are thinking about attending the Panama Exposition at Sanfrancisco next year, and at the same time are desiring to do such things only as are pleasing in the sight of God, would do well to read what the Kansas-Nebraska Conference has to say on this subject. The report is printed on another page in this issue.

Truthful testimony with the lips is good. The faithful testimony through consistent living is better. When a man stands ready, as commanded through I Pet. 3:15, to give answer to every man that asketh him a reason for the hope that is within, and then backs up his testimony with a consistent life, his testimony has a double power that forces of evil can not withstand.

One of the hardest things for the average individual to do is to quote Scripture word for word, just as it is found in the Bible. If you doubt it, try it. Bible sudents who can write fifty Bible verses without a single error in wording or in punctuation are very rare. If you doubt it, try it.

This emphasizes the necessity of giving more earnest heed to the things we read in God's blessed Word. Other things being equal, the more accurate our knowledge of the Bible the more pleasing to God is our Christian conduct. Our Savior emphasizes the importance of knowing God's exact word when He says, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled."

This calls up another point. Not only are we more accurate in our life and more exact in our teaching when we have an accurate knowledge of the Bible, but it is a decided advantage to have at our tongues' ends many scripture truths. The faculty of having a portion of God's Word ready for use when needed is something greatly to be prized. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

After an absence of seven weeks in the field the editor is glad for a little sojourn at home While out on duty we found many things to encourage us to press on in the heavenly way, and many reasons why faithful soldiers of the cross should think of nothing but to yield their entire life to the service of God and the Church. The child of God is encouraged in the fact that a life of Christian warfare means not only hardships and trials and self-denials and cross-bearing and burdens, but also victory and joy in the Holy Ghost.

Bible Conferences.—A number of Bible conferences have already been held with congregations in various parts of the field. We know of quite a number more that are to be held shortly. We will again publish a list of such meetings in our announcement columns, as heretofore, provided a sufficient number of them will be reported for publication. Send **at once** all meetings that you desire listed in that column.

Mennonite Board of Education.—We had the privilege of attending the annual meeting of the Mennonite Board of Education, held at Goshen, Ind., on Tuesday and Wednesday of last week. A helpful feature was the "Educational conference" held in connection with the meeting. Some important problems were considered, and if the measures adopted by the Board will be found practical when put to trial it will mean much in the way of bringing about results and conditions for which friends of both school and Church have long been praying.

We often hear it said, and truthfully too, that God and the devil can not dwell in the same heart. At some of our mission stations, however, they seem to be dwelling side by side—by the side of our mission buildings are saloons, nickelodeons, and other institutions of iniquity The practical question to bear in mind is, Are the servants of God as faithful and loyal to their Master as are their neighboring servants of the evil one loyal to their god? It is the mission of our missions to illuminate with a heavenly light these dark places of earth. This light comes through two sources: (1) a knowledge of God's Word; (2)a consistent life on the part of God's people.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

COURAGE

Selected by a Sister.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed
That God's love does bestow;

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To cure myself and all who love me? Say!
A thousand times more good than I deserve,
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, He makes a rainbow shine;
Grateful I take His slightest gifts.
No fears, or any doubts are mine.

Dark skies must clear and when the clouds are past,
Our golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

Then vex me not with chiding, Let me be,
I must be glad and grateful to the end
I grudge you not your cold and darkness
Me the Powers of light befriend.

THE IDEAL OF CHRISTIANITY

By Leander Smith.

For the Gospel Herald.

For our conversation is in heaven; whence also we look for the Saviour, the Lord Jesus Christ.—Phil. 3:20.

I believe that the present tendency of Christians to live like the world is a great mistake, and that the Christian loses power by seeking to take a deep interest in everything that affects the life of the community and be at particular pains to live as other men live, and not in any way show himself separate from the world. Jesus said, "My kingdom is not of this world." If we are citizens of Christ's kingdom our citizenship is in heaven. "If then ye were raised together with Christ, seek the things that are above where Christ is seated on the right hand of God." We think the difficulty of modern times is this very disposition of professional energy, this obliteration of the lines that run and should run between one calling and another.

The soldier is proud of his uniform and of the straps over his arms and shoulders, and marks of his rank. Every man who counts for as much of direct force as the soldier counts for, ought to prize the things that distinguish his calling. A Christian should plan his life so that nobody may ever associate with him without knowing that he is a Christian. It seems to me that the Christian should try to remind his fellow men in everything that he does, and in everything that he says, that eternity is not future, but present; that there is in every transaction of life a line that connects it with eternity, and that our lives are but the visible aspect of the experiences of our spirits upon the earth; that our whole conduct is to be influenced by things that are invisible, of which we must be constantly reminded lest our eyes should be gluttonously filled with the things that are visible; that we should be reminded that there lurks everywhere, not ungraciously and with forbidding mein, but graciously and with salvation on its countenance, the image and the memory of Christ, going a little journey through the earth, the journey that all spirits are taking to the land that is unseen and to which they are all to come.

The world is not going to be saved except the Christian model himself on Christ. The world is not going to be evangelized unless the Christians distinguish themselves from the world. The Church is not going to recover its authority among men until its members display their credentials in their lives, by showing that the thought that is in them is always the thought that makes for salvation; that they are not reformers, but servants of Christ. Did you ever notice that Christ was not a reformer? Not that He would have frowned upon a reformer, but He was not a reformer. He was not organizing men to do what is necessary to be done in order to reconstruct and better human life. He was supplying the whole motive force of that and everything else. The Christian should be very careful and not drag the robe of Christianity through the political kitchen. "And grieve not the Holy Spirit of God, in whom we were sealed unto the day of redemption." The command is plain and positive. "Be not unequally yoked with unbelievers." Again we are commanded to "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty."

Newton, Kans.

CHRIST IN YOU

Selected by J. D. Mininger.

(The following paper was written by the late Henry Reed, of Tasmania, a few weeks before he passed away. He was in bed speechless at the time, but with mind and memory clear.)

After all I have said, preached and written, for upwards of forty-five years, I wish it to be distinctly understood that the ground of the hope that is within me (which hope is full of immortality and eternal glory) is not "repentance toward God," although it is written, "Except ye repent, ye shall all likewise perish." Nor is it faith, although it is written, "without faith it is impossible to please God." Nor is it in becoming a new creature, although it is written, "Except a man be born again, he cannot see the kingdom of God." Nor is it in holiness, although it is written, "Without holiness, no man shall see the Lord." They are, indeed great and glorious gifts, all purchased by blood Divine, for which I adore and praise a triune God. Still, none of them atoned for my sins. Repentance did not die for me; faith did not die for me; the new creature did not die for me; holiness did not die for me.

My confidence is not in gifts, but in the Giver—the eternal Son of God, Who took my nature, and in that nature, as my Substitute, atoned for my sins. On His finished work alone does my soul rely for pardon, holiness and heaven; and He only "is made of God unto me wisdom, righteousness, sanctification and redemption."

In conclusion, I again solemnly declare my conviction that when "Christ in you" is a great reality in the sight of God, there will be "the love of God shed abroad in the heart by the Holy Ghost given unto us." And if love there will be obedience. For "he that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." He may profess the truth, but without obedience he holds the truth in unrighteousness, and will most assuredly perish; for although he may be able to say at the last great day, 'In thy name we cast out devils, in thy name we did many wonderful works," Jesus will reply, "Depart from me, I never knew you, ye workers of iniquity."

If the above (which I believe to be according to God's Word) be indeed God's truth, oh, for the sake of His well-beloved Son, in whom He is ever

well pleased, may He give the Holy Spirit to all who read this, that they may have heavenly understanding and live forever.—Kingdom Tidings.

Kansas City, Kans

COMMENTS

On the Parable of the Ten Virgins Matt. 25:1-13

By Geo. Hostetler.

For the Gospel Herald.

"Then shall the kingdom of heaven (here and hereafter) be likened unto ten virgins (all Christian professors) which took their lamps (bodies) and went forth to meet the bridegroom (Christ). And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil (the spirit and love of God, salvation, the pearl of great price, they had sold all that they had and brought it,) in their vessels (hearts) with their lamps. While the bridegroom tarried, they all slumbered and slept. It was no fault of theirs, but they all slept because the bridegroom tarried so long, and so must all of the wise and the foolish fall asleep—die—as long as the bridegroom does not return. And at midnight (when least expected) there was a cry made, (the shout, or voice of the Arch-angel, the last trump,) Then all those virgins arose (out of their graves) and trimmed their lamps (their new bodies). And the foolish said to the wise, Give us of your oil; for our lamps are gone out." Their lights must have shone with good works in life, or they could not have gone out, but good works done without charity, will go out with the bodies, and since the righteous scarcely be saved, they had nothing to spare for the foolish, so they were advised to go and buy for themselves. Now, seeing their doom staring them in the face, they did not stop to count the cost, but were anxious to buy at any cost, so "they went to buy." But alas, they did not buy, for salvation was no more to be had at any price, for if they had bought, they would have been admitted with the others. But since they came back empty handed, the Lord did not recognize them, and they were shut out forever.

A few lessons we learn from this parable

1. That not all that start out to serve God will get to heaven, but many will find themselves woefully disappointed, and we should therefore make our calling and election sure.
2. That it is very foolish to neglect so great a salvation
3. That all must die, unless the Lord should return before our time is out.
4. That the Lord will come when least expected, and that the one cry will wake all, both the wise and the foolish, or the saved and the lost.
5. That each one must give an account for himself, and that we cannot help one another at the judgment.
6. That it is necessary that we are intimately acquainted with Jesus before we go to see Him.
7. That there will be no chance to get salvation after this life.
8. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

There may be other lessons in this, as well as in other parables that we cannot fathom, for lack of wisdom and understanding, and if we find part of a parable that we cannot understand, let us never say that Jesus put in that part to fill out the narrative and it means nothing, for in so saying, we would belittle, limit, and at least in part deny the divinity of Jesus, and exalt ourselves almost to His equal, while in reality His thoughts and ways are as much higher than ours, as the heavens are higher than the earth, and we are compared to Him, as a worm is compared to us.

Harper, Kans.

MUST I FORSAKE ALL?

By J. B. Miller.

For the Gospel Herald.

This question fully set forth means must I forsake **all** that I have to be a disciple of Jesus, the Christ?

To well-read, experienced Christians this doubtless is a simple question; but you and I, dear reader, are probably not so well versed biblically as are others. Furthermore the writer happens to know that there have been those who have denied the need and obligation of forsaking all, in fact it has been declared that such were an impossibility, that there is no scripture warrant for such a doctrine and a certain influential and well-known minister was criticized for teaching the same.

Now let us turn to our New Testament scriptures. In Luke 14:33 **my** Testament reads, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Some Christian professors ought to have concordances to the Bible, and use them too, and those who have and use them should not in many cases depend so much upon them, but having found texts thereby should hold them in mind. Then we would accept without question, Bible doctrine, or if it be questioned would be able to soon settle such questions, if the questioners be honest. This conclusion is from personal experience.

If such a doctrine s foundation is denied as being in the Bible and is also declared to be impossible to live out and execute, surely then it does not have place in the life of him who thus denies it. How could it?

If revelation accepted as from God is held as not teaching this doctrine of **forsaking all,** surely carnal nature does not. Then from what source could the impulse unto obedience come? And if communities become imbued with this idea getting it from those supposed to be "pillars in the church" is it any wonder that strife and dissension and hindrances are found, where there should be scriptural peace, unity and progress? Back to the Bible, ye would-be dictators to the ministry, ye doubters, ye lax and negligent and frivolous ones.

What saith the Word? "Whosoever . . . . that forsaketh not all that he hath cannot be my disciple." Some of the brethren have said we **cannot do this—it is impossible**—and it is not in the Bible. **Your** Bibles when once you read at the **right place** will **prove that it is in the Bible**—no matter how often you read your Bibles through according to your claims—say—did your eyes "see not" when you met above quoted passages? But **Christ said** "Whosoever"—that means **all,** no matter **where** or **who**—"that forsaketh not **all** that he hath **cannot be my disciple."** Note again, what? **"All** that he hath." What then? "He . . . . cannot be my disciple." If we **cannot** do this, we **cannot** be Christ's followers—His brethren and sisters—joint-heirs with Him.

It may be true that those who maintained that such could not be done could not have done it in the condition they were in but it is a test of discipleship and it behooves us to recognize the truth while the knowledge may yet help us He who said, "I have married a wife, therefore I **cannot** come," was among those of whom it was said, "none of those men which were bidden shall taste of my supper" (Luke 14:24).

Let us not measure the Bible by ourselves, but let us measure and weigh ourselves by the Bible. If we be minded to consider these quoted texts as "hard sayings," what have we to say in regard to verse 26? "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Surely Heb. 11:17—"By faith Abraham, when he was tried, offered up Isaac"—gives us a key to the correct interpretation of those scriptures. Abraham **gave up**

Isaac even though he was graciously permitted to have him. Verse 26 uses the word **"hate"** in a comparative sense—**all** affections—the sweetest, the deepest of earth, must sink into subordinate and secondary position when contrasted with the love for Christ and—all those contain elements of sin in their constitution and we must be ever alert and watchful lest we be led astray thereby.

We have an example of Satan's subtlety in the example of Peter's instrumentality in seeking to turn Jesus from His holy purpose and divine mission when he took Him aside and said, "Be it far from thee, Lord, this shall not be unto thee" (Matt. 16:22). I like the German version better which quotes Peter thus: "Schone deiner selbst; das wiederfahre dir nur nicht." We find the same doctrine of self denial set forth in I Cor. 8:29-31: "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." As a rule, as death approaches interest in things of this world decline. So when in us "all things are become new" all earthly things must wane and become secondary. Then we can enter into understanding and obedience of the **greatest** of all of God's commandments of **all** dispensations. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind" (Deut. 6:5; Matt. 22:37).

This effort does not penetrate deeply into the mysteries of knowledge of the texts treated and connected scriptures, but it may contain helpful suggestions for some one and positive reminders of God's requirements for all.

Grantsville, Md.

THE BIBLE IN CHINA

The American Bible Society has received orders for 200,000 copies of the Scriptures to be sent to China. A spiritual awakening is reported in the China Inland Mission attended with the Lord's blessing. It was reported as the result that there is a new sense of sin, that old enmities have been put away and forgotten, and there is a zeal for the salvation of souls. Several of the converts offered to conduct preaching services on a missionary tour, paying their own expenses. —Sel.

God gives every bird its food, but does not throw it into the nest.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WE ARE COMING INTO HARBOR!

We are coming into harbor,
Coming in with crowded sail,
Coming in from surging billows,
Coming in from angry gale,
Coming in from fear of shipwreck,
Sunken rock and treacherous sand;
We are coming into harbor,
Drawing homeward to the land.

We are coming into harbor,
O'er the quiet silver tide,
Every ship is bringing cargo,
Gathered on the distant side;
Soon the voyage will be over,
And all sense of danger past;
We are coming into harbor,
With the white sails spread at last.

We are coming into harbor,
There are no more changes there,
No more tears and no more sorrows,
No more tempting, no more care;
No more yearning, no heart-hunger,
Crying out for aye in vain;
No more death and no more sickness,
No more parting, no more pain.

We are coming into harbor,
Keep a steady watch for land;
We shall hear the King's own "welcome,"
We shall feel His tender hand
Though the sea be dark around us,
Let us lift a psalm of cheer,
We are sailing unto Jesus,
And the harbor-lights are near.

We are sailing unto Jesus!
Though the way were twice as long,
Homeward, homeward steer, my brethren,
With a sweet triumphant song;
Though the winds may seem against us,
Let us trust our Lord the more;
We are coming into harbor,
And He waits upon the shore.

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

We feel it our duty to tell the readers of the Gospel Herald that there are continually poor suffering children coming to us for help. Through the kindness of dear brethren and sisters we are well prepared to supply them with clothing. But as they need more than clothing, will you help us to satisfy the appetite of these God's dependent little ones either by giving provisions or means with which to buy things that are needed? It is not only of late that poor children have been coming here for something to eat. As to whether they are hungry is no question after they have finished the meal, and as to whether they are worthy, or deserving of help is no question. They must either depend on charity or go to bed hungry. "We then that are strong ought to bear the infirmities of the weark, and not to please ourselves" (Rom. 15:1).

Will you share with us in bearing this burden, "and so fulfill the law of Christ" (Gal. 6:2)?

We wish to acknowledge through the Gospel Herald the contributions, the good books, papers, garments, etc., which we received and how much we appreciate your kindness. Second hand shoes, stockings, and coats for boys we shall be glad for. We can also use more Church papers, Christian Cynosures, etc. We see around us "the unfruitful works of darkness."

Bro. J. F. Bressler of Richfield, Pa., is expected to conduct a series of meetings at this place in December. Pray for us.

C. B. Byer.

Oct. 16, 1914.

WONDERFUL LOVE

Sel. by Fannie Hershey.

We were in camp, the wife and I, and according to our custom had announced a magic lantern service for the evening. At sundown our audience had commenced to arrive, and by the time the last lingering rays of light had vanished, and one could throw a picture on the screen, a great company of people had gathered in that place.

I close my eyes, and in fancy live over that evening again. Almost, I can smell the heavy sweet scent of the mango blossoms: can hear again a company of Gonds singing a tune as they come through the neighboring forest; and clear on my ear falls the unmistakable sound of the tapping of split bamboos on the hard ground as another group of people come across the fields from the next village.

Probably there were four hundred people present when we commenced our meeting by singing a song. Soon after the meeting started there was some slight commotion, and a tall, well-built man, accompanied by two others, pushed forward to find a place near the screen. The only vacant place was just in front of the table on which the lantern stood. My wife moved her chair to make room for the newcomer and noticed that one of the other men was carrying a grass mat which he spread for his master to sit upon.

The service proceeded and our friend in front of the table was a most interested listener. From his head gear, and several other signs, one knew him to be a Brahmin. At last we came, to what was always a tense moment in our evening meetings. The showing of a picture of Christ on the

cross. It is a beautiful picture, a copy of a picture in the Dore gallery, and my wife always prepared the people for it as much as possible, but sometimes there would be a laugh raised, which used to hurt exceedingly.

The picture moved on to the screen. No one laughed; instead, a most unusual silence prevailed, and then quite suddenly our Brahmin friend sprang to his feet and turned to my wife.

"Mem Sahib, is this that you have been telling us of this Man the truth, is it a historical fact?"

"It is a matter of history, brother."

"And this, was this sacrifice for me?"

"Yes; it was for you."

With a great cry he fell prostrate in front of the screen and the only words we could distinguish in his sobbing were, "Wonderful Love — "Wonderful Love."

The meeting closed.

You are hoping to hear that this man was converted and became a strong leader in the Church. Friends, we never saw him again. In the commotion that always followed at the close of our evening meetings—headmen from neighboring villages crowding near the table to ask us to visit their villages, school boys asking for some books and scripture portions, and sick folk begging for medicine—he disappeared: and though we enquired from several groups of people who remained in the camp no one could tell us who he was, or whence he came. One can not but believe, that that Wonderful Love had won his heart.

PROTESTANTISM IN CUBA

Since the power of Spain in Cuba was broken by the Spanish-American War, there has been a distinct growth of Protestantism. A recent missionary bulletin summed up this growth encouragingly. "There are eight Protestant denominations at work in Cuba, with 130 pastors constantly preaching the Gospel from over 300 pulpits. These pastors have nearly 200 assistants and lay preachers to help them, and 700 teachers in the Sunday schools give weekly Bible instruction to 12,000 pupils. In about 50 boarding and day schools of our Protestant denominations, 160 teachers come in daily contact with 3,000 boys and girls. The American Bible Society has circulated nearly 300,000 copies of the Scriptures in Cuba. Millions of tracts and pamphlets and tens of thousands of good books have been distributed, sold and read. Five church papers filled with evangelical reading matter reach several thousand readers every issue.—Missionary Review of the World.

IF ONLY THERE HAD BEEN TWO MEN!

The following story, related by the late Bishop Tucker, formerly of Uganda, and quoted in "The Moslem World," is a striking illustration of the importance of seizing the opportunities in Africa before they have been lost to Islam. "There are living in the eastern part of the Diocese of Uganda two brothers both are chiefs of considerable importance, and both, until quite recently, were pure pagans. Both brothers, however, were extremely anxious to be taught, and each had gone so far as to learn to read the New Testament for himself. A single missionary was available, whom each was anxious to secure. The brother to whom the missionary went has now built a large school, and brings scores of his people daily under Christian instruction. That the interest is not confined to the chief was seen when the first reading sheets were available for sale, and 125 were sold within the first half-hour. There can be no doubt that both chief and people are already keenly interested; but the other brother, for whom no missionary was available, is now a Mohammedan." —Missionary Review of the World.

THE MISSIONARIES AND THEIR SALARIES

Foreign missionaries in China, Japan, Siam, Korea, the Philippines and the other parts of the world, need not go without their regular salaries and allowances. The Standard Oil Company, which has an agency in every corner of the earth, has volunteered to transmit the payments, without compensation, other than reimbursement for the actual cost of exchange. Any amounts up to $25,000 a day will be supplied. There has been considerable anxiety on this score inasmuch as the usual methods of sending money have been suspended since the outbreak of the European war.—Reformed Church Messenger.

WHAT CAN YOU DO FOR MISSIONS

You sometimes say, "Oh, if I only had money, I would give a large contribution." But are you really giving what you can from the small amount you have?" There is one thing you can give without stint, or limitation, and that is your sympathy, your thoughts and your **prayers**. God may so use your **prayers** that they will be the largest offering to the work. Paul wrote to the Corinthians, "Ye also helping together by prayer for us" (II Cor. 1:11).—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

ADVICE TO MOTHERS

The first book read, and the last book laid aside by every child, is the conduct of its mother.

1. First give yourself, then your child, to God. It is but giving Him His own. Not to do it, is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

4. Give no needless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

8. Never allow your child to whine or fret, or bear grudges.

9. Early inculcate frankness, candor, generosity, magnanimity, and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-deceit.

12. Pray for and with your child, often and heartily, in your closet.—Sel.

HOW TO CULTIVATE AGREEABLENESS, CONSCIENCE, ETC.

By R. D. Becker.

For the Gospel Herald.

These are great and vitally important ways for culture Our aim is to throw out a few pointers and let you take from each subject that which may help you on the way.

Many people want to possess or to cultivate certain ways but do not

know how. When deficient, it takes years of persistent labor with ourselves to attain that which we lacked. Agreeableness means politeness, courtesy, persuasiveness, pleasantness, complaisance, good manners, etc. Now the question arises, How can I become more pleasing to the people around me? We must examine ourselves first and also compare ourselves with others. Stop at once talking in a disagreeable way, and instead cool down and try to make your voice more soft, sweeter, sympathetic. Try to feel agreeable and express those feelings in as pleasant a manner as possible. It takes training, but does it not pay?

Study and practice politeness as both an art and a science. To possess this agreeableness helps you all along the way as in your home, in Sunday school, church, or wherever you may be. To cultivate this destroys anger, stubbornness, malice. etc. Oh, for the pleasant smile or look. Words can not express the good it does in lifting some one up who has met with discouragements. or who is bearing a heavy load in family affairs. Read Psa. 133.

Kindness.—Definition: pity, compassion, goodness, sympathy, self-sacrifice, accommodating, desire to make and see others happy.

Kindness is akin to agreeableness and is often cultivated at the same time. We often sing, "Loving kindness, oh how free." Should this loving kindness not surely season our whole being? Are we kind? Do we ever pity anybody? Would we care for some one in distress? Do we talk as though at times kindness was no more? To cultivate this kindness is to lay up treasures in heaven. The poor (spiritually and physically) we have always with us, that we may never lack opportunities of doing good. Be more generous and less selfish, more kind to all, the sick included. Interest yourself in their wants and woes as well as in their joys. In every look and action try and express that something so many of us lack, never allowing the selfish side to predominate. Try to pattern after those who are models in kindness.

Jesus' kindness showed itself time and again in healing the sick, comforting those in distress, blessing children, and performing numerous acts of kindness.

Conscience.—Definition: integrity, scrupulousness, incumbency, moral principle, rectitude of intention, perception, approval, and love of right, truth and justice, condemnation of the wrong, feeling of guilt, etc.

Can we at all imagine what conscience really means to us? If it were not for conscience no one would know right from wrong, all would seem the same to us. To cultivate this knowing right from wrong principle is very important. What shall we do to cultivate conscience? "Abstain from all appearance of evil" (I Thes. 5:22). Cling to the right always "having a conscience void of offense toward God and toward men" (Acts 24:17), instead of having your conscience seared with a hot iron. Follow persistently that which your conscience dictates is just and right, daily searching the Scriptures to see if our ways and conduct correspond to the truth. Be in such business as will not press the conscience in the least. Deal justly. Bad habits destroy the conscience.

How dangerous to trespass upon and smother conscience. Can we grasp it? The more we strive to follow conscience' dictations by aid of the Holy Spirit the more easily we can discern between right and wrong. How often has conscience scrambled and yawned under the heavy, cruel wheels of injustice, trying to tell us we are on dangerous ground. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18). Have a pure conscience. "Holding the mystery of faith in a pure conscience."

Hope.—Definition: expectancy, anticipation of future good, buoyancy, light-heartedness, looking on the bright side, magnifying prospects, overlooking obstacles. Hope, like conscience, comes in so good to us that we seldom stop to think what we would miss should this blessed hope not exist. Hope is necessary to the happiness of man in most all situations and often gives more satisfaction than even success.

"Hope deferred maketh the heart sick, when the desire cometh it is a tree of life" (Prov. 13:12). Expect more, set your hopes in the living God. I Tim. 4:10. Look always on the bright side. Ask God to strengthen you instead of relying on self. When sickly or despondent, lay all your troubles at Jesus' feet. God is a pleasant helper in time of trouble. Is there anything too hard for the Lord? Can we grasp the infinite difference between having hope in God and as we sing sometimes, "Oh, to have no hope in Jesus, how dark this world must be?"

Hope is also sadly misplaced in people who hope to get to heaven some other way than by the way of the blood of Jesus Christ. That is the hypocrite's hope which shall perish. Job 8:13. If Christ is in us we have the hope of glory. David put his hope in the Lord. "We are saved by hope" (Rom. 8:24). If we have no hope in Christ after this life "we are of all men most miserable" (I Cor. 15:19). Put on for an helmet "the hope of salvation" (I Thes. 5:8).

Worship. — Definition: devotion, adoration, reverence, love of prayer, religious rites, etc., obedience, conservatism. How wonderfully human beings are endowed to have that instinct of worshiping their Maker, the Supreme Creator and Governor of the universe. If we do prepare ourselves through His grace and our mission on earth is finished, have we no eternal home to look forward to? Read Jno. 14.

To cultivate worship there must first exist a belief in our Maker. We must believe that God exists and that through the shedding of Christ's blood our sins can be all blotted out. We should engage in daily prayer, instead of being ungrateful for the blessings received. To come in daily contact with God in prayer and supplication develops our spiritual being, more satisfactory to Him than any other way. If we pray in faith believing we shall receive. Matt. 21:22. Cultivate a love to go to church for spiritual inspiration instead of simply being present. Search the Scriptures daily (Acts 17:11) and read newspapers less. Have 90 per cent. of your mind on the words when singing any sacred song instead of on the tune or elsewhere.

"God is a Spirit, and they that worship him must worship him in spirit and in truth" (Jno 4:24).

In conclusion I will say, these vital subjects have only been slightly touched, since there is plenty of room for meditation. If any of us are deficient in any of these gifts of God and we persistently look to Him for that which we need, He will bountifully supply us with grace and strength that we may attain our goal. Just as we developed in certain ways when doing certain kinds of work, so we also develop our spiritual being (soul) when brought into His service doing His will. In children these faculties can be more easily cultivated if their nature is carefully studied to see what they lack. It is easier to bend the twig than when grown into a massive tree. When we have done our duty and have finished our exercises and developments we can say as Paul has said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Lancaster, Pa

When we see how much our Savior did for us; how He suffered, bled, and died upon the cross for us; it makes us feel that all pride and selfishness should be kept out of our hearts.—R. M. Weaver.

Sunday School

For the Gospel Herald.

Lesson for Nov. 1, 1914.—Matt. 26: 57-68

THE ARREST AND TRIAL OF JESUS

GOLDEN TEXT.—He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isa. 53:7.

Harmony of the Gospels.—Reading the Gospels in connection one with the other is a very good practice on every subject treated. But it is especially helpful in studying the last week of the life of Christ. Four different writers, under the guidance of the Holy Spirit, wrote the Gospels. The accounts are not all exactly alike. In fact, there is very little in the accounts that is exactly alike in all four. And yet there are absolutely no contradictions. In order that we may have a full account of what is stated concerning the life of Christ on earth, we need to read the Gospels as supplementing each other. A book in which the four accounts combined into one story in the exact words of the Bible, or in which the four accounts are printed in paralled columns, will be found quite helpful in studying such a lesson as the present one; but if such a book is not at hand the student can make his own "harmony" by reading the different accounts by the aid of the references in a reference New Testament.

The portions of Scripture from last lesson to this will be taken up, in part at least, later. The account of Peter's attempt to defend Christ is spoken of in the omitted verses of this lesson. The account of Peter's denial of Christ will be made the subject of a separate lesson. It will be noticed that the lesson of today does not take the whole trial of Jesus, but only that preliminary trial before Caiaphas. The second trial before the council and the trial before Herod are omitted, while the trial before Pilate is made the subject of a separate lesson. —J. A. R.

The Approach—Jesus had met Judas and the officers. He received the betrayal kiss. He calmly spoke to the officers asking whom they seek. When He tells them He is the man, they cannot stand before Him, but go backward to the ground. But He is not on the defensive. He will lay down His life of Himself. Peter does not understand and so draws out the sword and cuts off the ear of Malchus. Jesus rebukes Peter and restores the ear. He rebukes the soldiers for coming at night armed as against a thief with swords and staves. Jesus is bound and led away. The disciples flee away and leave Him.

Peter Follows Afar Off.—The soldiers are marching with Jesus to the high priest's palace After the first fright, two of the disciples come back and follow along to see what is to be done to Jesus. Jno. 18:15. Boastful Peter was one of these. He had lost some of his courage for Jesus' peaceful methods did not harmonize with the kind of courage Peter had in him. Now he follows afar off. He wants to see the end. He wants to be brave but he scarcely knows how or what to do. When he gets to the palace, he wants to go in, but is too late to go in with the crowd. Through the kindness of the other disciple who got in Peter is admitted by the door keeper. But now he has taken an appearance of indifference and enters by denying the Master. He sits down among the officers and servants. Here again he is compelled to take a stand by confession or denial. He chooses to go on by the path of indifference and denies again. This leads on to the third denial a little later, when the cock crows to remind him of his failure. Jesus turned and looked. Peter went out in bitter sorrow. Luke 22:59-62.

Jesus Condemned by Falsehood—The Sanhedrin had assembled. They knew no way to legally put Jesus to death. They had no power to execute a death sentence. They are determined that He must die. They will find some way to make it appear that He is guilty. They seek false witnesses. There were plenty of true witnesses, but they were not wanted. They had considerable confusion with their false witnesses because they were not well enough trained to make their statements correspond. Mark 14:56. Finally they found two false witnesses who testified that Jesus had said, I am able to destroy the temple of God and build it in three days. Even then they did not witness exactly alike. Cf. Mark 14:58, 59.

Through all this sham proceeding Jesus remained silent and peaceful until the priest tried to have Him answer. But Jesus saw best to be silent. Then the high priest put the question plainly whether He is Christ the Son of God. This Jesus confessed as true and added that the time will come when He would sit on the right hand of power and come in the clouds of heaven. On this confession the high priest pretended to be shocked at the blasphemy. He rent his clothes and said, "What further need have we of witnesses? behold now ye have heard his blasphemy. What think ye?" "They answered and said, He is guilty of death."

They Subject Jesus to Insults—After this false decision, Jesus was insulted by the soldiers. Luke 22:63. They spat in His face and buffeted Him. They slapped Him, and blindfolded Him, and made sport of His prophetic power. Our Lord and Master bore all in meekness for our sake. —J. R. S.

Our Young People

YOUNG PEOPLE'S DAY OF PRAYER

Eph. 6:18; Matt. 18:19

Topic for November 8

MOTTO

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

THE HOUR OF MEDITATION

I. Why Have a Day of Prayer ofr Young People?

We believe that prayer is the appointed means of God through which we may come in real communion with with Him. Our young people as well as older Christians have a need of the Father's help and guidance. We have a number of problems and duties in common as young people. Before us lies a future which we want to make the most of to the glory of God. By setting apart this day it will help us all to unite in the same time to meditate and pray over our life and its relations to God and His kingdom. If one prayerful man can be guided aright by giving himself to wait upon the Lord why should not several thousand men and women in the same spirit also be guided aright. If we as a united body of young people give this day to God for meditation upon the needs and future possibilities, and devote hte hours of our special meeting in prayerfulness and consecrated consideration of these things, we believe that our heavenly Father will hear us and bless us.

It has been suggested in the consideration of some of the most serious problems which have been discussed from time to time in these pages, that a day of prayer would be a welcome time for all who have been earnestly meditating upon these problems.

In order that all may be united in a like spirit during this time it will be well for the program committee to plan to have some things brought to the mind of the people present. Remembering our dependence upon an all-wise Father, and our unworthiness to approach without the atoning merits of a crucified Redeemer, let us think upon our needs as well as our blessings and bring all and lay them out before God, while we consecrate ourselves to Him in willing obedience, and unwavering faith. 'Let us draw near with a true heart, in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Gospel Herald

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THURSDAY, OCTOBER 22, 1914

Field Notes

Communion services have been announced for the East Union Church near Kalona, Iowa, to be held Nov. 1.

Bro. J. R. Shank of Carver, Mo., filled the regular appointment at Sycamore Church, Cass Co., Mo., on Sunday, Oct. 11.

From Lancaster, Pa., comes this message: "A series of meetings will begin (the Lord willing) at the Mennonite Mission, 112 E. Vine St., on Sunday, Nov. 1. We ask an interest in your prayers."

Bro. Eli Reist of Mount Joy, Pa., was a pleasant caller at the Mennonite Publishing House last Monday. He, with a number of others, spent Sunday visiting with his daughter at Greensburg, Pa.

Bro. R. J. Heatwole of Windom, Kans., has been authorized to solicit funds for the Mennonite Sanitarium at La Junta, Colo. Those interested in this work may do well to correspond with him.

Arrangements have been made for a series of meetings to begin in the school house at Frazer, Pa. (Chester Co.), on the evening of Oct. 28, with Bro. John W. Weaver of Union Grove, Pa., in charge. The meetings will continue a week or more, and the prayers of God's people are invited.

Sunday, Oct. 25, is the time set apart for communion at the Scottdale Mennonite Church. Members from other congregations "of like precious faith" are invited to be with us in communion on this occasion.

German Martyr's Mirror.—Our supply of German Martyr's Mirrors is again exhausted, and calls for the book are coming in. Those having a copy that they wish to dispose of will please correspond with Bro. Levi Mumaw, Scottdale, Pa.

Among those who attended the Educational Board meeting at Goshen, Ind., last week was Bro. Geo. R. Brunk of Denbigh, Va. After the meeting Bro. Brunk accompanied Bro. D. H. Bender to Hesston, Kans., the scene of Bro. Brunk's former labors.

Communion services have been announced for a number of the congregations in central Kansas as follows:

West Liberty, Oct. 25.
Pennsylvania, Oct. 25.
Hesston, Nov. 1.
Spring Valley, Nov. 8.
Peabody, Nov. 14

Baptismal services were held at Pea Ridge Church on Sunday, Oct. 11, at which time two precious souls were received into church fellowship. This was one of the results of the meetings recently held by Bro. C. A. Hartzler at Ewing school house near Philadelphia, Mo.

This message from Kansas City, under date of Oct. 17: "Bro. S. E. Allgyer of West Liberty, Ohio, visited both missions last Wednesday. He preached at the 7th St. Mission in the evening. His work as Field Worker of the General Mission Board is much appreciated here."

A mission meeting at the Stahl Mennonite Church near Johnstown, Pa., has been arranged for to be held Oct. 31. The Mission Board of the Southwestern Pennsylvania Conference district expects to meet on that occasion, and an interesting program has been arranged for the public.

Among those who attended the recent Bible conference at Bethel Church near Garden City, Mo., was Bro. D. F. Driver of Versailles, Mo. Bro. Driver has been an active worker in the Missouri field ever since the work was organized there in the early seventies. Now, having almost reached the allotted time of four score years, his interest in the work of the Church is still keen and his labors greatly appreciated.

The brotherhood in the Bowne Mennonite Church near Elmdale, Mich., has made arrangements for a Bible conference to be held Dec. 8-14, with Brethren E. L. Frey and Amos Nusbaum in charge

An interesting Sunday school meeting was held at Bethel Church, West Liberty, Ohio, on Saturday, Oct. 10. There was a good attendance, and the subjects discussed were handled in a way that impressed all who attended.

The national holiday in the Dominion of Canada was observed Oct. 12. It is the custom of our churches in Canada to repair to the house of the Lord and that day and hold religious services—a custom far more in line with God's Word than the average "celebration" held on such occasions.

A recent letter from the Chicago Home Mission says: "Bro. Leaman is having an attack of the tonsilitis and has been pretty sick for several days. His father and mother are visiting us at present. Bro. Allan Good and wife of the Argentine Mission are spending about ten days with us. Bro. Good has been giving good talks at the several stations."

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at the East Union Church near Kalona, Iowa, Oct. 11, with twenty public confessions as one of the visible results. From this place Bro. Allgyer went to Kansas City, Kans., after which it was arranged that he should go to Oronogo, Mo., to engage in evangelistic work at that place.

An important meeting was held at the Wideman Church near Markham, Ont., on Sunday, Oct. 11. One precious soul was received into the Church by water baptism, and Bro. Leonard W. Hoover was ordained to the ministry. Bro. Jonas Snider of Berlin, Ont., officiated in this work. May the Lord bless our dear brother, and give him much grace and power in the ministry.

On Monday evening, Oct. 12, an automobile party consisting of Bro. and Sister S. K. Landis, Bro. and Sister Ben Snavely, Sister Elizabeth Diffenbach, and Bro. Harry Reitz, all of Lancaster, Pa., and Bro. and Sister Aldus Brackbill formerly of Clarksville, Mich., arrived at Scottdale. On Tuesday evening Bro. Brackbill preached for us. The following morning Bro. and Sister Brackbill left for the West and the rest of the party left for home. Their short visit was very much appreciated.—R.

Correspondence

Schellburg, Pa.

Dear Readers, Greeting:—On Saturday, Oct. 3, the brethren J. N. Durr and Warren Dodson, accompanied by their families, came into our midst, and remained over Sunday, assisting in the services of the day, which was a source of encouragement to the little flock at this place.

Bro. J. A. Ressler was also with us and preached two sermons and gave the Sunday school a description of the Sunday school in India. In the morning he preached from the text, "I am crucified with Christ," and the mission sermon in the evening was based on, "As my Father hath sent me, even so send I you." We were glad for the truths, both new and old, as they were presented by "a voice" whose tones were familiar to our ear. We could well say with Paul we thanked God and took courage. Dear fellow Christian, pray for us, that we may not be unlike **"a band . . . . . whose heart God had touched."**

In His service,
C. A. Graybill.

Oct. 7, 1914.

Low Point, Ill.

Greetings to all Herald Readers:—"Give unto the Lord the glory due unto his name. . . . Worship the Lord in the beauty of holiness." On Sept. 20, baptismal services were held at the Metamora Church, when two young people were received, also the same day, at the Roanoke Church, one young man was reclaimed, and his companion received by baptism.

Sept. 27 communion services were held at the Metamora Church, at which time we were again impressively reminded of our Lord's death, and His atonement for our sins. Also of His second coming, for in partaking of these sacred emblems we "do shew the Lord's death **till he comes."** Bro. Jacob Stauffer of Milford, Nebr., was with us and assisted in the services.

Last Sunday, Oct. 4, the brethren Peter Kennel of Strang, Nebr., and Joseph Birky of Beemer, Nebr., conducted the morning service at the Harmony Church. In the afternoon of the same day our thirteenth quarterly Sunday school meeting was held at the Union Church near Washington. We considered it a privilege to listen to the inspiring addresses given by Bro. J. E. Hartzler of Goshen, Ind., both in the afternoon and evening. It was a real pleasure to meet with the many friends who came from far and near.

Most of the people from our congregations here attended the Western District A. M. Conference at Flanagan, Sept. 30, and Oct. 1, 2.

In His name,
Lydia Oyer.

Oct. 7, 1914.

La Junta, Colo.

(Holbrook congregation)

Dear Herald Readers, a friendly Greeting in Jesus' Name:—Our fall council meetings have been held, nearly all expressed peace. Sunday school has been reorganized with Bro. Timothy Thut superintendent and Roy Ebersole assistant.

The Kansas-Nebraska Conference met at this place Sept. 30, and spent five days of interesting work. Among those who attended were Bro. Daniel Kauffman of Scottdale and Bro. M. C. Lehman of Indiana who gave us very interesting sermons. We had some volunteers for service and one confession during this time. Bro. T. M. Erb was also present from Hesston, Kans. We are glad he is again able to go about among us with the aid of crutches.

We are now having our first frost and farmers are busy harvesting beets. Our prayer is that we may do what we learned in the Conference.

In His service,
A. F. Burkholder.

Oct. 8, 1914.

Springs, Pa.

Dear Readers, Greeting in our dear Redeemer's Name:—We have been having very dry weather for some time, but yesterday we had a nice, refreshing rain. On Sept. 24 Bro. Metzler of Martinsburg, Pa., came into our midst and the same evening commenced a series of meetings at the Oak Grove Church. He preached the Word with power from night to night, closing at that place on the first of October, with 14 confessions. The converts were received into the Church at Oak Grove on the evening of Oct. 7. Eleven by water baptism, one from another denomination, and two were reclaimed. The little flock at that place was much encouraged by the brother's stay among them.

On Oct. 2 Bro. Metzler preached at the Springs Church and on Oct. 3 he preached a preparatory sermon at which time there was one precious soul received by water baptism. On Sunday morning, Oct. 4, we held our communion service, which was largely attended. Practically all of the members partook of the sacred emblems, and took part in the ordinance of feet washing. Our aged bishop, David Keim, was not permitted to attend any of these meetings on account of failing health. Bro. and Sister Keim, and several other members who were not able to attend service at the church, enjoyed the communion in their homes. May we all hold out faithful to the end and receive a crown of life.

Cor.

Oct. 9, 1914.

Martinsburg, Pa.

Dear Herald Readers, Greetings of Love in His Dear Name:—Christ has promised His children that He will not leave or forsake them and how faithful He is in fulfilling His promises. He is ever near us to guide us, if we are only willing to put our trust in Him. We as a band of workers here rejoice to know that "The Lord hath done great things for us whereof we are glad." Again we were permitted to enjoy another communion season. It again cheers us on the heavenly way to partake of the sacred emblems of our blessed Master. The two aged sisters who were not able to be with us at our services in the spring were able to be out at our services.

Through our meetings we were all helped and we believe that we all feel drawn nearer to God and that these meetings here below unite us more in one body of faith and fit us for our havenly home.

While we are encouraged and seemingly doing what we can for the Master, then it is that Satan is ever busy throwing trials and temptations in our way, but not without a promise. Christ promises that He will make a way of escape. Let us then be on our guard at all times ever leaning upon the loving arm of Jesus to carry us through.

Pray for the work at this place that we as God's children may be led by Him and not go wrong, but may be busy doing our Master's will in bringing souls into His kingdom.

Yours in love,
Laura Metzler.

Oct. 9, 1914.

Dodds, Alta.

Greetings of Love to all Herald Readers:—We have reasons to rejoice and praise our Creator for all the good things we are privileged to enjoy in the far northwest, both temporal and spiritual. We are blessed with a good crop which is nearly all gathered in the garner, and prices are such that the farmer realizes good results. Above all, we rejoice for the manifestation of God's love to the Church at this place, in this that ten young souls came out on the Lord's side some time ago, and were received into the visible Church by water baptism on Sept. 30, Bro. N. E. Roth officiating. May God's blessing rest upon them that they may prove faithful to God and the Church.

(Continued on page 484)

Miscellaneous

TRUSTING

How gentle God's commands,
How kind His precepts are;
Come, cast your burdens on the Lord,
And trust His constant care.

While Providence supports
Let saints securely dwell;
That hand, which bears all nature up,
Shall guide His children well.

Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's throne,
And sweet refreshment find.

His goodness stands approved,
Down to the present day;
I'll drop my burden at His feet,
And bear a song away.

—Philip Dodridge.

SUNDAY SCHOOL WORK

By C. K Hostetler.

For the Gospel Herald.

The most vital thing, the most important thing, in fact the first thing, the last thing, and almost the whole thing that counts in Sunday school, is the teacher. With good teachers we have a good Sunday school, with poor teachers most every other kind of Sunday school. Sunday school workers have waked up to this fact, and much has been done in recent years to improve the teacher's efficiency. Many good books on teaching have been published in recent years and months.

I will give you a receipt that will help your teaching force. Get these five books, pay for them out of the Sunday school funds, circulate them among the teachers, require your teachers to study them, adopt the first on, Talks to the training class as a text book, Meet once a month or every two weeks with all the teachers present, discuss one chapter each evening, assign topics out of that chapter, for essays and special talks, have a general discussion on the chapter, let the superintendent or most wide awake teacher lead the discussion, PRAY much and WORK hard; and if under this treatment your teachers do not get more enthusiasm and love for the work then dismiss them and get a new crew. Better do that than let the innocent children in your Sunday school suffer. The needs of the child comes first.

Those who desire to improve will find such a course of study most helpful. The extraordinary teacher who don't feel the need of some help in this line had better quit teaching. The honest, faithful, consecrated teacher will welcome a helping hand.

And what a difference it makes in the atmosphere of a Sunday school when the teachers get a glimpse of the methods of the great Teacher, with the broader clearer vision of what true teaching means.

The aim of teaching is to save the boys and girls and to nourish them with the higher things of life, the great truths, facts and forces in unseen spiritual world. Not only develop character but to develop static and dynamic zeal and energy, courage, and will power, a motive for doing and being, living and loving, striving and suffering a willingness to be separate from the dross of earth and to lay hold on heaven with a grip that will not let go.

If you can get your pupils to really want that sort of things, then you are teaching. Is it worth while to try? Will it pay to study and work and read and think and try to become a better teacher? Paul's advice to Timothy fits in here, was Paul mistaken? The Sunday school of our large cities are today in a fierce competition with the theater, the picture show, the summer resort, the shady porch, the Sunday newspaper, the cold dope, the ball game, and in short, "the world, the flesh, and the devil." It's up to the teacher to hold the boys and girls in the Sunday school. Giving prizes and pictures and cards and going to picnics won't do it. It takes real teaching to do it. The evangelistic meeting is losing its grip in many city churches. People will not come out in large numbers to hear the Gospel unless a Billy Sunday or a Gypsie Smith comes along. Ordinary pastors and evangelists are up against a hard situation. The fact is becoming recognized more and more that faithful teaching in the Sunday school, personal work among pupils, and a deep religious tone in the Sunday school will accomplish more for the life and growth of the average city church than all the evangelistic effort that can be put forth. Some churches have seen the hand writing on the wall. A change of methods is necessary in reaching the youth of the land, or closing the church-doors may result. In many churches the pastors have had a course in teacher training before they were given the charge. In some churches the pupils are given an opportunity to accept Christ as their Savior every Sunday morning in the closing service of the Sunday school, and there have been some wonderful results. These results did not happen by chance. They followed faithful, able teaching and a burning desire for souls in the hearts of the teacher, and the personal touch in personal work in the class. Your problem may be different from these in other places, but I will venture to say that if you have succeeded in getting consecrated and able teachers for all your classes you have solved the most vital problem that confronts the average Sunday school, and the one on which hinges the success or failure of whatever you are trying to do in your Sunday school. Our ideals should be no lower than those of the Man of Galilee. And if our methods of teaching are like His, and our life like His, we will do real teaching, all along our pathway, and the world will be drawn to Him because we lift Him up and not because of our own merits.

"Be like Jesus this my song,
In the home or in the throng,
Be like Jesus all day long,
I would be like Jesus."

Birmingham, Ala.

A QUESTION

By J. B. Miller.

For the Gospel Herald.

This sentence is found in the editorials of Oct. 1 issue of the Gospel Herald: "War is even more destructive than whiskey." While I am not in position to positively deny the statement yet a frank expression on the subject impels me to at least question the same. True, just now, during the progress of the most gigantic war known in the history of mankind your statement is likely true, but the subject considered in its entirety would leave whiskey, it seems to me, the undisputed champion on the field in the destruction of human life, of wealth, and of happiness, nor is it desined hereby to belittle or to cover the horrors and enormities of war. But if all the victims of either factor were summed up—whiskey with its steady, persistent toll would undoubtedly loom far above its contemporary—war. Whiskey slays continuously in almost every nation, not periodically nor intermittently, but is general as to time or period of destruction and practically also as to location or place. Furthermore whiskey is one factor in war itself.

Grantsville, Md.

HOW PRAYER INCREASES SYMPATHY

We do not care for things of which we know little. What we really pray for we truly desire God to grant. In the Lord's Prayer we say, "Thy kingdom come." This really comprehends all the claims of missions, but it may be said without much thought of its great meaning.—Selected.

ARRIVED AT SAN FRANCISCO

By Catharine Algier Harman.

For the Gospel Herald.

As our steamer did not stop along the coast at all we had to go to San Francisco, arriving there Aug. 24. I thought I would try to like it, although it was not Long Beach, the place I was aiming at. In going out through the city, through the exposition grounds, we thought, if the money would be spent in the work of the Lord and as liberally and with as much interest, the missions would not need to suffer any for the want of funds. The Scripture proves true again here. Luke 16:8, "The children of this world are in their generation wiser than the children of light." If we would always be willing to help when the Lord calls, how much more we as a Christian Church would be able to accomplish the work we began.

San Francisco has improved wonderfully since I saw it seven years ago. It is built up very beautifully, streets are made wider, so wide that one hardly dare start across at some corners, for fear of getting run over by autos or street cars. But the same old misty place, so damp every morn, sometimes till after mid-day that we would say it is raining—they call it mist. Well, I soon got tired and made preparations for Long Beach. I took the steamer Aug 28 and arrived at Long Beach the 29, coming in an electric car from San Pedro. Being a stranger I told the conductor to let me off somewhere where I could get a respectable place for the night. He did so, and I found the proprietress a real lady, and we enjoyed a pleasant chat for an hour or so. I told her that I had been traveling for over a month and knowing that there was no Mennonite Church in the place, I asked her if she knew anything about Dunkards. She said, "Yes, they have services out here on E. 3rd St." The next morning I started out and got there just as they took up Sunday school. They gave me such a warm welcome that I could not but feel at home. A sister came up to me and said, 'You are a stranger here. What is your name? My name is Bean. You look kind of lonely back here, come and sit with us." How homelike a welcome like that is in a strange place. After Sunday school they had preaching service. After preaching this same sister asked me along for dinner. She said, "After dinner I want to go and see a few sisters that expect to leave next week, but you go along" So in that way I got acquainted at once. I felt so much at home that I soon went and rented a little three-roomed cottage, a little better than a tent, a nice sun parlor, with the large windows, it makes it almost like outdoor life. That is what I came here for—outdoor life.

There is no liquor sold here, not allowed to be shipped in, as some of the socalled dry towns back east, where it is shipped in on the sly. It certainly is a nice, quiet place in that line as compared with San Francisco, where on about every other door is a sign, "Saloon, or liquor sold here."

We had a good sermon here today. Text, Matt. 28:19, 20. The Word was opened up to us so thoroughly that we could not but understand that there is a work to do for each individual that has enlisted in this great school of Christ's and that we can not expect our diploma until our race here on earth is finished. It was a very inspiring feast. My mind was drawn to the home church a great deal this week, especially today as I noticed in our church calendar the communion announced today. If we can not be together in person we can be together in spirit It seems as if the climate would agree with me here; so I expect, the Lord willing, to stay at least for the winter. The Lord has been very good to me and has wonderfully led me all along, for which I am very thankful for. I ask an interest in the prayers of God's children that I may not get weak in the faith, but trust in His continued guidance. I wish God's blessings to all who read this article.

535½ East Third, St.,
Long Beach, Calif.

HEAVENLY IDEALS IN SOCIETY

By Clara Raber.

For the Gospel Herald.

In society we must have for our ideal the greatest of all ideals as our pattern and example if our own life is to be an ideal one. It is true that we should not be negligent to notice the good things to be found in each other's lives, but when looking for an ideal to follow we should look to Christ.

One of the first things we will notice in the life of an ideal young man or woman is, that they are Christians; that they by experience have learned of the joy and satisfaction to be found in serving Christ; that they delight to read from the sacred pages of God's Word and be obedient to its teachings, and also know something of the blessings of communion with and prayer to God; that they avoid reading all trashy and impure literature and long only for that which builds up our character; and that they take a stand for the right at all times, not content to simply live a life that drags others down but a life to lift others higher.

Society is a necessity, but let us ever remember that unless it can be kept on a Christian basis it becomes a curse rather than a blessing. Christ had occasion to mingle with publicans and sinners, but He never lost His identity. Wherever He went He was the same meek and righteous man. His example is worthy of imitation.

Whether in the homes of the rich or poor, the refined or vulgar, the godly or ungodly, we should be careful that neither in word or deed anything be done that is unbecoming for a Christian.

Christ says in Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." How much this verse should mean to the children ot God—letting our light shine (or the light of Christ through us) so brightly that men or the world might see through our lives that there is a reality in the religion of Jesus Christ.

As the light shines through the lives of God's poeple in society the world becomes convinced that religion is real, and many are led from darkness to light.

Is it not sad to know and hear of some of our beloved brothers and sisters in Christ having left this community and going to one where the brothers and sisters are not in proper order, instead of being a light unto them and thereby perhaps causing some to dress more properly, as becometh the children of light, they themselves have drifted away. Seeing them outside of God's house, you would not know that they are God's children or members of our beloved Church.

How can any brother or sister who has been truly and fully converted, lay aside the plain garb, "the outward form of a meek and quiet spirit," in other communities when here they always wore it. Is that letting our light shine? Are we stumbling blocks leading others astray? or are we bright and shining lights, setting examples to the lost one away from the fold? May we live such lives that God will help us that by our walk, conduct and conversation, we may lead many from sin unto righteousness.

Versailles, Mo.

"These things have I written unto you that believe on the name of the Son of God, that ye may **know** that ye have eternal life" (I Jno. 5:13).

The strongest factor in Christian work is to get next to your man.—D. H. B.

CORRESPONDENCE

(Continued from page 481)

On Sept. 23, Bro. N. E. Roth of this place left for Oregon to attend the Pacific Coast Conference and to labor in the churches along the Pacific Coast.

May God's blessing attend our brother and bring him safely home again is our prayer. Craving an interest in the prayers of God's people in behalf of the work at this place.

Yours in Christian love,
Jacob Brenneman.

Oct. 10, 1914.

Goshen, Ind.

To all Readers of the Herald, Greeting:—On Oct. 3, 1914, our council meeting was held at the church. Harmony and peace prevailed. On Wednesday evening, Oct. 7, Bro. John Nice of Morrison, Ill., was here and preached an interesting sermon. On Oct. 8, 9, 1914, the Indiana-Michigan Conference was held at this place. Very good and inspiring meetings were held. There were a large number in attendance. On Saturday, Oct. 10, preparatory services were held and on Sunday following communion services were conducted and nearly all the members communed. Bishop John Nice conducted preparatory and communion services. Pray for the work at this place.

Cor.

Oct. 12, 1974.

Orrville, Ohio

(Oak Grove and Pleasant Hill Congreations)

Communion services were held at both houses with a good attendance. Bishop brethren Fred and Joseph Mast of Holmes Co., Ohio, and Bro. John Miller, Louisville, Ohio, worshiped with us. The Lord is blessing us. Let us be true followers of Him.

A. I. Hartzler.

Oct. 17, 1914.

INDIANA-MICHIGAN CONFERENCE

Report of the Conference Held at the Yellow Creek Church near Goshen, Ind., Oct. 8 and 9, 1914

For the Gospel Herald.

The opening services were conducted by Bro. John Nice of Morrison, Ill., who read Eph. 4:1-24 and led in prayer. The conference sermon was preached by Bro. J. S. Hartzler, Goshen, Ind., who used II Cor. 5:20, "We are ambassadors," as a text. An ambassador is one who is sent to another country on business for the king who sent him. Such a man would study carefully his work because of the great questions involved, realizing that the welfare of his kingdom was at stake. The controversy is great, the world is opposing the work of the King who sent us. The Word of reconciliation is given us. That means much. Now compare our interests: A soul vs. lands; immorality vs. stocks and bonds; eternity vs. time, frivolities, pleasure, and death. The cause which we represent is directly opposite to the cause of the world. Let us study our ambassadorship. We can not have an interest in that which we do not study. Do we realize the awful meaning of the word, lost? The leper, lost to his family; the child, lost in the woods, may be a thousand times better off than the man of the world. Let us "Tarry . . . . in Jerusalem," for success in our ambassadorship.

We need to feel the force of the word, "Go." Those of us who are the most indifferent would be the most impatient with a farm hand who would be as disinterested with our work as we are with the work of our King. The "quiet hour" will help us to feel the force of this command. As ambassadors we should carefully and prayerfully stand together. **Endeavoring** to keep the unity of the faith, and as an army present a solid front for our Lord and Master.

The bishops, ministers, and deacons in turn gave stirring talks in connection with their testimonies. Bro. D. J. Johns led in the closing prayer for the noon hour.

Thursday Afternoon

The devotional services were conducted by Bro. Moses Brenneman of Elida, Ohio. The following resolutions were read and adopted:

Resolved, That William B. Weaver of Elkhart, Ind., Henry Weaver of Goshen, Ind. (Yellow Creek congregation), Noah Gerber of Goshen, Ind., and John M. Yoder of Vestaburg, Mich., be accorded a hearty welcome as members of this Conference.

Resloved, That we extend a hearty welcome to the visiting brethren from other Conferences and invite them to take active part in the work of this conference.

The minutes of the previous meeting were read and approved, after which question 1 was taken up.

How may we increase the efficiency and consecration of our ministry and get more of the talented laity into the work? Discussion opened by Bro. J. W. Christophel.

Resolved, 1. That the efficiency of our ministry may be increased, (1) by concentration of mind and definite and continued study in gaining Bible knowledge as well as knowledge of the present needs of the world in the furtherance of the kingdom of God; (2) by laying before our ministry the responsibility of our trust and by the congregation making it possible for the ministry to do its best work; (3) by appointing a committee of six brethren, three from the fall and three from the spring conference, to work out a course of home Bible study which will be a definite aid to our ministry.

2. That the consecration of our ministry may be increased (1) by creating a genuine love for needy humanity; (2) by teaching the real value of devotional services; (3) by wisely and judiciously exalting the office of the ministry. I Tim. 5: 17.

3. That we can gain more of the talented laity into the service. (1) by encouraging Spirit-filled men—men of talent and qualification—and ordaining them to the work and faithfully remembering them in prayer and aiding them in other ways as conditions and cirucumstances may demand.

Ques. 2. **The advantage and duty of having family worship and Bible study in the home. Opened by** Bro. E. S. Hallman.

Resolved, That some of the advantages of family worship are: 1) It affords regular opportunity in studyng the Word by parents and family. (2) It gives opportunity to practice Deut. 6:7 and Eph. 6:4. (3) It prepares the heart for watchfulness. (4) It affords protection in daily life.

2. That it is a duty which parents owe to their homes and families, and we heartily urge that each home establish and continue the family altar.

Bro. I. R. Detweiler closed the afternoon session with prayer.

Thursday Evening

Influence of Missions

1. On the spirituality of the home Church. Bro. W. B. Weaver.
2. On the workers themselves. Bro. M. C. Lehman.
3. On the place where the mission is located. Sister Della Bickel. (Substitute for Bro. B. B. King.)
4. On the young people for greater proficiency. Bro. A. E. Kreider.

Friday Forenoon

Bro. Menno Esch led in the devotional services.

On motion is was decided that the moderators and assistant moderators of the spring and the fall conferences should appoint the committee to get out the course of Bible study proposed in resolution to question 1. Brethren, D. A. Yoder, D. D. Miller, I. R. Detweiler, S. L. Weldy, S. S. Yoder and J. S. Hartzler were appointed.

The petition from Vestaburg, Mich., signed by twenty-one members, asking to be recognized as an organized congregation was read and accepted.

The resolutions passed by the Conference Union committee and the spring conference regarding the revising the Rules and Discipline were read and adopted. The Conference Union Committee were asked to work with the brethren appointed by the spring conference and revise the Rules and Regulations and present the same at the next Conference.

Ques. 3. **Purposes of Bible Conferences and how to improve them.** Discussion led by Bro. I. R. Detweiler.

Resolved, 1. That the purpose of the Bible conference should be, (1) to instruct the mind, to investigate, to determine what is truth, to add to our present religious knowledge (II Tim. 2:15); (2) to produce proper feelings and emotions which will lead us in formulating proper resolutions for individual action (Matt. 7: 21); (3) to produce actions, to animate the will power, which cause men to live the principles of Christ better after the Conference than before, to form proper ideals about God, man, and the universe and act accordingly. Luke 10:25-37.

2. That we can improve our Bible Conferences by following out these purposes. We would recommend that more definite and continuous chapter and book study be introduced with the general topical method of teaching.

Ques. 4. **Council meetings, aims, methods, substitutes.** Opened by Bro. E. S. Hallman.

Resolved, That our council meetings should not be primarily to bring complaints but to express our good will toward one another, our preparedness by being at peace with God and man and that it be considered a fellowship meeting where we may encourage one another by discussing such problems as will help all to see where we may improve our church work.

That we encourage the open rather than the private council and that these meetings be held at other times than during the regular services. This is not to be

construed to mean that under special circumstances a congregation may not choose the method or time which may seem best under those circumstances.

Closing prayer by Bro. E. S. Mullett.

Friday Afternoon

Scripture reading and prayer by Bro. J. H. McGowen.

The Conference Union committee, composed of members from both conferences, were asked to work out a report on the dress question and send their findings and suggestions to the different congregations and ask them to report back to the committee for revision and presentation of their final verdict to the spring conference.

The committee on Labor Unions was not ready to give a full report, hence were retained and asked to bring a written report to the next conference.

Ques. 5. **The principles of peace and nonresistance.** Opened by Bro. D. J. Johns.

Resolved, 1, That we re-affirm our position on the principles of peace and nonresistance. We believe that the Gospel of Jesus Christ is absolutely opposed to carnal warfare; that was is unjustifiable, on the part of any Christian nation; that it is expensive, demoralizing, and dehumanizing; that it robs a people financially and by taking the best and strongest men, physically, in the prime of life, leaving the weaklings and cripples as a foundation for succeeding generations; that we believe according to the Gospel and past experience that the principles of peace and nonresistance are most conducive to the welfare of humanity; that we urge our ministers and teachers to teach said principles more definitely. We also urge the teaching of peace in our public schools rather than militarism; that we urge our people to maintain absolute neutrality in the present conflict and to say nothing or do nothing which would in any way violate the spirit or the letter of nonresistance.

That we express our appreciation and gratitude to the head of our nation in his effort to maintain neutrality and peace in the present conflict in Europe, and that we send a copy of this resolution to the president and request and urge a continuation of the present principles of neutrality and efforts toward making peace among the nations.

Ques. 6. **Our young people; the duty of the minister in their development.** Discussion led by E. S. Mullett.

Resolved, 1, That a minister owes a personality and character to his people which will demand respect for his office (I Tim. 5:17), Jesus and Paul being good examples.

2. This can be done by the "preacher" being also a "pastor;" by coming into personal contact with his young people; by taking them into his confidence and talking over life's problems, leading them to see God's claim upon them; by having them busy at work; by leading and inviting them to follow; by being present at all the meetings of the church and by making a careful study of the young people, noticing and appreciating their strong points and helping them in their weak ones.

The secretary of the District Mission Board gave a report of the work done and the conditions of the field. Report accepted.

Resolved, That we endorse the steps taken by the Sunday School Conference of this district in drawing up a constitution for the purpose of better organization and more effective work.

Resolved, That the following brethren be re-elected to their respective offices: D. A. Yoder, Mennonite Board of Education; J. W. Christophel, Mennonite Publication Board; J. S. Hartzler, Mennonite Board of Missions and Charities; Amos Weldy, Local Board of Fort Wayne Mission; J. E. Hartzler, District Mission Board, and that Edward Martin be elected on Sunday School Conference Program Committee for a period of three years.

Report of the Sunday School Conference Program Committee was given by Bro. E. S. Mullett. Report accepted.

The Brethren, J. E. Hartzler, William B. Weaver, P. E. Whitmer, J. S. Hartzler, G. L. Bender, J. W. Christophel, S. L. Weldy, and O. S. Hostetler were elected delegates to the General Conference. Bro. J. K. Bixler was apponted on Committee of Arrangements for said Conference.

It was decided to hold the next Conference with the Salem congregation, near New Paris, Ind.

A vote of thanks was accorded the Yellow Creek congregation for their hospitality during the conference.

The election of officers resulted as follows: J. K. Bixler, Moderator; D. A. Yoder, assistant moderator; J. S. Hartzler, secretary; G. L. Bender, treasurer.

There were present ten bishops, twenty-eight ministers, and fifteen deacons. A consciousness of responsibility seemed to rest on the entire body and the interest was good throughout.

Closing prayer by Bro. David Burkholder.

J. K. Bixler, Mod.
J. S. Hartzler, Secy.

KANSAS-NEBRASKA CONFERENCE

Report of Church Conference Held at the East Holbrook Church near La Junta Colo., Oct. 1-3, 1914

For the Gospel Herald.

The conference was called to order by the moderator, D. G. Lapp. Devotional services were conducted by Andrew Good.

Bro. Daniel Kauffman preached the conference sermon, using I Cor. 3:9, 10 as a basis for his discourse.

The following brethren served as officers and committeemen during conference session: R. M. Weaver, assistant moderator; J. M. Brunk and Allen Erb, choristers; D. H. Bender, Daniel Kauffman, and J. A. Heatwole, committee on resolutions.

The following questions were considered and resolutions adopted:

Question 1. **Define the scope of the work of the advisory committee relative to change of location of ministry as passed on Resolution 1 Conference 1913.**

Resolved, That all members of the ministry within the district wishing to change locations, and ministers coming from other districts, shall consult with this committee who, after due investigation, shall act on their best judgment and report their work to conference.

Question 2. **What is the attitude toward the proposed Sunday School Board?**

Believing that a committee similar to the committee appointed by General Conference to prepare topics for Y. P. B. M. would be a help to the Sunday school work in our Church, but that an extensive Board involving much expense and adding more to the machinery already in existence would be a weight rather than a help to the cause, we favor the appointment of a General Sunday School committee by the General Conference.

Question 3. **Where two or more ministers are in charge of one congregation, would this conference encourage the choosing of one as minister-in-charge?**

In all congregations there should be an understanding as to how, and by whom, matters in the congregations are attended to; such as filling appointments, making announcements, attending to visitation work, etc. Local circumstances should determine the wisdom of choosing or not choosing one of the ministers to oversee the work.

Question 4. **What position do we take relative to the resolutions of the last General Conference on the inspiration of the Bible, and on the dress question?**

We reaffirm our position taken on these questions at former conferences and we hereby express our hearty endorsement of the position taken by General Conference on these questions. We are in hearty accord with the General Conference on the full and verbal inspiration of the Bible as God's Word, its inerrant preservation and its absolute authority, adequate for all time.

We recognize the need of Bible teaching and regulations on the subject of dress. We declare ourselves in full harmony with the recommendations looking to a complete separation from the world and conformity to Gospel simplicity in attire as adopted by General Conference and hereby pledge ourselves to support the same loyally by God's help.

Our ministers are instructed to bring these matters before their congregations and in co-operation with their fellow workers exercise such discipline as will result in putting these recommendations into effect by the entire membership.

Question 5. **Do we accept the standard of requirements for workers as laid down by the M. B. of M. & C. at its past meeting?**

We are in hearty accord with this standard and believe that not only our mission workers, but all workers in all our church institutions should conform to this standard. We furthermore believe that what is good for public servants is good for all others.

Question 6. **What attitude should our people take toward the Panama Exposition and proposed religious features in connection therewith?**

We consider this exposition, as well as all similar world movements, outside the province of the followers of Christ who said, "My kingdom is not of this world." Since we are not ignorant of Satan's devices in mixing truth with error, religion with secularism to deceive if possible even the very elect, and since we recognize the power of worldliness over all people who participate in such world shows, we should not encourage them by attendance or in any other way.

Not only are these expositions worldly in their nature and tendencies, but they are decidedly objectionable because of the wickedness that they harbor. As soon as we can have positive assurance that the coming exposition will be kept closed on Sunday and entirely clear from such things as theaters, nickelodeons, gaming houses, saloons, display of whiskey interests, etc. (which things have been prominent features in past expositions) and that the influence and work of white slavers, gamblers, and other vicious classes will be banished, we will withdraw this phase of our opposition. However, since the signs of the present are that the coming exposition will not differ materially in character and purpose from world's fairs of the past, we reaffirm our former attitude on this question and advise all our members and all Christian people to stay away. Eph. 5:11; II Cor. 6:14-18; Jas. 4:4; I Jno. 2:15.

Question 7. **What can this conference do for the work at the Springs congregation with reference to supplying them with a minister?**

Resolved, That the bishop in charge, together with the Mission Board, shall take the matter in hand and make special effort either to ordain a minister for the Springs congregation or have a minister locate with them. If a minister cannot be located they make definite arrangements to have the congregation supplied with ministerial service.

The report of the various churches showed a total membership of 1053, 89 having been received during the past year by baptism.

Permission was granted for the ordination of another bishop in the districts now served by bishops Erb and Bender, also for the ordination of a bishop in Nebraska.

Bro. J. B. Brunk was received as a minister in conference district, with the understanding that a letter be gotten from the Ohio Conference.

Place for holding next conference was Harper, Kans., and time the first week in September unless that conflicts with the meeting of General Conference.

The officers elected for the coming year are as follows: Mod., D. H. Bender; Asst. Mod., T. M. Erb; Sec., Allen Erb; Member of M. B. of M. & C., D. G. Lapp; Member of Mennonite Board of Education, D. G. Lapp; Trustees of Kansas City Mission, B. F. Buckwalter and D. G. Lapp; Trustees of Orphanage Board, D. S. Weaver and R. M. Weaver; Sunday School Field Worker, Allen Erb; Trustees of Sanitarium, D. S. Weaver, Geo. Reber, J. A. Heatwole, S. S. Stalter; Delegates to General Conference John Thut, J. D. Mininger, Allen Erb, H. E. Hostetler; Committee on arrangements at General Conference, T. M. Erb; Program committee, R. M. Weaver, H. E. Hostetler, L. O. King; Officers of Mission Board, L. O. King, President, R. M. Weaver, Secretary, Vernon Reiff, Treasurer.

Bishops, ministers, and deacons present:

Bishops

Daniel Kauffman, Scottdale, Pa.
Albrecht Schiffler, Roseland, Nebr.
S. C. Miller, Jet, Okla.
D. H. Bender, Hesston, Kans.
T. M. Erb, Hesston, Kans.

Ministers

Caleb Winey, Peabody, Kans.
Andrew Good, Roseland, Nebr.
J. M. Nunemaker, La Junta, Colo.
J. A. Heatwole, La Junta, Colo.
M. E. Horst, Peabody, Kans.
C. D. Yoder, Windom, Kans.
R. M. Weaver, Harper, Kans.
J. M. Brunk, Newton, Kans.
Allen H. Erb, McPherson, Kans.
J. D. Mininger, Kansas City, Kans.
Aaron Leatherman, La Junta, Colo.
John Thut, La Junta, Colo.
J. B. Brunk, Hesston, Kans.
J. P. Berkey, Harper, Kans.
T. K. Hershey, Youngstown, Ohio.
L. O. King, Peabody, Kans.
D. G. Lapp, Roseland, Nebr.

Deacons

J. G. Wenger, Harper, Kans.
H. E. Hostetler, Harper, Kans.
R. C. Yoder, Inman, Kans.
J. L. Shellenberger, Canton, Kans.
Jacob Zimmerman, Protection, Kans.
Fred Newschwanger, La Junta, Colo.
Geo. Reber, La Junta, Colo.
B. F. Buckwalter, Newton, Kans.
J. J. Schrock, Protection, Kans.
E. W. Byler, Newton, Kans.

L. O. King, Secy.

REPORT

Of the Thirtieth Quarterly Sunday School Meeting Held at Union M. H., near Washington, Ill., Oct. 4, 1914

For the Gospel Herald.

Organization: Mod., S. E. Smith; Chor., Phoebe Bachman; Secy., Lydia Oyer.

Devotional, Andrew Schrock.

The Sunday School as a Character Builder. D. S. Oyer. Essay, Stella Shoemaker.

Character means more than reputation. The Sunday school has a character, and is a character builder. Chief aim of the Sunday school is not only character building but character growth. There are exceptions to the rule that regular attendants become influential men and women, but the Sunday school, as a whole, is doing more good than any other institution, in building and developing character.

Three institutions powerful in character building are: 1. Home; 2. Sunday school; 3. Church. The Sunday school assists the Christian home in strengthening character. Organization of schools in new fields is usually followed by organization of churches.

Great responsibility rests upon the Sunday school. Workers, sow good seed. As it germinates, cultivate it carefully. Guard against evil influences that mar the character. Remove evil tendencies and environments—everything that would hinder spiritual growth.

Parents who wish children to develop strong characters, set example—be workers.

What should be the Social Relation of Our Young People? J. E. Hartzler.

Bro. Hartzler gave timely advice and suggestions to boys and girls, and exposed some mistaken ideas prevalent among some classes. Following are a few of the many thoughts presented: There are three great events in the average normal life, viz.: 1. Birth; 2. Marriage; 3. Death. The human being is a social creature. In a sense we are dependent one upon another. Learn to recognize and respect each others' rights. Old and young should have confidence in each other. Sure way to send a boy to ruin is to let him know you have no confidence in him. Do not associate with any and all classes in society, but don't be **too good** to associate with anybody. Take Christ for example—held His individuality; did not absorb any evil with which He came in contact. Be perfectly fair in this world, yet be perfectly wise in choosing associates. With one hand take a firm hold upon those above you—striving after higher ideals; with the other hand take a firm hold upon those beneath you—endeavoring to lift them. Success or failure in life is often a result of choice of friends. Be sure that superior associates are of the same faith. Question of religion is involved in every problem in life, hence unity of faith is essential in the selection of intimate friends—especially life-companions. Marriage ought to be considered as sacred as baptism, or communion. Nothing but rejection of Christ is more wicked than tampering with affections.

In the evening Bro. Hartzler gave a discourse on the "Signs of the Times."

"Prayer is the mightiest force that man can wield,
It is the power to which Omnipotence doth yield."

REPORT

Of the Western District A. M. Sunday School Conference Held at the Waldo Church, near Flanagan, Ill., Oct. 2, 1914

For the Gospel Herald.

Morning Session

Devotional exercises by Simon Litwiller.

Organization: Mods., Simon Gingerich, L. J. Miller; Secys., S. C. Yoder, Arthur Slagel; Chor., C. Z. Yoder.

Why have Sunday School? Opened by J. Zimmerman, and followed by general discussion.

The object of the Sunday school is to implant right principles of life within the children, to teach the doctrines of the Bible, and to create and develop the spirit of unity between the old and the young.

How to Reach the Non-Sunday School Goer. Opened by Andrew Kremer.

By prayer, by a good example, and by the Christian spirit of friendly interest and personal effort. The following plan was suggested: Divide the congregation into districts, and appoint a worker to take charge of each distrct, whose duty it shall be to get in touch with those who do not attend services, and bring them in if possible.

Some of the Greatest Needs of the Sunday School. Opened by J. A. Boller.

Better organization. More qualified teachers. More whole-hearted consecration. Greater sensitiveness to the guidance of the Holy Spirit. More consistent daily living.

How to Succeed in getting the Pupils to Study at Home. Opened by F. I. Smucker.

Sunday school teaching must be based on the principle of love and must be in the spirit of helpfulness. There must be a faithful teaching of the whole Gospel. Have an intense interest in your pupils. Vary your method of teaching. Live what you teach.

Afternoon Session

Devotional exercises by A. A. Schrock.

Children's exercises Conducted by S. S. Hershberger.

Reading of Reports of Sunday Schools. In the twenty-five schools reporting, there is an enrollment of 4746 pupils.

Finding and Training New Workers. Opened by Andrew Natzinger.

It is everybody's duty to encourage our young people to go to work, but it is especially the superintendent's duty to look for those who will make good workers, and to train them. Assign new workers to tasks for which they are adapted. Faithfulness is more important than accomplishment. Use method if you want success. The value of the teacher training classes was emphasized, and their organization was encouraged.

The Minister's Place in the Sunday School. By A. C. Good.

We must centralize our forces in Sunday school work. The minister is to have general oversight of the flock over which the Holy Spirit has made him overseer; the Sunday school is a part of that flock. He should be acquainted with Sunday school problems and conditions. He should have a knowledge of the lives of the workers. He should stand by and help the workers in their various duties and problems. In short, he should be the unseen overseer.

Round Table Talk. Conducted by Simon Gingerich.

1. How can we best study our own field of Sunday school work? By personal

contact, visitation, with careful oversight. A plan was suggested for a committee, consisting of the ministers and superintendents, to investigate conditions. Plan work now for next year. Plan campaign—work plan—get to work.

2. Teacher Training classes. Those in operation report favorable work done. The organization of more classes was urged, and the value of using standard courses was pointed out.

Worker's Meeting. Led by A. H. Leaman.

Theme—How deepen our spiritual life? Need a more earnest effort. Make some other soul happy. Accept the unpleasant things in life as a means of getting a fuller experience. Live up to the light you have. Be interested in others. Follow the Spirit. Be humble. Be prayerful. Study the Word. Sacrifice. Do the hard things. Have a fuller fellowship with Jesus.

Evening Session

Devotional, Jonathan Hartzler.

Putting First Things First. By A. L. Buzzard.

"Seek first the kingdom of God."

Obedience is the first thing. Parents have the first responsibility for the development of the child mentally, physically, and spiritually; later, the Sunday school is more fully responsible for the spiritual development, and for the holding up of Christian ideals before the child, through the spirtual life of the school, the study of the Word. and the giving of the right conception of the Word.

Is the Future of the Church Dependent on the Sunday School? By L. J. Miller.

The Sunday school is a department of the Church of Christ, in which the Word is taught (1) to bring souls to Christ, (2) to build up souls in Christ. The Church needs the Sunday school, and the Sunday school needs the Church. Neglect of the Word causes drifting. It depends upon how fathfully the Word is taught in the Sunday school today, as to what the Church of tomorrow will be.

Sermon. By S. C. Yoder.

Text, Rom. 10:1: 'Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Some of the things emphasized were: The brevity of life No satisfaction in a life of sin. Our need of a Savior. God's offer of mercy to all. ACCEPT IT TODAY.

The Secretaries.

Married

Wagner—Dellenbach.—On Sept. 15, 1914, at the home of the bridegroom in Metamora Twp., Woodford Co., Ill., Bro. David Wagner and Sister Emma Dellenbach were united in marriage, Bro. Andrew Schrock officiating. May peace and happiness be theirs through life's journey.

Hartzler—Widmer. — Bro. Amandus Hartzler of Hubbard, Oreg., and Sister Barbara Widmer of Albany, Oreg., were united in marriage at the Mennonite Church in Albany, Oreg., by Bishop J. P. Bontrager, on Sunday, Oct. 20, 1914. May God's richest blessing attend them through life.

King—Burck.—On Sunday evening, Oct. 11, 1914, immediately after the regular sermon, at the Mennonite Church, Albany, Oreg., occurred the marriage of Bro. Oliver W. King of Hubbard, Oreg., and Sister Florence Burck of Albany, Oreg., Bro. J. P. Bontrager officiating. May they have a happy voyage through life and the blessings of a kind heavenly Father attend their way.

Obituary

Ramer.—Bro. David Ramer died at the home of his son, Cedar Grove, Ont., Sept. 27, 1914, in the 85th year of his life. He had been in usual health until about 10 days before his death when he was taken with paralysis. He was received into the Mennonite Church in early life and remained a faithful member until death. Buried on the 29th at the Wideman Church. The services were conducted by Bros. Langford, I. A. Wambold, and L. J. Burkholder.

Moyer.—Bro. Jacob N. Moyer was born Feb. 7, 1863; died Sept. 27, 1914; aged 78 y. 7 m. 20 d. The deceased was a member of the Mennonite Church for about 48 years and for many years was janitor of the Leetonia, Ohio, Mennonite Church near his home. He was of a quiet, peaceable, and unassuming nature, and well spoken of by all who knew him. He had undergone an operation for gall stones in the Youngstown Hosptal and seemed to be recovering nicely but suddenly became worse and soon died. Was buried in the Midway Cemetery. Services by E. M. Detwiler, assisted by Rev. H. C. Brilhart of Leetonia. Text was taken from Psa. 61:2.

Smith.—Susannah Smith, nee Myers, was born in Putnam Co., Ohio, July 11, 1847; died Oct. 7, 1914; aged 67 y. 2 m. 27 d. She was the daughter of John and Katheryn Myers and one of 10 children. She was united in marriage to Daniel B. Smith April 11, 1866. To this union were born 6 boys and 6 girls, 1 girl dying at the age of 2 years. The rest of the children are left to mourn the loss of a mother. Bro. Smith preceded her to the spirit world 19 years ago, Sept. 11. She with her husband united with the Mennonite Church in their early married life and lived loyal members till death, he was also a minister of the same. They moved to Indiana 30 years ago and have lived there since. The funeral services were conducted by Bro. A. J. Yontz of Topeka, Ind., assisted by Bro. Eli Stofer of Waterloo. Interment in the Fairfield Cemetery near Hudson, Ind.

Brackbill.—Annie Brackbill, widow of Benjamin Brackbill, deceased, was born at Soudersburg, Pa., Nov. 5, 1831; died Sept. 23, 1914; aged 82 y. 1 m. 12 d. She was married to Benjamin Brackbill, to which union were born 8 children. Four children and her husband preceded her to the spirit world, leaving 3 sons and 1 daughter and 4 grandchildren and 2 great-grandchildren to mourn her departure. She united with the Mennonite Church early in life and remained faithful till the end, giving evidence to those around her that she was ready to depart and be with Jesus, which is far better. Funeral services were held in the Lancaster Mennonite M. H., Bro. Abram Herr having the main service, assisted by Elias Groff and John and David Mosemann. Interment at the Mennonite Cemetery at Strasburg.

"Oh, mother, thy gentle voice is hushed,
Thy warm, true heart is stilled;
And on thy pale and peaceful brow,
Is resting death's cold chill."

Selzer.—Henry Selzer was born Dec. 7, 1856, in Tuscarawas Co., Ohio; died May 4, 1914; aged 57 y. 4 m. 29 d. Nov. 27, 1879, he was married to Anna Bitikofer of Holmes Co., Ohio. They lived in Ohio until the year 1884 when they moved to McPherson Co., Kans.

The cause of his death was due to a fall. He lived only six days after the fall but suffered intensely during most of this time. The deceased was anxious to leave this world of sorrow and go to yonder world to again meet his companion who preceded him 2 y. 6 m. He is survived by 2 brothers, 2 sisters, 4 sons, 3 daughters, and 11 grandchildren.

Funeral services were held at the Spring Valley, Kans., Church, May 6. Services by Bros. D. A. Diener and Jno. Brunk. Text, "If a man die shall he live again." The remains were laid away in the cemetery near by, aside of the remains of his wife.

Kendig.—Bro. Martin D. Kendig was born near Creswell, Pa., Feb. 5, 1833; died at his home in Millersville, Pa., Oct. 15, 1914; aged 81 y. 8 m. 5 d. He was united in marriage to Fannie H. Dambach, Nov. 19, 1885, who survives to mourn the departure of a loving husband. In early life he taught school and later took up the study of medicine. His health not allowing him to continue in that work he went back to farming. He took great pleasure in the study of birds and animals and had a large collection mounted. He also took quite pleasure in trees and shrubbery. These besides the many books he read gave him much pleasure while not being physically strong that he could do manual labor. After not being able to attend to matters on the farm he moved to Millersville, at which place he spent the remainder of his life. In September, 1901, he accepted Christ, being 68 years of age, from which time he had been a consistent member of the Masonville and Millersville Mennonite congregations. His sight beginning to fail a number of years ago, he was not able to read; and would often call others to read to him from the Word of God or some book treating upon a religious subject. His greatest regret was that he neglected accepting Christ until old age, also that he did not spend more time in reading the Bible while younger, as now his sight being taken from him he no longer had that privilege and oftimes would admonish us as younger ones that we should in our young years spend much time in studying the Word that should we in later years be in a condition as he was we would have something to meditate upon and feed thereon. Two years ago he suffered a stroke of paralysis, from which he never fully recovered, but lingered on until a complication of diseases set in from which death relieved him. He was a very patient sufferer, was always satisfied with his condition, leaving all to Him who doeth all things well. Funeral servces were conducted Oct. 13, at the house by Bro. D. N. Gish and at the Millersville Mennonite Church by Bro. Abram B. Herr and Bro. D. N. Lehman. Text, I Pet. 1:3-9. His body was laid to rest in the adjoining cemetery. Peace to his ashes. M. D. M.

"Of all the arts beneath the heaven,
That man has found, and God has given,
None bears the soul so sweet away,
As music's magic, mystic lay."

Whatever may lie beyond us,
The lesson this earth has to give,
Is learn how to love divinely,
And then you have learned to live.

Items and Comments

"The official population of Chicago is 2,437,526." Since the federal census of 1910 the population has increased 252,243.

Mexico seems to be trying to get back into public notice by showing that its soldiers can be quite as savage as those of Europe.

Austria is reported as being in the grip of the cholera plague, ten thousand cases having been reported from Kasha. This is one of the many plague spots of war.

That the three R's—"readin,' ritin,' and rithmetic"—are still fundamental in a practical education was vigorously asserted in a recent educational meeting at Berlin, Ont.

The Culebra Cut in the Panama Canal, made famous by its many landslides, has again filled that channel by a disastrous slide. It is officially announced that the Canal will probably be open for ship passage in about a week.

The State Department at Washington has issued an official list showing that since the declaration of war in Europe up to Sept. 20, three hundred vessels have been captured by the warring nations. Eighty per cent. of the ships listed are German.

According to a process discovered in Berlin, Germany, it is now possible to convert the glass dust that collect in glass works into paving blocks. The blocks formed are found to be as hard as granite and eminently adapted for paving, "giving a smooth and strong street surface."

A recent report from the department of Labor and Industry in the state of Pennsylvania indicates that there are now several hundred thousand unemployed laborers within the state. This means that unless there is an opening for work between this and the time winter sets in there will be much suffering among the poor. It does not speak well for our industrial system that in the midst of the greatest crop year known to America there should be suffering from hunger in our midst.

A writer on the present European war suggests that one of the things which this war has brought to light is the fact that we have been preaching to the wrong kind of a man. We have taken it for granted that man at heart is upright, honorable, respectable. The Bible teaches that "the heart of man is deceitful above all things, and desperately wicked." This war demonstrates that the Bible is right and man's preaching is wrong. "Christian" Europe is proving itself worse than densest paganism in this hour of frenzied madness. Yet men professing to be Christians still continue to glorify war and to teach as a sacred duty of all Christian nations to keep on preparing for war.

SPECIAL BIBLE TERM

in Goshen College

Special Courses

M. C. Lehman, Dhamtari, India, Foreign Missions; J. N. Kaufman, Dhamtari, India, Foreign Missions; B. B. King, Ft. Wayne, Ind., City Missions; A. M. Eash, Chicago, Ill., City Missions; J. K. Bixler, Wakarusa, Ind., The Rural Problem.

Description of Courses

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Sunday School Lessons for 1915 are from the Old Testament. This course aims to give the student the introductory knowledge necessary for teaching the lessons. There will be some time given to the interpretaton of the text and a general application of each lesson to life, and its problems.

M. C. LEHMAN and J. N. KAUFMAN

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Music. The teaching of sacred music will consist of a number of practical lessons in the interpretations of the words and music of our best hymns and how to teach them.

Considerable attention will be given to the chorister and his problems.

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For those wishing to study rural work arrangements have been made with Forks congregaton near Goshen in which will be conducted a Bible conference and general observaton work. This will give the student opportunity to study the problems of the church. Each student will be appointed to study a special phase of the work and give a written report upon same the following week. One instructor will accompany those going to Chicago and another those going to Forks Church.

Expenses

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Write for further informaton to J. E. Hartzler, Goshen, Ind.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 29, 1914 (Gospel Witness Established 1905) No. 31

EDITORIAL

"Oh taste and see that the Lord is good: blessed is the man that trusteth in him."

The less our attachment to this world the greater our sacrifices to the end that the world may be saved.

Sometimes we hear people refer to certain scriptures saying, "The text reads like this," etc. Why not say, "It reads as follows"—and then read it exactly as it is? Positiveness and accuracy mean much in impressing Bible truths.

On another page we print an article on The Communion, by Bro. David Burkholder. The article is taken from our new book, "Bible Doctrine," and we believe presents the teaching of God's Word on the subject which it treats. Read it.

Pot Calling the Kettle Black.—A young sister wears a gold ring. An old brother insists that the Church be true to the teachings of God's Word and have her put away her unscriptural ornament. Somebody raises the point that the Church has no right to deal with this sister until the brother is relieved of his tobacco habit or quits buying gold for his unconverted children. Thus is the pot allowed to remain black because it is discovered that there is also a black kettle in the Church. Why not obey God, cleanse the pot, and if the kettle needs cleansing attend to that too?

The Transition Stage.—We often hear it stated that the Mennonite Church is in "a transition stage." The Gospel Messenger, organ of the Church of the Brethren, has also heard that statement concerning their church, and rises to ask, From what, and to what, is this transition made? It is right to make changes when we find ourselves wrong or when the existing condition of affairs renders a change in methods of work expedient. But in all cases where our church has occupied Gospel ground, and the proposition is to change to something more popular, let us not forget that a transition would not only be weakening but decidedly sinful. While new things usually outshine the old, it is better to have something right than something new.

Watchmen.—The faithful watchman's duty is pointed out in Ezek. 3:17-21, II Tim. 4:1, and Heb. 13:17. The question which should never grow dim before the watchmen on Zion's walls is, What shall we watch?

Watch for opportunities—improve them to the glory of God and the strengthening of the Church. "Lost opportunities" spells lost souls.

Watch yourself—that you may be "approved unto God," "lights in the world," "ensamples to the flock," efficient workmen in the place to which you have been called by the Holy Ghost and by the Church.

Watch your congregations—that the sheep and the lambs may be properly fed and cared for, that straying ones may be rescued before they are lost, that those laboring under heavy loads may be relieved before they break down, that "grievous wolves" may not be allowed to enter.

"Watch ye, stand fast in the faith, quit ye like men, be strong."

Reports.—A number of reports of important meetings appear elsewhere in this issue. A number more are reserved for publication next week. Among the reports which we were compelled to hold over for want of room are the financial report (for September) of the Mennonte Board of Missions and Charities, report of the annual meeting of the Educational Board, and of several Sunday school meetings. We never try to shorten conference reports. Reports of Sunday school meetings, Bible conferences, etc., are shortened, as a rule, in order to make room for all of them. Those sending in such reports will please bear with us for so doing. Our readers want to hear from all such meetings, and to make room for all these reports must be brief. Our secretaries are improving right along in the character of the reports they send in. Reports from a half to two-thirds of a column in length are read much more freely than reports which are several times that length.

Conferences.—The last of our conferences for the year 1914 has now been held. From each of the conferences held there comes an expression of satisfaction with the work accomplished and the spirit which prevailed. Those who have read the reports of these meetings as they have appeared in these columns from time to time can not fail to be impressed with the nature of the work accomplished. Now while we have these reports before us would be a good time to read them all over and meditate upon the conclusions arrived at.

But the most important part is yet to come. It is well that we form good resolutions; it is better to carry them out. Our conference reports may or may not be expert literary productions; but they ought to be the embodiment of practical resolutions which if carried out faithfully will mean much for the furtherance of the cause of Christ. As in the days of the apostles, so at the present time, the conclusions of the Church in conference assembled are "decrees for to keep." Let us study them, and do our best to make them practical in daily life.

THE COMMUNION

By David Burkholder.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I Cor. 11:26.

Meaning and Use

Instituted by our Savior.—The communion is an ordinance or ceremony by which we celebrate or commemorate the suffering and death of our Lord and Savior Jesus Christ. On the night of His betrayal "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20). Thus, before His departure, He instituted a solemn memorial by which His life, and work, and sacrifice, and death are to be remembered in all generations.

A Common Union.—It signifies a common union. There is but one place in the New Testament where this ordinance is called "communion." Paul says (I Cor. 10:16), "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" We notice, in reading the Acts of the Apostles, that this service is more frequently called "the breaking of bread." Thus the three thousand who were converted on the day of Pentecost" continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread" (Acts 2:42). The word "fellowship" is here used in connection with the breaking of bread, which is the equivalent of communion. See I Jno. 1:7. In Acts 20:7 we read, "Upon the first day of the week, when the disciples came together to break bread," etc. When we speak of the communion we necessarily speak of the fellowship, the "comm(on)union" of believers.

A Memorial.—"This do in remembrance of me," is the language of Christ telling what the communion is for. As the Jewish passover (which is a type of the communion) was instituted that the children of Israel might not forget their deliverance from the bondage in Egypt, so is the communion a perpetual reminder that the body of Christ was broken for our sakes and His precious blood was shed for the remission of our sins.

That the Jewish passover was an important service is evident from the fact that they were commanded to observe it from year to year and to teach it faithfully to their children. When the children inquired, "What mean ye by this service?" the parents were to answer, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Ex. 12:27). In Ex. 13:8-10 they are still more emphatically charged concerning this ordinance as follows: "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year."

What the passover was to the Jews, the communion is to us. As the lamb was slain in Egypt, so "Christ our passover is sacrificed for us." As the Israelites were to teach these things diligently to their children, so should we also teach the communion and what it signifies to our children. As it was needful for the children to have a visible reminder, a memorial, of their deliverance in Egypt, so is it necessary for us to have a visible reminder, a memorial, to remind us of our great deliverance from the bondage of sin. Hence our Savior's admonition, "This do in remembrance of me." This means that while we are engaged in this solemn service we should draw in the wanderings of our minds, away from carnal things, and have our thoughts centered upon Calvary, remembering how that "Christ died for the ungodly," how He suffered, "the just for the unjust," how He gave Himself that He might redeem us to Himself, "a peculiar people, zealous of good works." We should remember Gethsemane, when His sufferings for our sakes was so great that "his sweat was as it were great drops of blood falling down to the ground;" the court-room, where shameful and brutal treatment was meted out to Him under the name of "trials;" Calvary, where He died the vicarious death, pouring forth the crimson flood which made salvation possible.

A Testimony.—Not only is the communion a reminder to ourselves that Jesus died to save us, but it is a testimony to others that we have accepted Him as such, have entered into sympathy with His sufferings and are ourselves living consecrated, self-sacrificing lives. Paul testifies, "As often as ye eat this bread, and drink this cup, ye do shew (R. V., "proclaim") the Lord's death till he come." The German version says, "So oft ihr von diesem brodt esset .... solt ihr des herrn tod verkuendigen"—which means, "ye shall proclaim, promulgate, announce, publish His death." This means more than a mere eating of the bread and drinking of the fruit of the vine, and for this reason the facts connected with the crucifixion of Jesus, and what this means for us, should be clearly presented on communion occasions.

A two-fold Meaning.—The communion has a two-fold meaning. By partaking of the symbols of the broken body and shed blood of Jesus we not only remember His sacrifice, but also express a common union of communicants. It revives memories of Christ's suffering and of Christian duty, at the same time the communicants "do shew" to others, are living witnesses of the past suffering of Christ and of His coming again in glory. The bread signifies (1) Christ's body which was broken for us, and (2) Christ's body of believers which the apostle declares are "one body and one bread."

A Command.—In simple yet emphatic words did Christ command His followers to observe the communion. "Take, eat," "this do," admits of no other construction than that the communion service should be practiced by all believers. No one can afford to disobey. To do so means not only to be deprived of a very blessed privilege, but there is the penalty of disobedience for all who are indifferent about keeping this commandment. The law was very strict concerning the eating of the passover. Even the man who was ceremonially clean and qualified to keep the passover, but who neglected to do so, was to be cut off from the congregation of Israel. Num. 9:13. Disobedience under the Gospel merits even greater and surer punishment than disobedience under law. See Heb. 10:28, 29 and Heb. 12:25. Indifference in the observance of so important a command is such a sure sign that all is not right

with God that a number of our churches have adopted resolutions to the effect that if any member absents himself from communion three successive times (except for just reasons) he should be considered under church censure.

Appropriate Symbols.—No more appropriate symbols than the bread and the cup could have been selected for the communion. First, let us notice the bread. We think of "first the blade, then the corn, then the full corn in the ear." Then we think of the separation of grains from the straw and chaff, the removing, so far as possible, the damaged grains, the grinding together of grains into flour, the kneading into dough and the baking into bread. What a beautiful and impressive type of the true Christian Church. Therein is typified the birth, the growth, the purity, and the unity of individual members, completely brought together in Christ, separated from the evil without and within, consolidated into the "one body and one bread" of which Paul speaks. Well did Christ take the bread, so typical of His body of believers, so typical of His own body of flesh and blood, and say "This is my body" —well did He take the cup, so typical of His cup of suffering, so typical of the blood which purifies, and say, "This is my blood." These types become all the more real when we remember His words, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Some Theories Examined

Transubstantiation.—This is defined as the supposed conversion of the bread and wine into the body and blood of Christ." The Catholic believes that when he takes that little wafer at communion he is actually eating the body of Christ. (There is a little discrepancy here, as the priest drinks the wine for the whole congregation, and thus according to that theory only the priest would feast on the blood of Christ.) The doctrine is based on the declaration of Christ who said of the bread which He gave to His disciples, "This is my body" and of the cup, "This is my blood."

It does not take a great amount of wisdom to see the fallacy of this theory. At the time that Christ spoke these words His body was in plain sight of His disciples; so they could not have been deceived but clearly understood that Christ here used a figure of speech. A similar expression is found in Dan. 2:38. Daniel interpreted Nebuchadnezzar's dream in which he saw the image of a great man with head of gold, breast and arms of silver, etc., representing four great kingdoms. The first of these was Nebuchadnezzar's kingdom, therefore Daniel said to Nebuchadnezzar, "Thou art this head of gold." This was literally true, yet not in the physical sense that the king of flesh and blood whom Daniel was addressing was the pure gold seen in the image. So in the communion the bread is the body of Christ and the cup the blood of Christ, not physically, but wholly in the typical sense. The doctrine of transubstantiation is erroneous, for two reasons: (1) It is physically contrary to facts. (2) If it were true, then every communicant, no matter how hypocritical and unregenerate, would be eating the flesh and drinking the blood of Christ, which according to Christ's own words would mean eternal life. This would mean winning salvation through some other way besides the atonement and do violence to the scripture: "Without holiness no man shall see the Lord." There is no virtue in either the bread and the wine, as elements, but as types of the flesh and blood of the Son of man they are very important.

Consubstantiation.—The difference between this theory and that which we have just noticed is this: Transubstantiation is the theory that when the little wafer is consecrated by the priest it actually becomes the flesh of Christ, while consubstantiation denies this but holds that "after the consecration of the elements the body and blood of Christ are substantially present with the substance of the bread and wine." The second theory is a modified form of the first, and is subject to the same objections. While we believe that Christ is present with His believers in communion as well as in all other religious services, the idea that the body and blood are substantially present with the substance of the bread and the wine can not be supported by Scripture. So far as the physical qualities of the bread and the wine are concerned, they are wholly typical. So far as Christ figuring in the communion is concerned, it is wholly spiritual.

Close Communion.—Who should be admitted to the communion? Some say, "Those of 'like precious faith;' who can fellowship one another in the same organization and submit to the same rules and regulations of the body of which they are members." Others say, "All who acknowledge themselves the children of God and desire to partake, regardless of their personal professions or of what may be their denominational name." The first answer defends the doctrine known as "close communion," while the second gives voice to what is known as "open communion." It may be well to state that both these terms are misnomers, for the first extends the privilege of communing to all who meet the Bible conditions while there is no church which does not draw the line on some who are avowedly and notoriously bad. But we accept the terms as commonly understood, and shall endeavor to examine them in the light of Scripture.

When Paul says, "We being many are one bread and one body," he teaches us that we must have regulations with reference to the communion, and exclude such whose lives are inconsistent, just as damaged grains which would defile the bread are not allowed to be ground with the good wheat. In this he certainly holds out the idea of a common union of communicants. How can there be a common union when some of the communicants openly practice what others condemn, or openly condemn what others affirm to be the plain commandments? Another thing: When Paul says, "I would not that ye should have fellowship with devils," he again emphasizes the necessity of keeping out of the communion those who are of impure life or disobedient to God. This can not be done without acknowledging the jurisdiction of the Church over such matters. This will of necessity confine the communion to those who acknowledge and submit to the jurisdiction of the Church. Members of other churches are not considered —not on ground of unworthiness, especially, but on the ground that they are not subject to the jurisdiction of the church trying to keep house according to God's Word, and therefore are without the pale of the discipline by that Church. To admit them to communion under such circumstances would make an orderly communion impossible.

(To be continued.)

Behold the Lamb of God, which taketh away the sin of the world.—Jno. 1:29.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

DARK INDIA

O India, thou land across the waters,
Far, far from home,
We long to see thy souls in raiment spotless,
Clear as the sun.
They walk in darkness, fearful as the midnight;
No peace they know;
Their lives are spent in sin and hopeless seeking—
To death they go.

Thy land is fair and beautiful with flowers;
Thy scenes are grand;
Thy rivers flow; thy trees rich fruit are yielding,
Through all the land.
But oh, thy souls by superstition guided,
Go blindly on;
They seek in vain for rest, for consolation--
Ah, soon they're gone.

Gone, gone to what? Despair and awful anguish,
Now them await;
All hope is gone and they are lost forever—
How sad their fate!
To weep and wail throughout the ceaseless ages,
In blackest night;
Through all the gloom there never comes to brighten,
One ray of light.

Our Jesus cares for thee and is not willing
That thou shouldst die;
He died upon the cross and freely suffered
Thy debt to pay.
But who will go and tell the wondrous story
Of love to thee,
That thou mightst hear the news of full salvation;
From sin be free?

Can it be true that men for self are seeking
Money and fame,
And caring not for souls around them dying
In sin and shame?
Ah! true it is and sad beyond expression—
They do not care;
The sorrows and the sufferings of others,
They do not share.

O India, O land of midnight darkness,
Who cares for thee?
Thy priceless souls are perishing by thousands—
Does no one see?
Ah yes, we see and pity thy condition;
For thee we care,
Our lives we gladly give, thy souls to rescue;
Thy sufferings share.

O India, for thee we'll gladly labor--
Count all things loss;
For thee we'll suffer, give our time and talents,
At any cost.
And when in God's eternal morning gathered,
All shall be found,
We'll see these precious dusky souls promoted
From cross to crown.

—Clara L. Huntington in "The Burning Bush."

AN OPPORTUNITY

By J. M. Kreider.

For the Gospel Herald.

I arrived at Versailles last Saturday and was met by Bro. Elias Swartzendruber, who brought me out to this place, about six miles west of town. We began meetings at Post Oak school house on Saturday evening, Oct. 17. There were about 25 present and on Sunday evening we had a congregation of some over 60. The school house being small, quite a few were obliged to stand.

Our ministers from the Mt. Zion congregation have been filling appointments here once a month for about a year. They have also been helping along in the Sunday school. While this seems to be a neglected field, these people do not lack for church houses. There are three abandoned churches here within a radius of five miles, no services of any kind being held in either of them.

Two of our brethren from Mt. Zion, a citizen of this community, and myself, visited the church building in this community yesterday. We found a good building of about 30 by 60, being used by some children as a kind of a play house. A number of the windows were broken, all the lamps and carpets were gone, and only about five seats were left. Both stoves had been carried off by some one or ones. There the building stands, wasting away with the ravages of time. After looking the building over we took a walk into the cemetery which is growing up in brush and weeds. A feeling of sadness came over us as we looked at the forlorn condition of affairs, and then meditated upon what might have been.

The man who showed us around was once a member of the congregation at this place, but now has gone wrong, he says, and ascribes the trouble generally to the ministry. He told us that so many of them lived inconsistent lives, and that they asked so much pay that it was impossible for the congregation to keep up expenses. Here we learn an impressive lesson, fellow ministers. Let us go on preaching an entire Gospel, ever believing that what Jesus says in Matt. 6:33 will be literally fulfilled. Will you who read these lines pray that God may have His way with us? and may we be content to be used as humble instruments in His hands in gathering in the lost and neglected?

Versailles, Mo.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The work is progressing nicely, and in spite of our protest aganst the admission of more inmates of school age on account of the already crowded condition of the school, the most needy ones seem to crowd in upon us and we dare not turn them out. We have 87 inmates at present, all enjoying good health, except a few minor ailments. The school at the Home is progressing very nicely, 35 pupils being in the room. The teacher, Miss Marie Couchman, is doing excellent work. We are longing and praying that some of our childless Mennonite families might open their hearts and doors to receive into their homes some of these bright little homeless boys and girls and thus relieve the present congestion we have to face, which also would make room for some other needy ones who are knocking for admisson. We have them to place out almost any age except quite small.

This has been a fruitful year, except apples are scarce. The sisters at the Home have had an exceptionally busy time during the canning season. having put up about two thousand quarts of fruit, besides drying quite an amount. This does not come amiss, as we have nearly one hundred people to feed the year round.

The blanks we sent out some time ago for reports from our placed-out children have nearly all been satisfactorily filled out and returned. The reports give a better showing than we anticipated, and we are very grateful for the service rendered by those who have done the work for us.

West Liberty, Ohio.

COLONIZING

By D. B. Kauffman.

For the Gospel Herald.

From the time that men began to multiply on the earth they have been moving out until a large portion of the earth is inhabited. This is as it should be. God said unto them, "Be fruitful, multiply and replenish the earth" (Gen. 9:1).

The object of this article is not to induce our people to seek homes in new countries, but to avoid the many mistakes that have been made by members moving out by themselves. Most of our own congregations have been started by some one, or a number of brethren moving out and starting or establishing a place of worship. But many that have gone out have been disappointed. No one should think of changing locations without

making it a subject of prayer. There are at present a number of our members scattered throughout the states and Canada, isolated from the Church and this condition will continue to exist unless we as a Church have some system to colonize. But some one says, "Let each one stay and be contented where they are." But it is not God's will that we should all be at one place. Read Acts 1:8. But let each one be sure that God is leading him out, and not by that rovng spirit so prominent in the world.

We should have a locating committee whose duty it would be to look out suitable locations for our people and plant the Gospel in the rural districts that are being neglected. This committee should be in touch with every congregation in the United States and Canada. In this way several families (that would otherwise move out and become isolated) could be located at some suitable place, a church organized, and mission work begun in a new field. There are a number of things to consider when choosing this location, which this committee would study.

This should interest us as parents, as some of our children will move out where they can buy cheap land and build homes of their own, and would it not be much better to have them go out under the direction of the Church with church privileges than become isolated and perhaps lost to the Church?

It should interest us as ministers, as we would like to see the border of the Church extended, and we don't like to see our members become isolated.

It should interest those that are seeking a location, because of the valuable assistance they would derive from it.

Experience, observation, and the spiritual condition of the rural districts has prompted us to write these few lines. May the reader consider the subject prayerfully and may the Church take some steps to this end, is our prayer.

Kenmare, N. D.

I recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands and of the labor of millions of our fellow creatures?—Thomas Jefferson.

We are ambassadors for Christ. Get a good definition for that word then sit down somewhere alone and think for one hour very carefully and prayerfully on the subject.—J. S. H.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A WOMAN'S WIT

There is a beautiful little town in the state of Washington on a high bluff, overlooking the majestic Columbia River, not far below The Dalles. In it lives a woman deeply interested in the cause of temperance. For a long time the place was free from a saloon, the centre and source of so many evils. The good people were glad to escape the blight which curses, directly or indirectly, everybody wherever a grogshop exists.

But at last a man, who ought to have been ashamed of himself, rented a store-room to a liquor seller, and a saloon was opened, with everything fresh, clean and attractive. The keeper stood in the doorway smiling a welcome to all passers. The lovers of sobriety were deeply stirred. Many men said loudly that it was a shame. The minister preached and prayed against the intruding monster. But nothing was done. The law, unfortunately, seemed to be on the side of the saloon, and nobody saw any remedy for the evil which had come to menace the community.

There was, however, one woman in the village of unusual sagacity and courage. While others were merely talking she bravely determined to do something; just what, was not very clear to her at first. But she would make an effort. So, one quiet morning, when no one was likely to be there, she went boldly to the saloon door and entered. As she hoped, the saloon keeper was alone. He was evidently very much surprised. Such a woman was not an expected or welcome visitor. However, he tried to make the best of the situation and spoke pleasantly to the woman. She told him kindly but frankly the object of her visit; to plead with him to leave the place, pointing out the great harm his liquors would do to the young, especially; not only the bad example, but the use of money for drink that ought to buy food and clothes and provide the means of education.

She had not gone far, when he stopped her with a gesture and said quite firmly: "Madam, this is not an evil but an innocent place. I shall allow nothing wrong to be done here. I shall strictly observe the law and keep perfect order." Here the brave woman interrupted him and tried to press her points upon his attention, naming the many and inevitable evils associated with such a business. In his impatience, he exclaimed: "I want to tell you that nothing will be allowed here that would shock any woman."

As quick as a flash our fighting Christian saw her advantage and chose her line of battle. With a gracious smile, she said: "Possibly I am wrong. You claim that nothing will be allowed here offensive to a good woman. Then I infer that you would not object if I, or some other woman, came and sat for awhile in one of these chairs. Do you mean it?"

The saloonist probably realized that he had made a blunder, but he little realized how great a mistake he had made. But having gone so far, he could hardly retreat or retract. Even liquor sellers are human, often with many a grain of manliness—surely often better than their business. It was with formal politeness, but perhaps with some inward irritation, that he replied: "Certainly, madam, come here and sit in one of these chairs whenever you wish to do so. I assure you that you will never see anything wrong here."

Our temperance apostle thanked him heartily and departed, confident that she had won a victory for everything good in the village.

The rest of the story may be quickly told. She at once organized her women friends. Two by two, they were at the saloon door every day in the morning when it opened, with their sewing, and, taking chairs, they proceeded to talk and hold the fort. Two more were on hand during the afternoon, while a third couple kept "the night watch." This went on from day to day. Of course, the men who wanted liquor would not go there for it. And yet, why not, if a proper thing to do? The saloon keeper evidently cursed his bad luck. But he had been caught in his own trap. It was now too late to drive the women out. The whole town was on their side and laughing at his stupidity. It was not long before he packed up and left the village, which was now once more free from the curse of a grogshop, thanks to the wit of a single courageous woman.—National Advocate.

MEETING THE NEEDS OF THE JUNIORS

By Amanda Karch.

For the Gospel Herald.

"Train up a child in the way he should go and when he is old he will not depart from it."

Any teaching to be well done must be wisely directed. The same truths

presented to different persons and under different circumstances may produce very different results. So it is very important at the beginning that the teacher know those whom he is to instruct. In the development of the child from infancy, every few years mark distinctive changes in his physical and mental nature. Not being able to recognize these changes or knowing how to adapt the teaching to these different stages of development makes the teaching of the Sunday school a mere hit or miss matter and therefore incapable of the best results.

At about the age of six, the unfolding stage in child life begins to develop. Through all these years the normal, healthy child is almost constantly in motion. Now, however, the action is more purposed than formally. It is directed to some definite end, and this determined activity becomes the basis of habits that now begin to be formed. The early years of a child's life are the years of impression and absorption. And as the impressions received in early life have been long remembered and have had the most active influence in molding character, to the mother and teacher then is given the privilege of making the early and lasting impressions which mold the character. Horace Mann says, "For what grander, holier purpose under heaven does a human being need knowledge than the training of childhood." If teachers at large and parents at hmoe, bent their aim and effort to win the scholars in their tender years to child-like consecration, our personal belief is that the deciding point in the years to come would be pushed much nearer early childhood.

The junior age from 9 to 12 or 13 is a most interesting period in a child's life. It is the time when the youthful powers begin to solidify and take on definite form. It grows less rapidly now, than it did in the preceding years. Its nature is gathering strength for the first crisis in its life, which is now approaching. It is no longer a child, but a youth, with interests different from those of his childhood. Bodily activity or energy is very prominent at this time. Their activity is no longer that of mere restlessness but is characterized of energy and vigor.

One of the marked mental traits of the junior, is that of reading. The attitude of the teacher and parent should be to encourage it. At the same time the junior should be helped in the selection of the right kind of books. The abounding energy of this period must go into something and if the girl takes to reading she will literally devour books and will not be very particular about what she reads. This is one of the agencies that help to shape the life of the junior and determine his destiny. It has a strong influence upon their minds and character. It is a means by which an author has the opportunity of presenting one side of a question and the junior has not the privilege of speaking back. He delivers his thought to them while they are in their quiet hour, usually not surrounded by other influences and this finds them in a condition to thoroughly saturate their mind with his idea. He usually knows what objection will be brought against his teachings and he meets them so beautifully that before they are aware they believe some of his teachings which at first they accepted only under protest. This is one of the reasons why sound literature is the means of uplifting so many lives, and is also the reason why unsound literature has caused the down fall of many. They therefore need wise direction and friendly counsel in their choice of reading. This need of the junior can partly be met by a Sunday school library, if the books have been well selected and carefully examined by competent critics.

Memory at this age is at the height of its power. The junior now comes to a threshhold of a larger life. The mind comes into its greatest power of retention. During the years from about 9 to 13, conditions never to return so favorably, make possible the fullest, broadest, and most accurate storing of the mind. The exact wording of a passage of scripture is as easy to secure as the general sense of its meaning. Whole chapters do not tax the junior beyond his mental ability. Therefore to meet this need of the junior in his active investigating and tempted life must not be overlooked in eargerness to store for the future. But should be given something to do.

The social nature has undergone a marked change. The former selfishness has given way to positive clannishness. Instead of pursuing her pleasures alone, the girl insists in being in the company of others. They will click together or she at least will have her chum, and, as they are, as we say, in for fun, hence the need of good associates and reading should be very well directed. The teacher cannot guard the pupil through the seven days of a week and often (speaking in general) the home does not. And in this new social interest there is a danger from evil associates. Therefore better pastoral work by the teacher and a close co-operation with the home (if acceptable on the part of the parents, which sometimes is quite a problem) help much in meeting this difficulty.

Perhaps more than at any other period of life the junior age is the time when the foundation of habit is laid. Not that the habits at this time necessarily become fixed, but they are largely formed, and if continued will determine the later life. Habits formed earlier than the junior period are easily changed, but it is surprising how many of those that the child carries with it out of this period, become fixed. It is very important, therefore, that the activities of the boys and girls at this age be carefully guarded. If their hearts can be set on right things now, they will have a wonderful support in the stormy period of life which follows.

Meeting another need would be to teach them the value of promptness. The real value of promptness cannot be estimated. Irregularity is a hindrance to all kinds of work, both spiritual and temporal. Many well meaning people seem to think that if they are late or absent from Sunday school a few times that it doesn't matter much. But we should remember that not only is much valuable time lost but a loose and indifferent spirit is manifested in Christian work. So our teaching along that line might create in the junior that important habit of promptness.

(To be continued.)

THE QUESTION OF DIET

Meat eating, according to the experts, lies at the root of three-fourths of our physical ills. One of England's greatest physicians attributes to it the alarming increase of cancer in England, and supports his theory by an able article in "The London Lancet." Meat eating is one of the chief causes of the presence of uric acid in the blood, and uric acid lies at the root of cancer, gout, rheumatism, and kindred ills. "White meat" is not so bad—lamb, veal, etc.—and the white meat of game and poultry may be eaten in moderation with impunity. But no human being, except possibly a woodchopper, should eat meat three times a day—and it will require all his vigorous exercise to save him from its ill effects.

If you wish to try an interesting experiment, try this one: Live for a month on fish, fruit, salad, and all kinds of cereals and vegetables. Eat meat only once a week, or do not eat it at all if you can be content without it. Eat a great many apples; drink plenty of hot water; take exercise—and it is safe to predict that never before will your head have been so clear, your nerves so steady, your physical and mental joy in living so great.—Exchange.

"There is no right way of doing a wrong thing, but there are many wrong ways of doing a right thing."

Sunday School

For the Gospel Herald.

Lesson for Nov. 8, 1914.—Gal. 6:1-10

SOWING AND REAPING

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Introductory.—Again we turn aside from our regular course of studies and consider what the compilers of these lessons were pleased to call a "temperance lesson." It is a little hard to see the connection between this text and temperance, although the precepts contained in the lesson may be applied to temperance work with excellent effect. Not only in working for temperance, but in all other lines of work these precepts are timely and wise.

Restoration of the Erring.—Christ says, "It must needs be that offences come, but woe unto that man by whom the offence cometh." When one falls into error, what should be done? Paul gives us a very practical answer: "Ye which are spiritual, restore such an one." How? "In the spirit of meekness." Why? "Considering thyself, lest thou also be tempted." Two questions naturally suggest themselves as we view this precept: (1) Am I spiritual? (2) Am I obedient to this command? We go on to the second precept, which is practically the same precept couched in other language: "Bear ye one another's burdens." This is referred to as "the law of Christ." It is the natural result when one has the Christ spirit. Lest we get the idea that we should bear the burdens of others that they may in turn do us a good deed, Paul goes on to say, "Every man shall bear his own burden." In other words, if we have the mind of Christ the spirit of sacrifice impels us to live for the good of others without thought of others living for our good. God will see to our interests if we faithfully labor in the service of fellow men.

Sowing and Reaping.—The thought continued, we naturally drift to the subject of rewards. "Let him that is taught . . . . communicate unto him that teaches." The teacher should do his work free without hope of reward. The one taught should not be unmindful of his benefactions and see that his benefactor is supplied in all his needs. Going still farther into the question of rewards, let us remember that "whatsoever a man soweth, that shall be also reap." Let us not be deceived with the thought that since Christian people are to labor without expectation of reward that therefore we might as well save the trouble and live for the gratification of self. To sow to the flesh means corruption. The man who gives his appetites full sway speedily becomes a beast. The man who allows the love of money to govern him soon becomes an idolater with the dollar as his idol. To walk according to the flesh means to sink in the mire of corruption. On the other hand, "He that soweth to the Spirit shall of the Spirit reap life everlasting." It is the same old story. The more selfish we are the worse we are off. The more we live for the good of others and the glory of God, the more of God's glory is reflected in our lives, the richer we become in every way that really adds to the excellency of our being. (Here let the reader turn to Phil. 2:5-8 and ponder well before going on to another theme.)

Opportunity.—Life may be spelled in one word—OPPORTUNITY. This life presents one grand, glorious opportunity for preparing for the life to come. The less we make out of the present life the more we magnify the life to come. "He that saveth his life shall lose it; but he that loseth his life for my sake, and the gospel's, the same shall find it." Our purpose in living is not for what we get out of this world, but for what we can put into it. Therefore, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Here we reap the satisfaction of foretastes of the glory to come; yonder, the fulness of joy and glory following the resurrection of the just. Thank God for the promise. May we prove ourselves worthy the goal.

"As we have therefore opportunity, let us do good." This encompasses the entire realm of Christian duty. And there are so many opportunities. There are the poor to feed and clothe, the sick to care for, the aged to comfort, the erring to win, the lost to reach, the missionaries to support, the widows and the orphans to supply with needs, etc., etc., etc. They who sow to the flesh look upon these things as burdens; they who sow to the Spirit regard them as opportunities. Every time we improve an opportunity we not only add to the treasures of fellow men in time, but we are also laying up treasures in heaven. Even the giving of a cup of water in the name of a disciple shall not lose its reward. One of the most fruitful sources of bringing the sunshine of heaven into this vain and unfriendly world is this matter of improving opportunities. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—K.

I've found out long ago that humility is a process.—D. G. Lapp.

Our Young People

MY DUTY TO MY PARENTS.—Eph. 6:1-3; I Tim. 5:4

Topic for November 15

MOTTO

"Children, obey your parents in the Lord; for this is right."

THE STUDY HOUR

It is of vital importance that there is a definite understanding between parent and child as to their rights, privileges, and duties in regard to each other. Children are admonished in the Scriptures to obey, honor, fear, and reverence their parents, and in turn, parents are to love, bless, care for their children and train them in the fear of the Lord.

If both parents and children are working for the good of each other, everything will go along harmoniously. Some times children are apt to think the parents are just a little queer, too strict, etc., when the parents are only a little more apt to see the dangers threatening their loved ones. A certain writer tells about when he was a boy twelve years old he was asked to join a company of six or eight boys who were to accompany the men who went to other villages to listen to political speeches before elections, and then march to a torch-light procession. He was very enthusiastic about it, but when his father told him he had better stay at home and get his rest, and avoid evil influences which he might encounter, he was very much displeased and had not the best kind of a feeling toward his father and thought the evil results were only imaginary. After he became a man he knew his father was right and thanked him for restricting him. So it often is, children do not see dangers threatening them and when warned by their parents, still fail to see them. Although it may sometimes be unpleasant to the youthful mind to deny himself of some pleasures which seem harmless to him and to follow the instructions of father and mother, yet it will always be the safer course to pursue. A Christian parent will seek to choose the best paths for his children and a wise child will follow his duties.

Personal experience teaches that we will invariably be benefited by the advice of a godly parent, and we will be safe to follow the advice. We may not see the lesson at the time, but afterward will see through it all and will be thankful to our heavenly Father for giving us such good parents. Not only is it a safe course to follow to heed the directions of parents, but it is also our Father's plan. In both scripture references chosen for this special topic, children are commanded to obey their parents. Long life is the reward given. Even though there were no reward in view, just the pleasure of having obeyed is enough of a recompense. A child never feels happier than when he knows he has followed the direction of a Christian father or mother.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Obey**.
2. Duties toward Parents.
   a. Honor them.—Ex. 20:12; Heb. 12:9.
   b. Obey them.—Prov. 6:20; Eph. 6:1.
   c. Take care of them.—I Tim. 5:4.
3. Why should I Obey my Parents?
4. Blessings Received from Obeying my Parents.

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THURSDAY, OCT. 29, 1914

Field Notes

An enjoyable communion service was held at the Scottdale Mennonite Church last Sunday.

A communion service was held at Alexandria, Va., on Sunday, Oct. 18, at which time all members in the congregation were present and communed.

Bro. S. E. Allgyer of West Liberty, Ohio, is, at this writing, conducting a series of meetings near Oronogo, Mo.—M.

Communion services were held at on Sunday, Oct. 18. Bro. J. M. Shenk Bethel Church, West Liberty, Ohio, of Elida, Ohio, officiated.

Bros. John Snavely and Isaac Brubaker of Lancaster Co., Pa., visited the congregations in Bucks and Montgomery Cos., Pa., recently.—C.

Baptismal services were held at Souderton, Pa., Sunday, Oct. 18, when twelve members were added to their number.—C.

Bro. John W. Weaver of Union Grove, Pa., filled special appointments at Plain, Souderton, and Franconia, Montgomery Co., Pa., on Oct. 19, 20.—C.

Arrangements have been made to begin a series of meetings at Clear Spring, Md., about Nov. 3. Bro. David Garber of Alexandria, Va., is expected there to conduct the meetings.

Ordination services were held at Franconia Church, Montgomery Co., Pa., when Bro. Menno Souder was ordained minister and Bro. Hiram Clemmer deacon. May these brethren render willing service in their new field of labor.—C.

Communion services have been announced in the Marion, Pa., district as follows:

Marion, Nov. 15.
Pond Bank, Nov. 22.

As we go to press we receive a number of correspondence items for publication. We are sorry that space will not admit of their publication this week. Look for them in these columns next week. We are always glad to print these letters promptly provided they reach us in time.

Bro. Geo. R. Brunk of Denbigh, Va., filled appointments on Sunday, Oct. 18, at Hesston and Pennsylvania churches, Harvey Co., Kans., from this place he went to West Liberty Church, McPherson Co., and from that place to La Junta, Colo., where communion services had been appointed for the East Holbrook congregation to be held on Sunday, Oct. 25.

Correspondence

Johnstown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Perhaps a few lines from this place may be of interest to some. On Sunday, Oct. 11, we held our communion at Thomas Church where nearly a full house partook of the sacred emblems of the broken body aid shed blood of our dear Savior. Cor.

New Providence, Pa.

Greeting in Jesus' worthy Name:—It has been some time since we last heard from this part of the Lord's vineyard. We feel thankful for the rain that has been sent down upon us and also for the bountiful harvest that has been gathered.

Sunday evening, Oct. 4, Bro. and Sister Garber and Bro. and Sister Erb of Rheems labored with the brotherhood at this place, at which time Bro. Garber preached a very impressive sermon.

Oct. 18, Bro. and Sister Haverstick were with us and again we heard the Word of God preached.

The Lord willing, Bro. J. B. Senger expects to begin a series of meetings at Mechanics Grove, Oct. 25. We pray that the brotherhood will labor in earnest with the brother that sinners may seek Christ and saints be strengthened.

We also feel to rejoice that one young man was made to see the error of his way and will be received into church fellowship at New Providence, Oct. 24.

One year has rolled by since our dear father has left us to be with his Father in heaven, and we are made to sit and wonder as we think of two other of our faithful Sunday school workers who have gone the same way. Are we living so that when the summons comes to us will we meet the loved ones gone before? Pray for us in this part of the vineyard, that we may ever continue faithful.

Elizabeth M. Wiker.

Wolftrap, Va.

Dear Herald Readers, Greeting:—We have been blest with spiritual showers the past few weeks. On the evening of Sept 11 Bro. Geo. R. Brunk of Warwick Co., came into our midst and stayed with us till Wednesday, the 16th, he went to Amelia Co. We had services every evening while he was here. We also had communion meeting on Sunday. Nearly all of the members were present. Two souls confessed Christ in these meetings. They were received into Church fellowship, one by water baptism and the other was reclaimed. Bro. Perry Blosser of South English, Iowa, also came Tuesday, Sept. 15, and was with us till Saturday the 26th he left for Rockingham Co. He gave us a sermon each evening. Three more souls confessed their Savior. We were glad for all of these meetings, for we were hungry for the bread of life. We need a minister here, very much, and pray that God will supply our need. Remember this little church at the throne of grace that we may be faithful and true to the end Katie Grove

Albany, Oreg.

Greeting to all Herald Readers:—A few lines from this place may be read with interest by some. On Saturday, Oct. 10, the fourteenth quarterly mission meeting was held at the Mennonite Church of Albany. A large crowd had gathered, and all enjoyed a feast of good things. On Sunday, Oct. 11, communion services were held and a large number of brethren and sisters were present to partake of the sacred emblems of our Lord and Master. We praise God for the spirit of love and unity which prevaled. We were especially glad to have the brethren, N. E. Roth of Round Hill, Alberta, and I. S. Mast of Minot, N. Dak., with us, and break the bread to us. Brethren Roth and Mast will be with us this week in a series of meetings, laboring for the salvation of the lost. May God bless the effort, and may many souls be brought to see the need of accepting the Lord as their Savior.

Asking an interest in the prayers of God's people, I am,

J. P. Bontrager.

Canton, Kans.

Dear Herald Readers, Greeting:—God has favored us with both temporal and spiritual blessings for which

we have reasons to thank Him, for we are having beautiful weather with refreshing showers of rain. Health is good with a few exceptions.

On Sunday, Sept. 30, we were privileged to have with us Bro. J. I. Weldy, wife, and two children from Wakarusa, Ind. Bro. Weldy favored us with a short talk to the Sunday school. Enos Landis and wife from Morrill, Kans., also met with us the same day. Both families spent a short time in the community visiting relatives.

We recently re-organized our Sunday school with the following officers: supts., Wm. S. Landis, Arthur Diener; Sec.-Treas., Jonas Wenger; Chor., Charles Diener.

We had our council meeting at which time God's children expressed peace and a desire to commune whenever our communion services will be held.

We have decided to have a Bible Normal at this place some time this winter. Several from this place attended the conference at La Junta, Colo. Pray for us.

Amanda Selzer.

Oct. 12, 1914

La Junta, Colo.

Dear Herald Readers, Greeting in Jesus' Name:—It may interest some of you to hear from this part of God's vineyard.

Our Sunday schools at La Junta and the Sanitarium were re-organized Sept. 27, with the following results: La Junta—Supts., J. W. Shank, J. J. Smith; Chor., Norman Culp; Sec.-Treas., Hannah Mahnke. Saniarium—Supts., J. J. Smith, B. D. Prosky; Chor., Anna Hershey; Sec.-Treas., Cora Loganbill.

The session of the Kans.-Nebr. Conference which took place Sept. 30 to Oct. 4, is again a thing of the past. Many of the brethren and sisters who were attending conference took advantage of the opportunity and came over and took a look at the Sanitarium and the work that is being done. Bro. J. M Brunk of Newton, Kans., Sunday school field worker for the Kans.-Nebr. Conference district, was here a few days before conference and held a series of interesting Sunday school meetings. Our views of the work have been enlarged, the interest awakened, have been made to see some defects in our work, and received some suggestions as to how improve upon our work. May God add His blessing.

B D. Prosky.

Oct. 13, 1914.

Spring City, Pa.

Communion service was announced for Nov. 1, at the Vincent congregation, Spring City, Pa. Preparatory service the day previous. The Lord willing, on Nov. 3, there will be a preacher ordained at this place.

Paul Sheeler.

Oct. 16, 1914.

Garden City, Mo.

Dear Herald Readers, Greeting:—We have many reasons for rejoicing. God has blessed our labors along natural lines, yet eternity will reveal more clearly the results of work for Him. Mother earth seems to respond readily to the influence of sunshine and rain and to bring forth fruit for the well being of man. Oh that man would respond as readily to the influence of the sunshine of God's love and the gentle rains of His mercy and bring forth to Him the fruits of righteousness.

The brethren, J. R. Shank of Carver, Mo., and Daniel Kauffman of Scottdale, Pa., were with us as instructors in our Bible conference of Oct. 5-10. They taught the Word diligently and brought to our remembrance many things we ought to remember and take heed to. The subjects taught by Bro. Shank were: God, Man's Lost Estate, Jesus the Savior, Master and Judge. Bro. Kauffman presented the first epistle of Peter and the doctrinal teachings of Paul. The interest and attendance were real good, considering the much rain we had at that time. May the seed sown at this time bring forth much fruit to the glory of God.

On Sunday, Oct. 11, we held our communion. Most of the members partook of the symbols of the broken body and shed blood of Christ. This day's services should not only be done in remembrance of our Savior, but it should also be a reminder of His commandments and of our promises to keep them.

Yours in the Master's service,

Joe C. Driver

Oct. 17, 1914.

New Holland, Pa.

(Groffdale congregation)

Dear Herald Readers, Greeting in Jesus' Name:—The Lord has been with us and blessed us in many ways. The brethren, Andrew Mack and J. C. Clemmens, preached spirited sermons for us on the evening of Oct. 8. On Oct. 11 votes were taken for deacon, six brethren were chosen. The lot was cast Oct. 14 and fell on Bro. Floyd Graybill. May God's grace be sufficient for the young brother and companion that they may consecrate themselves to their life work and they shall receive a blessed reward. Oct. 15 we held the first Sunday school meeting at this place. Owing to the large number who gathered with us and the interest taken we believe the work is yet alive. God be praised for the feast of good things, and may we consecrate ourselves that we may do more for the Lord and His kingdom.

W. H. Benner.

Oct. 17, 1914.

Middlebury, Ind.

(Middlebury congregation)

Oear Herald Readers:—The work at this place is going on as usual. On the evening of Sept. 29 we held our council meeting, conducted by our bishop, Bro. D. J. Johns.

On Sunday, Oct. 18, we had communion services, Bro. E. S. Hallman of Goshen, officiating. On Sunday evening Bro. J. S. Shoemaker of Freeport, Ill., preached an impressive sermon on Consecration.

On Tuesday evening, Oct. 20, Bro. J. J. Johns of Oklahoma preached a very touching sermon from the text, "Prepare to meet thy God, O Israel."

The devil is busy at work, scattering sparks of evil all around us, trying to prevent the sowing of the good seed. If he does not succeed in one plan, he tries another.

There is greater need each day as the coming of our blessed Savior draws nearer, that we have that Christian boldness that can look the devil in the face and tell him that he is the devil. For he certainly will work harder to destroy us, as he sees the time of his freedom drawing to a close.

The Word of God is a sure defense against the snares and temptations of the devil if we use it right.

Anna Keyser.

Oct. 21, 1914.

New Hamburg, Ont.

Greeting in the Master's Name, to all Herald Readers:—Oct. 17, Bro. Sol. Swartzendruber of Huron Co., Mich., and Bro. Nafziger of Lowell, N. Y., came to labor among the brotherhood of Wellesley, Ont., and on the 19th Bro. Christian Zehr was ordained a bishop. Votes were taken for deacon. Four brethren were voted for, and the lot fell on Bro. Daniel Lebold. May God in His goodness grant strength and wisdom to the dear brethren in their new field of labor.

On the 21st the brethren were at East Zorra, where Bro. Michael K. Yantzi was ordained a bishop. Votes were also taken for a minister. Three brethren were by the Church placed in the lot, which fell on Bro. Jacob R. Bender. Deacon Daniel Yutzie was also ordained a minister of the Gospel. May God bless the dear brethren abundantly in their labors and grant them strength and wisdom to feed the flock of God and to preach the Gospel with power.

Oct. 21, 1914.

Miscellaneous

THE FATHERLAND

Where is the true man's fatherland?
  It it where he by chance is born?
  Doth not the yearning spirit scorn
In such scant borders to be spanned?
Oh yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
  Where God is God and man is man?
  Doth he not claim a broader span
For the soul's love of home than this?
Oh yes! his fatherland must be
As the blue heaven wide and free!

Wher'er a human heart doth wear
  Joy's myrtle-wreath or sorrow's gyves,
  Wher'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Wher'er a single slave doth pine,
  Wher'er one man may help another—
  Thank God for such a birthright, brother—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
He is a world-wide fatherland!

—James Russell Lowell.

THE CHRISTIAN AND THE TEMPERANCE QUESTION

For the Gospel Herald.

We herewith submit two articles which speak for themselves. That they may be read with proper interest and appreciation a little explanation may be necessary.

The discussion involves two principles: temperance and nonresistance. On both of these subjects our people are solid. If the brethren who wrote the two articles which follow were called upon to express their convictions, both would agree that intemperance is a terrible evil, and that there is but one consistent stand for Christian people to take, and that is total abstinence; also that nonresistance is the only peace doctrine taught by the Gospel of Christ, Christian people being justified under no circumstances to grasp carnal weapons for offensive or defensive warfare.

But in the application of these principles there are, at times, differences of opinion. Especially is this the case in the question of voting on moral issues. The two views presenting both sides of this question are set forth in the articles which follow. both brethren writing from conviction, and both writing in the spirit of love. Those who have hitherto been undecided will do well to read both articles carefully, then compare with God's Word, then act according to conviction. In the meantime let our prayers ascend that God may so overrule that the temptation presented by the great RUM FIEND may be removed to the greatest possible extent. —Editor.

Why not Take Part in the Local Option Election?

By Eugene Moore.

Because it belongs to the kingdom that I have been taken out of and I can not serve in both because they are ruled by a different spirit. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness" (II Cor. 6: 14)? Are you going to put down evil by the spirit that rules in the world, or by the Spirit that rules in the kingdom of Christ?

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). This is the gospel way. Invite them out of the kingdom of the world to the kingdom of Christ. These two kingdoms are against each other, and how can we serve in both to rid out evil when they are enemies and "now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5: 20).

Notice, He wants us to abstain from any and all evil and we are not told to put it out of the other kingdom.

Notice in John 17 where Christ prays for His followers He says He does not pray for the world. John 17: 9. Notice Christ in John 17:14, 15 says, "Keep them from the evil," not that the evil be taken out of the other kingdom. They have inventers of evil in that kingdom and they will wax worse and worse. So to try to cleanse that kingdom of evil is like a man cleansing himself of evil without Christ. If he get one evil put away he often adopts one in its place. If no other, he will ascribe all honor to himself. Ask them to help put it down by the Gospel rule, and tell them you are going to help all you can along Gospel lines.

God intended man to have the privilege to choose to serve Him or to indulge in sin. It is God's divine plan; but man is not satisfied with God's divine plans and wants to make it so that man has no choice in this one particular evil. God wants us to feel our need of His help to overcome.

If it is to be put down by the rule and spirit given to God's kingdom then the world must unite with God's people. If it is to be put down by the rule and spirit of the other kingdom and we help, we unite with them and sanction that way for God's way to overcome the world or rather the evils that are in the world.

Lima, Ohio.

What is My Duty?

By P. S. Hartman.

There seems to be quite a difference of opinion among the brotherhood of our dear old Church, as to what our Christian duty is with regard to voting and otherwise aiding a temperance cause, such as we were confronted with recently in Virginia and West Virginia. I hear that some of our dear brethren in Ohio and other places are opposed to taking any part in the temperance campaign now before the people of that state, brethren that are honest and want to do just right, and who believe that to vote or otherwise aid a temperance issue would be a violation of the nonresistant principles as taught by the Church. We all love the principles of nonresistance, but they may be used where they do not properly apply. I fear some of our dear people want to carry this too far, and do not resist even the devil as they should. My Bible teaches me to "resist the devil, and he will flee from you." I do not know where I can resist him better than by opposing the liquor traffic, one of the greatest and worst enemies of the Church.

We have five missions here in the valley of Virginia, stationed along the mountains, besides those in West Virginia. These missions are supported from the home church in the valley, and no one knows but those upon whom this work falls what labor, care, and sacrifice it takes to care for the Sunday schools and Church work at these places, making it necessary to travel from ten to thirty miles each Sunday, as long as the weather admits, from spring to fall. Not for one year or two years, but apparently for a life time, this great labor and sacrifice is upon us; and oh, how glad we are when souls are converted and brought home to God. Bro. E. J. Berkey has been laboring with us in the mountains a good part of this summer, and with good results; but alas! one of the saddest things we have to encounter in our mission work is that some of our converts from these stations after uniting with the Church and making a promising start on the upward way are again enticed into the saloons, get drunk and fall back again into sin!—a not infrequent occurrence! Oh, how sad! These dear brethren are sick and in prison, so to speak, and if we do not visit them in a way that will do them good, I fear we will hear the sentence, "Depart from me, ye workers of iniquity, I never knew you." "Inasmuch as ye did it not unto the least

of these my brethren, ye did it not to me."

As said, we have just passed through a prohibition campaign in Virginia, and the result was a glorious victory for temperance. Our dear brethren, as well as our Dunkard brethren, voted, almost to a man, to banish the saloon, and we see no reason why, on an occasion like that. we should not stand up and let ourselves be counted on the side of right and righteousness against the powers of darkness, which the liquor traffic is. I believe if a modern saloon had been in the temple when our dear Savior drove out the money changers, the saloon would have been driven out too. I do not think the Savior struck any one with the scourge, but He drove them out with a power that He had, and now we have the power to drive out the saloons without doing violence to any one; and I would fear the judgment if I were not willing to stand up and be counted against this great evil.

And then there is our mission station at Job, W. Va. Our dear Bro. Suter, who has been stationed there this year, says the work there has been greatly helped by the banishment of the saloons from that state; but liquor being sold in Ohio, is still a great hindrance to church work in West Virginia. Bro. Suter said he did not think it could have made that difference in so short a time—since July the 1st, when the state went dry. We hope the dear brethren in Ohio will help get their state dry, if for no other reason than to help the work in West Virginia. As said before, we have just passed through a prohibition campaign, and it is one that will long be remembered by this generation. The liquor people seemed to have very little regard for truth and honesty. The more they could falsify and misrepresent the truth the better it seemed to suit them. They sent tons of literature broadcast over the state, much of which contained such gross falsehoods and misrepresentations that is was a shame to have such men in the state of Virginia, that would say such things. And as the time drew nearer the election, they went from bad to worse until it looked, to those who were close watchers of events, as though the very hosts of hell were marshalled against the Church of God, and that the father of lies was their commander-in-chief. Some say this is too strong language; but I say the story cannot be told in mild language, and I believe it is true, and is not stronger language than our Master used in reproving the Scribes and Pharisees on many occasions. The liquor men have no argument in their favor—which some of them were honest enough to admit, and to put up any thing that sounded a little like an argument they had to tell untruths almost beyond measure.

Some of our dear brethren think if we vote for prohibition, that in case war would be in our country, we would then have to go and fight. This, we think, is a mistaken idea. In 1861, when the question of Secession was before the people of Virginia, some few of our brethren voted; and they were just as well off when the war came as those that had not voted, so far as going to war was concerned. Then we appeal to you, dear brethren, stand up to be counted for the right, as that is all that voting is, for prohibition. If there is any trouble in any way that force must be used, the Christian has nothing to do with that whatever. "Rulers who are the ministers of God to thee for good" will attend to that matter.

Harrisonburg, Va.

CHARACTER SKETCH OF JUDAS

By Alma F. Yoder.

For the Gospel Herald.

Judas was one of the twelve disciples, whom Jesus had chosen that "they should be with him, and that he might send them forth to preach." It is likely that Judas had certain characteristics which Jesus saw could be of use in this select circle. To be fair with Judas, we must admit that he was no exception to all of the others in every respect. He most likely had some good qualities, though they are seldom heard of and seem to have been in the background quite far.

He was chosen treasurer of the company, and seems to have been a shrewd business man. Outside of the betrayal of Jesus very little is heard of Judas, and as far as we know he was inactive in the Master's work in general unless a question of money was involved.

Matthew and Mark both mention the account of the anointing of Jesus in connection with the betrayal, John mentions it a little earlier, and mentions several things which the other two omit which throw considerable light on the attitude Judas took towards this act.

Judas argued that the ointment was being wasted since he might have been sold for more than three hundred pence and the money given to the poor, thus benefitting many people. John tells us, however, "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." It seems as though he was determined to make money some way or other, and left right after this to bargain with the chief priests to betray Jesus for thirty pieces of silver.

We can scarcely understand how that he could come as far as this, after having been privileged to be in the presence of and under the instruction of Jesus for at least several years. But it seems as though he failed to overcome the temptation of putting money the uppermost in his thinking. He seemed to pass by lightly all of Jesus' solemn warnings, and great concern for him. In Jno. 17 Jesus calls him "the son of perdition."

I doubt whether Judas thought very seriously beforehand as to what this act might mean to himself or to Jesus.

The hypocritical side of his makeup stands out very prominently in the betrayal. He seems to have been on confidential terms with Jesus' enemies. He knew of their great desire to get Jesus, also as to when they thought it best to do so because of the multitude; so he selects the cover of night to perform his awful deed. When he was with the eleven and Jesus he appeared to be about like the rest were. It seems as though the other apostles did not suspect what Judas had in mind. Even after Jesus had told him that he was the one who would betray Him and that he should do quickly what he was going to do, the rest thought that Jesus had probably sent him to buy things for the feast or give something to the poor. Jno. 13:29. Then his manner of betrayal also shows his hypocrisy—approaching Jesus as a dear friend, saying, "Hail Master," and greeting Him with a kiss, for the express purpose of betraying Him to His enemies.

Thus far he had succeeded with his plan, but let us see what follows.

The Master is condemned to die, although innocent; and Judas, though his heart had been hardened, and he was seemingly void of feeling for Him, now comes to a realization of what has actually taken place.

He no longer cares for the silver; he tries to get rid of it, confesses that he has sinned, and then despairs, at the time when he might have received pardon, and ends his life in a miserable way.

I do not believe, however, that Judas was compelled to do this way, but that he willfully chose to go wrong, in the light of better knowledge. The enemies of Jesus could have found Him without Judas betraying him.

Shipshewana, Ind.

All wars are follies, very expensive and very mischievous ones. In my opinion, there never was a good war or a bad peace. When will mankind be convinced and agree to settle their difficulties by arbitration?—Benjamin Franklin.

BRIEF REPORT OF EDUCATIONAL CONFERENCE

For the Gospel Herald.

The first educational conference in the Mennonite Church was held at Goshen College on Oct. 13th and 14th last. The event was long coveted by many and has now gone down to constitute a most important event in the history of our Church. It is not too much to say that it has been many years since a more important gathering has been witnessed. The conference was attended by the following twelve bishops and twelve ministers:

Bishops	Ministers
John Blosser	D. G. Lapp
D. D. Miller	Y. C. Miller
Daniel Kauffman	Josiah Miller
D J. Johns	John Johns
S. F. Coffman	Silas Weldy
Aaron Loucks	Jonas Loucks
Geo. R. Brunk	S. S. Yoder
J. S. Shoemaker	W. B. Weaver
D. H. Bender	P. E. Whitmer
J. K. Bixler	I. R. Detweiler
E. S. Hallman	J. S. Hartzler
John Nice	J. E. Hartzler

The conference program was filled with live and important subjects which were discussed in a very interesting and satisfactory manner. A full report of the conference will appear in the November issue of the College Record. A copy will be sent free to any person upon request. This issue of the Record will contain a synopsis of each address given.

The election of officers and trustees of the Mennonite Board of Education resulted as follows:

John Blosser, President.
D. G. Lapp, Vice President.
D. D. Miller, Secretary.
J. S. Hartzler, Treasurer.

Aaron Loucks	Aaron Wall
Joseph Bechtel	A. L. Hess
C. P. Yoder	J. S. Hartzler
J. M. Kreider	I. R. Detweiler
D. J Johns	J. L. Fisher
H. F. Reist	Geo. R. Brunk
J. S. Shoemaker	D. N. Lehman
J. P. Bontrager	T. M. Erb
Daniel Eshleman	D. H. Bender
D. A. Yoder	P. E. Whitmer
D. S. Yoder	J. E. Hartzler
S. F. Coffman	

This body of men constitute the Mennonite Board of Education who will be struggling with educational problems for at least the next year. It is their desire, and they will make a determined effort, to solve some of the perplexing problems before the Church in her educational work. The question is no longer: Do we want education and will we permit it to come into the Church? But the question now is: What will we do with the problem originating from the fact that education is now most active in the Church? It is a decided fact that the Church needs educated men and women and we must make every effort to get them.

It is a real satisfaction to see how the Board is taking hold on the real problems involved. The problems are here and they challenge a solution; but they are not beyond a solution.

It is on every tongue that the conference was the best of its kind, most satisfactory, most successful, and farthest reaching and best spirited gathering ever witnessed. It does not require a prophet to see that the Church is on the threshold of a new era in her educational work. The future is brighter than it ever has been. Words can not express our gratitude.

We have every reason to believe that the Board, schools, and Church are in a position to put forth a concerted effort and to do most effective educational work in the Church. The Board has finally shouldered some of the problems with which the schools have been silently, patiently, and conscientiously struggling for some time. May God bless them in their undertaking. It only remains for Church and schools to pledge their hearty support and sympathy. Hesston Academy and Goshen College pledge their support to the Board and Church in their effort to solve the problems and to maintain educational institutions which will meet the demands of the Church, the approval of God, and a blessing to mankind in general and to our boys and girls in particular.

In the cause of Christian education,
J. E. Hartzler,

VIRGINIA CONFERENCE REPORT

For the Gospel Herald.

The annual Conference of Virginia met pursuant to notice, at the Springdale Church, upper district, on Friday morning, Oct. 9, 1914, at 9 A. M., and began services by singing hymn 377, 'And are we yet alive?" the reading of the fourth chapter of Ephesians by Bishop Lewis Shank, and secret prayer.

Christian Good, the moderator, read the rules of Conference.

Bishop A. P. Heatwole stated that by agreement the local bishops will give the time usually occupied by the bishops in speaking at the beginning of conference to the visiting bishops or those living remote from here.

Bishop L. J. Heatwole gave the condition of the Church in his district, numerically and otherwise, as follows: that peace prevails generally, that there were 116 accessions to the Church during the year, that there was a loss by death, by removal, and withdrawal of 27 members, leaving the present membership of the district (not including West Virginia) 727 members.

Bishop Geo. R. Brunk, the first speaker, read as a basis for some remarks the language of Paul to the Corinthians: "For other foundation can no man lay than that is laid, which is Jesus Christ." This language seems to have suggested the general trend of thought, not only for himself, but in the main for all the speakers that followed, viz., the purity and loyalty of the Church and the duty of ministers and members of maintaining it upon its true foundation, the unadulterated Word of God. On nearly every page of the Bible the Son of God is recognized, and just to the extent that we recognize and trust the merits of that Savior will we succeed in our Christian life and work. There are many religions in the world and God is recognized in practically all of them, as ruling the universe, but we must know Him as He is revealed to us in His Word. We look at the stars and they speak of God. We look at the natural things of earth, and we see God in them, but nowhere do we find God revealed in His greatness and compassionate goodness, and our relation to Him and to His dear Son, as He is revealed to us in His Word.

God is near to every one of us and is seeking to influence us to know the perfect law of the Lord **which converteth the soul.** The converting power is not our own, it must come from above. **"Shall be converted"** is the language.

The inspiration of the Bible is being rigidly assailed in this day and age by unscrupulous teachers and educators against which the churches need to take a decided stand in defence of the inspiration of a **whole Bible.** It is even claimed by these same critics that religion can be developed by man without the help of the divine essence from above. Learned men are taking the Bible and are trying to make it a human production. "This is not Christian" and "that is not Christian," they say in portions of the Old Testament as well as the New. They assail Genesis in the story of the creation. They question the language and the authority of the apostles, and even the language of the Savior Himself to the extent that they have no Bible left. My brethren, let us stand hand to hand and shoulder to shoulder in defence of the **whole Bible.** Let us build upon the eternal Word of God. Satan tries to lead us astray little by little, but let that test be a proof of our loyalty. Real character is what we need to withstand the enemy of our souls. Nothing but a heart confession will stand the test. On a certain occasion when 3000 **claimed** converts were to be instructed, only 200 could be found for instruction. The popular way of a loose confession will not avail. As a timely caution here the apostle Paul's language was again referred to, viz.: "We then as workers together with God, beseech you also, that ye receive not the grace of God in vain." God is the dictator and we need to be obedient servants. Nothing will so counteract evil like the truth, and so we as ministers must know the truth and declare it boldly. All the world needs to be told **the Truth.** More reading of good books is recommended for our people but the greatest care needs to be taken of the character of the literature we read. It was suggested that the line fences need to be looked after and kept in repair so as to safeguard neighborly affection, etc.

A brother who has been out in the evangelistic field speaks of his presence at conference as having come home to a feast.

Bro. Smith of West Virginia sends greetings to Conference.

Bro. Elam Horst regrets his inability to be at conference and says, "I send greetings to Conference, I am yet one with you in the most precious faith in Jesus."

The forenoon session closed by the use of hymn, "I love thy kingdom Lord," and the benediction by Bro. Garber.

Afternoon Session

Afternoon session began by use of hymn, "My faith looks up to thee," the reading of the first Psalm by Bishop L. J. Heatwole and prayer.

At the request of the moderator the following committee on resolutions was appointed by the bishops: A. D. Wenger, E. J. Berkey, S. M. Burkholder.

The bishops not having anything for the consideration of Conference at present, the following queries were read and considered:

Query 1. **Would this Conference advise that steps be taken to establish two bishoprics for Middle District?**

Resolved, That with the consent of the congregations in the Middle District another bishop be ordained to assist Bro. L. J. Heatwole in his official work.

Query 2. **What position does this Conference take with reference to organized systematic Bible study?**

Resolved, That we approve some plan by which our people may have opportunity of systematic Bible study, under safe and orthodox influences. Jno. 5:39.

Query 3. **What can be done to strengthen the ties between this and sister conferences?**

Resolved, That we exchange visits with other conferences as much as possible, read the various conference proceedings, acquaint ourselves with their strength and conditions, and make earnest efforts for greater unity of faith.

Query 4. **What shall be done with members who refuse to comply with the requirements of the Church, in their apparel?**

Question laid over until tomorrow.

Conference adjourned for the day, with prayer, song, and the benediction.

Saturday Morning Session

Conference convened at 8:30 A. M. and services introduced with song, the reading of the 15th chapter of Acts by Bishop Aaron Loucks, and prayer.

The moderator declared Conference ready for business.

Bishop Lewis Shank asked the privilege of ordaining two deacons in his district, one in the valley, and one on the mountain section of the district, and further stated that he had recently ordained a minister and a deacon under a former permit from Conference. Request granted.

Bishop L. J. Heatwole asked the privilege of ordaining a deacon in his district. Granted.

Bishop A. P. Heatwole asked the privilege of ordaining a deacon in the lower part of his district. Granted.

In answer to Query 4, laid over from yesterday, be it

Resolved, That we commend those who are faithful, and that we exercise due patience and forbearance with members who are not fully in the order of the Church in apparel; but to perpetuate the Church in the simplicity of the Gospel, should there be such who persist in wearing jewelry and the conspicuous forms of fashion, they shall be suspended from counsel and communion. Should they remain obdurate they cannot be retained as members. The bishops shall draft a course of proceeding in detail so that there may be in all our congregations unity of action, against the evils of fashion.

Query 5. **What attitude does the Conference take in regard to the so called, "Eternal Security" question?**

Resolved, That we realize according to the Scriptures that our eternal destiny is in our own hands, especially after we have received eternal life, and that God is able and anxious to keep that which we have committed unto Him unto that great day, only on the condition of our faithfulness. "The soul that sinneth, it shall die" (Ezek. 18:4).

Query 6. **What religious standards should we require of our schools and missions in order to give them our hearty support and co-operation?**

Resolved, That our educators and missionaries be faithful to God's Word, taking a definite stand on all Bible doctrines as interpreted and taught by the Church; that our schools and missions be required to be in harmony with the Church in order to carry out the purposes for which they are intended by the Church; that the Board of Education and our schools exercise vigilant care that all text books used are free from unsound doctrine; that educators, missionaries, and religious teachers who are unwilling to thus serve the Church to the glory of God, should not be engaged or tolerated in our schools, missions or congregations.

Query 7. **Can this Conference grant the privilege to perform marriage ceremonies in the Church at the time of service?**

Resolved, That privilege be granted to perform marriage ceremonies, according to the rules of the Church, of members of good standing in the Church, at the time of regular church service, at which time the minister may avail himself of the opportunity to teach what constitutes Christian marriage.

Query 8. **The superintendents and workers of our Sunday schools have been repeatedly invited and urged to make reports of our Sunday school work to the District and County Sunday School Conventions of our county, and to attend these conventions as representatives of our Sunday school interests. Does our Conference feel to give expression on the subject, as to the propriety of us complying with these requests, or will it leave it a matter of choice on the part of superintendents and workers, whether they make such reports and attend such conventions or not?**

Resolved, That in answer to this question we concur with the resolution adopted by the General Conference of 1913 on a similar question:—"We believe that unity of faith and practice should be the basis of co-operation. In the absence of unity there should also be absence of co-operation. We favor any kind of union which can be brought about on scriptural grounds."

Query 9. **What is the attitude of this Conference towards receiving into the Church persons who have been divorced, and one now living in marriage with another?**

Resolved, That there are no circumstances or conditions to justify holding as members such as are living in marriage relation when either has a former companion yet living.

The following delegates to the next Mennonite General Conference were appointed: Christian Good, Joseph W. Geil, A. D. Wenger, E. J. Berkey, J. J. Wenger, J. Early Suter.

Members of Conference were elected as follows:

Member of Committee on Arrangements for General Conference, Geo. R. Brunk; Member on General Mission Board, P. S. Hartman; Member on Publication Board, L. J. Heatwole; Member on Board of Education, Geo. R. Brunk. On motion by vote it was Resolved, That our present conference officers continue to serve in their respective places for two years longer. On application it is Resolved, That our next conference be held at Fentress, Va., the time to be fixed by the committee on arrangement.

After the reading and approval of the minutes conference adjourned with prayer, song and the benediction.

C. H. Brunk, Sec.

The following is a list of the members of conference present at this session, viz.:

Bishops

L. J. Heatwole, Dale Enterprise, Va.
A. P. Heatwole, Waynesboro, Va.
Lewis Shank, Broadway, Va.
David Garber, Alexandria, Va.
Geo. R. Brunk, Denbigh, Va.
Aaron Loucks, Scottdale, Pa.

Ministers

E. Shenk, Waynesboro, Va.
Etter Heatwole, Waynesboro, Va.
Perry E. Shank, Broadway, Va.
Jos. Shank, Broadway, Va.
Joseph W. Geil, Broadway, Va.
J. S. Martin, Dayton, Va.
C. Good, Dayton, Va.
Samuel H. Rhodes, Harrisonburg, Va.
A. Burkholder, Harrisonburg, Va.
Sem S. Weaver, Mt. Clinton, Va.
Joseph W. Coffman, Dayton, Va.
E. J. Berkey, Waynesboro, Va.
Henry B. Keener, Harrisonburg, Va.
Melvin J. Heatwole, Dayton, Va.
Joseph H. Weaver, Waynesboro, Va.
Perry Blosser, South English, Iowa.
J. Early Suter, Harrisonburg, Va.
A. D. Wenger, Fentress, Va.
Joseph W. Driver, Waynesboro, Va.
Amos D. Heatwole, Dayton, Va.
Wm. Jennings, Concord, Tenn.
A. G. Heishman, Edom, Va.
J. M. Hartzler, Long Green, Md.

Deacons

S. M. Burkholder, Dale Enterprise, Va.
J. J. Wenger, Linville Depot, Va.
David S. Geil, Harrisonburg, Va.
Elias Brunk, Harrisonburg, Va.
Henry Blosser, Harrisonburg, Va.
Fred Driver, Waynesboro, Va.
Christian Shank, Singers Glen, Va.
Timothy Wenger, Fentress, Va.
Geo. W. Henderson, Sherando, Va.

REPORT

Of the Pacific Coast Conference, Held at Hubbard, Oreg., Oct. 1, and 2, 1914

For the Gospel Herald.

Conference was called to order at 9:30 A. M. by the moderator, S. G. Shetler.

Bro. I. S. Mast conducted the devotional exercises by reading Jno. 16:1-15 and prayer, after which the following resolution was passed:

Whereas, during the past conference year the Lord has called home to their reward, Bro. B. L. Horst, minister of Porterville, Calif., and Bro. David Hilty, bishop of Nampa, Idaho, whose fellowship and labors we have previously enjoyed any whose presence in our Conference will be missed, therefore, be it,

Resolved, That we hereby express the feeling of our loss as a Conference and our sorrows and sympathies with the families of the departed brethren in the bereavement which they have sustained.

On motion the following brethren were admitted and welcomed in their respective offices as Conference members: S. G. Shetler, John Steckley, S. Honderich, E. Stahley, ministers, and Jos. Hilty and Chris Snyder, deacons.

Members present: **Bishops,** J. D. Mishler, J. P. Bontrager; **Ministers,** N. L. Hershberger, Wm. Bond, S. G. Shetler, Amos Shenk, John Steckley, E. Stahley, S. Honderich; **Deacons,** Jos. Hilty, M. E. Brenneman.

Privileges of Conference were extended the visiting brethren; namely, **Bishops,** N. E. Roth, I. S. Mast, A. P. Troyer; **Ministers,** E. Z. Yoder, Jacob Horning, Joseph Schragg; **Deacon,** J. C. Frey.

The brethren, S. Honderich, F. Hostetler, C. R. Widmer, and I. S. Mast, were appointed committee on resolutions.

Wm. Bond was appointed secretary.

Conference sermon was delivered by Bish. N. E. Roth. Text, Eph. 3:17. Many plain and practical truths were presented, of which we can only note a few. We need to meet together in conference work from time to time that we may be better prepared to further the cause of Christ, build up and strengthen His Church.

In order that we might prosper in this great work we must be united, rooted and grounded together in love. There is power in unity. "United, we stand, divided we fall." Love is that which unites us together. When love ceases in the home, there is division; and when love grows cold in the church of God, there is indifference and division. We should meditate much on God's great love toward us. I Jno. 4:19, 20; 3:6.

As a result of this conference these bonds of love will be strengthened both

bishop having oversight of the Illinois field investigate the possibility of disposing of the church property at Arthur, Ill., and act as he sees fit.

The brethren, P. D. Schertz, Peter Kennel, and Simon Gingerich were appointed as a committee to find place for the holding of the next conference.

The following bishops, ministers, and deacons were present:

Bishops

A. A. Schrock, Metamora, Ill.
Samuel Garber, Tremont, Ill.
John C. Burcky, Delavan, Ill.
Jacob Burcky, Beemer, Nebr.
George Sommers, Flanagan, Ill.
Peter Zehr, Foosland, Ill.
Sanford C. Yoder, Kalona, Ia.
J. K. Yoder, Wellman, Ia.
Peter Kennel, Strang, Nebr.
D. D. Zehr, Manson, Ia.
S. E. Allgyer, West Liberty, O.
Daniel Steinman, Flanagan, Ill.

towards God and man, and we will be better fitted as His children to render unto Him acceptable service.

There was a hearty response by all bishops, ministers, and deacons present, and many precious thoughts were added and a desire expressed to stand for the doctrines and principles of the Church. The entire brotherhood assembled manifested their approval by a rising vote.

Questions and Resolutions

Ques. 1. **What is the great need of this Conference District?**

That the district evangelist keep in touch with each congregation and scattered members; that he may be able to supply their needs and bring about the best results. (2) Living witness. (3) More brethren and sisters consecrated to the will of God that are able to stand the test of religious fanaticism of the age according to Acts 6:3; Eph. 4:14.

Ques. 2. **Bishop oversight of various congregations.**

Ans. Since there are only two bishops in the field and some congregations without a bishop, we believe it wisdom for this Conference to specify their work in district, outside of their respective congregations. The Idaho field was given to J. D. Mishler and the California field to J. P. Bontrager.

Ques. 4. **What preparation is necessary for engaging in the work of the Lord?**

Ans. As the work of the Lord is great and important, we feel there needs to be a special training. (a) Consecrated to the will of God (Rom. 12:1,2); (b) Born of the Spirit (Jno. 3:3); (c) Needs to be studious, to get acquainted with the word and work of God (I Tim. 4:13; II Tim. 2: 15); d) Prayerfully tarry until endued with power from on high, praying without ceasing (Luke 24:29; I Thes. 5:17; (e) Loyalty and entire obedience to God and His Word (Acts 5:32; I Jno. 2:4).

Ques. 5. **Rural Missions Stations.**

Ans. Resolved, That we ask every Sunday school to appoint a committee of two or three brethren, who with the ministry are to carefully study their respective field and wherever advisable establish mission Sunday schools and hold preaching services, said work to be carried on directly under the auspices of some congregation if such is within reach; otherwise, make one or two brethren responsible for the work, the district evangelist assist in establishing the work, and wherever sufficient progress is attained present same to Conference for recognition on their list of rural mission stations.

Ques. 6. **What steps should be taken in regard to resolution passed in 1908 for the establishing of an Orphanage in the Pacific Coast Conference District?**

Ans. Resolved, That this Conference appoint a Children's Welfare Committee consisting of one brother from each congregation for the term of one year, who through correspondence and the financial support of the Local Mission Board are to find homes for homeless children, and whenever suitable children can be obtained, assist in filling the invitations from homes for such.

This committee is further to confer with sister Conferences and brethren of like faith and look forward to the establishing of an orphanage in the west. Said committee to be empowered to receive endowments, wills, franchisements, tenements, hereditaments, and all other monies that may be subscribed for this cause in the Pacific Coast District. These monies are to be used at the discretion of the committee according to the wishes of the donor. This committee is to work in accordance with the Gospel and keep in touch and harmony with the Mennonite Board of Missions and Charities. Jas. 1: 27; Psa. 68:6; Jer. 49:11.

Ques. 7. **Should this Conference District frame a constitution and discipline?**

Ans. Upon motion it was decided to appoint a committee of three brethren to arrange a constitution, and revise the discipline, this committee to report to next conference.

Ques. 8. **How shall we elect a delegate to General Conference, and how shall his expenses be met?**

Ans. Resolved, That we elect a delegate to General Conference and hold a special collection once a year in each congregation, this money to be placed into the treasury of Local Mission Board, for the purpose of defraying expenses of said delegate.

Ques. 9. **Since the conference resolution of 1911 relative to establishing a mission in Portland has not yet been carried out, what advice has this Conference to give?**

Ans. Resolved, That this Conference appoint a committee of three for coming conference year, whose duty it shall be to look into the mission cause of the Pacific Coast District, especially the Portland field.

To confer from time to time with members, congregations, sister conferences of like faith,

To locate spiritual and competent workers,

To receive any money that may be subscribed for this cause, this money to be used at the direction of the committee, this committee to work according to the Gospel and to keep in touch and harmony with the Mennonite Board of Missions and Charities and continue to report progress made in the Gospel Herald and at Conference. Mark 16:15; Prov. 15:22; Luke 14:28-39.

Ques. 10. Power of unity of those of **like faith.**

Ans. Since unity of those of like faith is essential to every Christian's spiritual welfare, we encourage every believer to do all within their power and through the help of God to strengthen these bonds according to Gospel principles. Acts 2:46, 47; 4:31.

Ques. 11. **What attitude does this Conference take concerning the decision of General Conference on the inspiration of the Bible.**

Ans. This Conference accepts the decision of General Conference on the inspiration of the Bible.

Ques. 12. **Does this Conference endorse the attitude of General Conference on the dress question?**

Ans. We heartily accept and endorse the attitude of General Conference on the dress question.

Miscellaneous Business

Resolved, That we as a Conference extend our appreciation to the brethren from our sister Conferences for their presence and association and extend greetings to their respective conferences.

Resolved, That this Conference express our sincere thanks and appreciation by a rising vote to Bro. S. G. Shetler and family, for the sacrifices they have made in leaving their eastern home, and while in our midst, to help us in this great work; and whereas we see the need of more workers in this western field, be it therefore

Resolved, That we as a Conference earnestly invite them to continue their labors.

A requested presented by Bishop J. D. Mishler for privilege of ordaining a bishop in Hopewell congregation was granted.

Moved and seconded that we elect a Sunday school field worker. Carried.

On motion it was decided to couple the office of Sunday school field worker with that of district evangelist.

Moved and seconded that this Conference elect a delegate to Alberta-Saskatchewan Conference. Motion carried.

A motion that we retain the moderator and assistant moderator now in office for ensuing year carried.

Appointments: Mission Committee, J. P. Bontrager, C. R. Widmer, J. B. Mishler.

Children's Welfare Committee, Chris. Snyder, John A. Hilty, S. G. Shetler, M. E. Brenneman.

To revise Constitution and Discipline, S. G. Shetler, J. P. Bontrager, M. E. Brenneman.

Program Committee, J. P. Bontrager, S. Honderich.

Mennonite Board of Missions and Charities, J. P. Bontrager.

District Evangelist, S. G. Shetler.

Delegate to General Conference, S. G. Shetler.

Delegate to Alberta-Saskatchewan Conference, J. P. Bontrager.

Upon motion it was decided to hold next conference in Idaho, the place of meeting to be decided by congregations of Idaho.

This marks the close of one of the best conferences ever held in the district. The attendance was very good and the entire session was pervaded by a spirit of love and unity, and many were the expressions of joy and gratitude. To God be all the praise.

M. E. Brenneman,
Wm. Bond,
Secretaries.

REPORT
Of the Western District Amish Mennonite Conference held at Waldo A. M. Church near Flanagan, Ill., Sept. 30 and Oct. 1, 1914

For the Gospel Herald.

Conference was called to order by the Moderator of last year's meeting. Devotional exercises were conducted by Bro. Daniel Orendorf, who read Psa. 85 and led in prayer.

Organization resulted in the election of the following officers: Moderator, Samuel Garber; Asst, Mod., A. A. Schrock; Secys., Simon Gingerich and C. A. Hartzler. The brethren, C. Z. Yoder, S. C. Yoder, and Daniel Graber were chosen a committee on resolutions.

The conference sermon was preached by Bro. L. J. Miller in the English language, followed by Bro. S. Gerig in German, us-

ing for a basis of their remarks I Tim. 3: 15, 16, and I Cor. 3:11-13.

In their discourses the brethren held forth the preeminence of the Church as an institution upon the earth. God's Word was pictured as being infallible and all-sufficient, carrying with it the divine truth.

The necessity of uniting with and remaining loyal to the Church was also forcibly presented. A general exhortation to unity and godliness was given resulting in a general feeling of responsibility toward God and His Church with reference to spreading His Word, corroborating it with our lives and being actively engaged in the various phases of Christian work undertaken by the Church.

The bishops, ministers, and deacons present added their testimony and gave many earnest and pointed remarks which we have reason to believe were given in the spirit of meekness and love.

The following questions were discussed and resolutions adopted:

Q. 1. **What can be done to awaken more spiritual activity?**

Ans. A knowledge of God's Word and obedience to its commands will prepare our hearts for the reception of the Holy Spirit. Acts 2:38; 5:32; 3:19. Being quickened by the Holy Spirit, Christian activity is a natural result of a real Spirit-filled life which can be maintained and developed by diligent and fervent prayer, daily meditation on God's goodness, love, and mercy, ministering unto the needs of the lost in both home and foreign lands, living a life of self-sacrifice for the good of others and by taking part in the various activities of the Church.

Q. 2. **How might we be deceived according to Gal. 6:7?**

Ans. Since the ways of Satan are ways of deception, he is ever active in destroying the souls of men and women by holding before them the way that seemeth right to man, by suggesting to them evil thoughts and vain imaginations, by leading into questionable places, by causing to doubt God's Word and neglect of our religious duties, to conform to the world in business, marriage, and social relations, and by the plaiting of the hair, wearing of gold and putting on of apparel. I Pet. 3:3, 4.

Since the above are of Satan and Satan is the author of all sin (I Jno. 3:8) and sin hardens (Heb. 3:13) and separates from God (Isa. 59:2) and brings death (Rom. 6:23), we advise that our brethren and sisters abstain from these and all other appearances of evil and become diligent in all things pertaining to Godliness and virtue. Jas. 1:22.

Q. 3. **What attitude does this conference take toward the resolution passed by the General Conference on the dress question?**

Ans. We reaffirm former decisions and rulings of this conference on the question of simplicity of attire and express ourselves as being in full harmony with the report of the dress committee, as adopted by the General Conference during its last session, Oct. 29 and 30, 1913, and we urge our ministers to diligently teach the principles therein contained and to exercise firmness, discretion, and tact in carrying out the same, and farther that parents, teachers, and Christian workers be faithful in living out its principles and teach the same to their children and those intrusted to their charge.

Q. 4. **What is the deacon's work? Should every congregation have one?**

Ans. The work of the deacon, as defined in Acts 6:1-6 and I Tim. 3:8-13, is to assist the ministers that they might give their time wholly to the ministration of the Word. We advise that all churches seeing the need should ordain deacons and their duties be defined by their home congregations.

Q. 5. **Does this Conference approve of sending a part of all contributions given for the mission cause into the conference treasury to be used for evangelizing and mission work in the rural fields?**

Ans. No. Whereas, we see that the work of the field of the Church is increasing we also feel the need of raising more funds to carry on the work; and whereas we already have a treasury to receive and pay out for the rural mission work throughout the district, Be it therefore

Resolved, That we recommend that our various congregations take regular offerings to keep up the funds of the aforesaid treasury.

Whereas, Our Bro. N. E. Roth, a bishop in the Western District A. M. Conference, has asked that permission be granted him to unite with the Alberta-Saskatchewan Mennonite Conference, and

Whereas, we consider that geographically he is isolated from our conference to such an extent that we consider such a change advisable under existing circumstances, therefore be it

Resolved, That we recommend him to the aforesaid conference as a faithful bishop, trusting that he may continue to be faithful in the service of God and useful in the upbuilding of the Church.

Whereas, we believe and practice the doctrine of nonresistance as taught by our Lord and Savior Jesus Christ, and

Whereas, the nations of Europe are now engaged in a bloody war which has caused an appalling loss of life and has brought untold hardship and suffering upon the people of the lands so engaged, and

Whereas, our President Wilson and his advisors have put forth every effort to maintain the neutrality of the United States, and

Whereas, our President Wilson has set aside Sunday, Oct 4, as a day when peace loving people shall resort to their respective places of worship and petition Almighty God that a way might be opened where human minds can conceive none that peace may be restored, therefore be it

Resolved, That we, the Western District Amish Mennonite Conference in session, commend our President Wilson and those in authority in the affairs of our nation for the stand they have taken in the matter of maintaining the neutrality of the United States, and further that we urge our people to be obedient to his call to prayer that peace may be restored and our sins might be forgiven us.

Whereas, it has pleased our heavenly Father in His all wise providence to take out of our midst our beloved bishops and fellow workers, Joseph Schlegel of Nebraska, Jacob Yoder and Joseph Slagel of Oklahoma, and Christian Warey of Iowa, therefore we as a Conference greatly deplore our loss as a Church and hereby extend our hearfelt sympathies to the bereaved families and congregations and unite in sincere prayer that God may comfort the bereaved and raise up faithful workers to fill the vacancies caused by their deaths.

The Mennonite Welfare Board presented a report of action taken in the past year and recommended that the conferences involved authorize the aforesaid Board to provide a receiving home where children may be temporarily taken in until permanent homes are found for them. Upon motion their recommendation was granted. The brethren, Frank P. Kauffman of Garden City, Mo., and Abner G. Yoder of Parnell, Iowa, were chosen to act on the Mennonite Children's Welfare Board.

A motion was made and passed authorizing the moderator of the ministers' meeting to appoint a brother to preach the conference on the following morning, in future sessions of this conference.

Upon motion it was decided to instruct the secretaries to have blanks printed which shall be used by the various congregations of the district in making reports to the conference.

A request from Bro. J. J. Hartzler to have two bishops ordained in the Arkansas-Oklahoma field was considered and Bro. J. C. Burcky of Hopedale, Ill., was appointed to assist in the work in the above field.

Bro. A. A. Schrock was appointed on committee of arrangements for the next General Conference.

Bro. Fred Gingerich was appointed as a delegate to the General Conference.

Bro. William Gingerich was elected as a member of the Sunday School Program Committee.

An appeal was presented from the West Fairview congregation of Beaver Crossing, Nebr., for advice in regard to ordaining a deacon or minister in that congregation. A motion was made and passed to leave this matter in the hands of the bishop who shall be appointed to take oversight of that field.

Bro. Peter Kennel was chosen to take charge of the Nebr.-Colo. field.

A motion was made and passed that a minister should visit the congregations at Chappell, Nebr., and Thurman, Colo., once every two months.

The conference treasurer's report was read. During the year $502.18 were received. Paid out, $516.08. On hand $177. 95. On motion the report was accepted as read. Bro. Andrew Nafziger was re-elected as treasurer for the coming year.

Bro. L. J. Miller was elected on the Mennonite Board of Publication.

Bro. Asa Ropp was re-elected as a member of the local board of the Chicago Home Mission.

Bro. C. S. Schertz was r-elected as a member of the local board of the Chicago Gospel Mission.

The brethren, L. J. Miller and Daniel Graber, were re-elected on the local board of the Kansas City Mission.

Bro. J. K. Yoder was re-elected as a member of the Mennonite Board of Missions and Charities.

Bro. Simon Gingerich was elected as Moderator of the Sunday School Conference and Bro. L. J. Miller as assistant Moderator.

The Mission Committee gave their reports. Reports were that most of the congregations were growing, but much room for improvement. Several of the congregations in the west are much in need of workers.

The reports were accepted and the following committee appointed for the next year: Simon Gingerich for the Illinois field; L. J. Miller for the Missouri-Arkansas field; Abner G. Yoder for the Kansas-Oklahoma field; Fred Gingerich for the Nebraska-Colorado field; C. A. Hartzler for the Iowa- field.

The following resolution was passed:

Resolved, That we discontinue the sending of delegates to the Indiana-Michigan and Eastern A. M. Conferences and extend a hearty invitation to all conferences who are of one faith, doctrine and practice to work with us in our conferences and that we urge our brethren to attend their conferences whenever practicable.

A motion was made and passed that the

Joseph Burcky, Tiskilwa, Ill.
J. S. Shoemaker, Freeport, Ill.
Chauncey A. Hartzler, Tiskilwa, Ill.

Ministers

Silas Yoder, Goshen, Ind.
Daniel Zehr, Danvers, Ill.
Daniel Orendorff, Flanagan, Ill.
D. W. Slagel, Flanagan, Ill.
Simon Litwiller, Hopedale, Ill.
C. Z. Yoder, Wooster, O.
Peter Sommers, Metamora, Ill.
Christian Risser, Sr., Eureka, Ill.
Jacob Stauffer, Milford, Nebr.
Jonas Litwiller, Morton, Ill.
Daniel Graber, Noble, Ia.
Jonathan Hartzler, West Liberty, O.
Joseph Burcky, Bancroft, Nebr.
Peter D. Schertz, Metamora, Ill.
Peter Garber, Cazenovia, Ill.
Henry Rychener, Pettisville, O.
Sam'l S. Hershberber, Garden City, Mo.
Fred Gingerich, Beaver Crossing, Nebr.
Joseph Zimmerman, Wood River, Nebr.
Joseph Rediger, Milford, Nebr.
A. M. Eash, Chicago, Ill.
J. J. Johns, Hydro, Okla.
C. S. Schertz, Eureka, Ill.
Jacob Zehr, Deer Creek, Ill.
Daniel Nafziger, Hopedale, Ill.
William Gingerich, Wellman, Ia.
A. H. Leaman, Chicago, Ill.
Simon Gingerich, Wayland, Ia.
Christian Risser, Jr., Eureka, Ill.
Jacob Ringenberg, Tiskilwa, Ill.
A. C. Good, Sterling, Ill.

Deacons

H. V. Albrecht, Tiskilwa, Ill.
Abner G. Yoder, Parnell, Ia.
I. G. Hartzler, Garden City, Mo.

Married

Burkhart—Harkins.—On Thursday, Oct. 8, 1914, Bro. J. Rohrer Burkhart, of Mellinger's congregation, Lancaster Co., Pa., and Sister Ada Harkins of New Providence, Pa., were united in holy matrimony at the bride's home by Bro. Christian M. Brackbill May the Lord bless this union that love and peace may be their lot.

Obituary

Hooley.—Minnie M. Hooley (nee Berkey) was born in Wayne Co., O., Jan. 7, 1884; died Oct. 14, 1914; aged 30 y. 9 m. 7 d. She confessed Christ as her personal Savior in her youth, and remained faithful until death. She was united in marriage to Samuel Hooley Dec. 10, 1908. This union was blessed with two darling jewels, both of whom preceded the mother to the spirit world. Thus ended the short life of our beloved sister and mother, while here on earth.

Nahrgang.—John Nahrgang, fourth son of the late Joseph Nahrgang, died July 29, 1914; aged 45 y. 5 m. 19 d. He leaves his aged mother, 4 brothers, and 2 sisters. He was a faithful member of the Mennonite Church. He died very suddenly and unexpectedly in a fit of epilepsy to which he was subject for many years. The funeral was held Aug. 1, at the old home. Funeral services were conducted by Bro. Osias Cressman at the house and Bros. Noah Stauffer and Manasseh Hallman, from Rev. 20:6, and Jno. 11:28. Interment at Geyer's Cemetery, Waterloo Co., Ont.

Yoder.—Mary, wife of Rudy Yoder, was born near Belleville, Pa., Aug. 28, 1892; died near Allensville, Pa., Oct. 12, 1914; aged 22 y. 1 m. 14 d. She was a daughter of Solomon D. and Katie Beechy, and is the first among 13 children to pass to eternity. She had been married nearly a year. She leaves husband, a son three days old, her father, mother, and a great number of relatives to mourn her sad departure. But they mourn not as those who have no hope. She was an obedient child and a faithful member of the Church. Funeral services at her late home, Oct. 14, by Bros. John Peachy and Samuel W. Peachy, in the presence of a large concourse of people.

Ferguson.—Eileta Frances, daughter of Martin and Della Ferguson of Wakarusa, Ind., was born in Elkhart Co., Ind., Dec. 15, 1909; died Aug. 31, 1914; aged 4 y. 8 m. 16 d. She leaves to mourn her departure father, mother, 2 brothers, Darwin Ray and John Clayton, 4 grandparents, Mr. and Mrs. Benj. Ferguson and Mr. and Mrs. John Weldy, and many other relatives. On Aug. 22 she took sick with diphtheria, which resulted in her death. Because of the nature of the disease it became necessary to have the burial immediately. Euleta was fond of music, and although young could sing such songs as "Little Reapers" and "Going Down the Valley" very sweetly. She was a bright and cheery child and is now missed in the home, Sunday school, and wherever her acquaintance was made. Funeral services were held Sunday at the Holdeman M. H., Oct. 11, 1914, by J. H. McGowen. Text, "Heaven."

Shantz.—Leah Christner, beloved wife of David S. Shantz, died in Waterloo Co., Ont., Sept. 15, 1914; aged 55 y. 11 m. 17 d. She was the mother of 10 children and leaves to mourn a loving husband, 6 sons and 2 daughters, 2 sons having preceded her. She was a faithful member of the Mennonite Church for many years. She was of a kind and loving disposition. Her place in the church is vacant, but much more in the home. "What is home without a mother?" We feel to sympathize with the bereaved family, but we believe that our loss is her eternal gain. According to our views this mother could not have been spared, but the Bible teaches us, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Funeral was held Sept. 19 and was perhaps the largest ever held at this place. Services at the house by Orphen Wismer and at the church by Bish. Jonas Snyder and Manasseh Hallman. Text, Matt. 25:6; Phil. 1:23. Interment in Shantz's Cemetery. May God comfort the bereaved.

Bowers.—Jacob S. Bowers was born in Lancaster Co., Pa., Mar. 16, 1850; died at White Horse, Chester Co., Pa., Aug. 28, 1914; aged 64 y. 5 m. 12 d. He was a patient sufferer with heart trouble and other complications. A bereaved companion and the following children are left to mourn their loss: Dr. B. Frank, of St. Benedict, Pa., Daniel at home, Mrs. E. Sager, Mt. Joy, Pa., Anna Kemp, near Baltimore, Md., Ella Pierce, near home, Susan and an invalid daughter Joyce, also 4 grandsons. The oldest son, Enos, preceded him to the spirit world 16 years ago. He united with the Mennonite Church at Kernstown, Va., in 1883, and was a resident of Frederick Co., Va., for 25 years. He was united in marriage to Susan G. Mellinger in 1874, whose father still lives at Winchester, Va. Funeral services were held at the house on Monday evening. Text, "I am the way," and at Salunga, Pa., where interment was made on Tuesday forenoon, Bro. C. M. Brackbill and others officiating.

"Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our song shall know
Yet again we hope to meet thee,
When the toils of life have fled,
Then in heaven we hope to greet thee,
Where no farewell tears are shed."

Items and Comments

Germany announces that up to Oct. 21 there was a total of 291,468 prisoners of war in German camps, with others on the way.

It is announced that the twelve reserve banks in the United States provided for in the new currency law will be opened Nov. 16.

One of the most talked about events of the present is the proclamation of the Czar of Russia proclaiming prohibition in his dominions. Had he taken this stand years ago it is probable that his armies would make a better showing in the present bloody conflict among nations. Better still, had both the saloon and militarism been abolished by both Russia and the other warring nations Europe would today be presenting a brighter light before the world.

The editor of "The Menace" is seventy-two years of age. The paper comes to us in exchange. The present circulation of "The Menace" is over 1,300,000 copies, and their weekly pay-roll is $2,000. It requires $1,200 worth of blank paper or a carload, to print each issue. They require the entire time of six linotype operators to put the names of their new subscribers in type. They have one hundred and thirty people working in the plant; the postage for one issue is more than $500; 4,050 mailing galleys are required to hold the names of the subscribers, and there are three hundred names on each galley. They have two "Goss" perfecting presses, which print 22,000 papers per hour. Eighty-four girls are required to receive the mail coming into the office. The paper is a prodigy.—The Vanguard.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

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EDITORIAL

"Except the Lord build the house, they labor in vain that build it."

An Opportunity.—We want one thousand workers who will send us the names of one or more subscribers to the Gospel Herald. We want 10,000 fully paid up subscribers by Jan. 1, 1915. Who will help?

No one claims that the Bible is authority on subjects concerning which it is silent, but **all true believers** hold that the Bible is not unscientific on any subject mentioned in its message to man. The Bible is final authority on all questions concerning which it speaks.

Mennonite Conferences.—The table of conferences appearing on the last page has again been revised and the figures brought up-to-date. If in reading over this list of conferences you find any errors, both as to the time for holding conference and the total members in the district, we would be glad for the corrections.

The other day we were riding on a train which was splendidly equipped but with all that we were constantly losing time. Upon inquiry we found that the engine was not working well. We began to meditate: Many people are splendidly equipped with intellect, strong body, social powers, this world's goods, etc., but in their journey heavenward they are continually falling behind. Cause: there is something wrong with the engine; the Holy Spirit's power is withheld from them because they do not let Him have full sway in their lives.

Commentaries.—The value of commentaries is generally recognized by Bible students. Yet we should not lose sight of the fact that the best of them are not free from error. We have never seen one that was entirely free from comments that we believed to be unscriptural. At the present time, when some of our Sunday school commentaries are tainted, here and there, with modern liberalism, it is necessary that those who use them exercise caution that they do not absorb this liberalism and transmit it to their classes.

Our India Missons and the War.—That the influence of war is far-reaching and blighting wherever it strikes, is again illustrated in the article by Bro. M. C. Lapp which we publish elsewhere in this issue. We are glad, however, that our missionaries can look with hopefulness to the future, and we feel sure that our people will not only remember them in prayer but also in increased contributions, that the present depreciation in the value of American money will be met by larger checks. "Bear ye one another's burdens, and so fulfill the law of Christ."

Real courage consists not in deeds of daring which men call heroic. Peter's test of courage was not when, sword in hand, he drew it in defence of his blessed Lord, but when, stripped of his means for bodily defence, he quailed before some searching questions and denied his Lord. Men who were daring enough to face the cannon's mouth have, on other occasions, proven themselves moral cowards in that they feared to own themselves associated with an unpopular cause. The most inspiring example of real courage that mortal man has ever witnessed is that of our blessed Lord and Master who calmly bore the reproaches that were heaped upon Him, refused to exercise His physical power in self-defence, and never shrank in the face of unjust and ignominious death.

The way of salvation is clearly set forth in Isa. 55:7 as follows: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Here are set forth the three essentials to salvation: (1) A forsaking of sin, the self life; (2) a coming or returning to the Lord (the word "return" indicating that as children we once were in the Lord; (3) mercy and pardon from the Lord (not an earning of salvation). Man's part is to surrender; God's part, "the free gift." Results: adoption into God's happy family, a subsequent life of obedient service, a glorious and eternal reign in the world to come.

The Christian Home.—In this number of the Gospel Herald we begin the publication of a well written article on this subject. Bro. Shoemaker needs no introduction to our readers as a writer on this subject, for we are all glad to hear what he may have to say concerning it. This article is to form a chapter in our forthcoming book on **The Christian Workers' Manual** (ministers' section) the publication of which book has been authorized by the Mennonite General Conference. No theme demands our most earnest, prayerful attention any more than does that of the Christian home. It is the training school where children are brought up in the nurture and admonition of the Lord, from which young men and young women are sent forth to win the world for God. With both lips and lives should the heads of all our homes be ready to say, "As for me and my house, we will serve the Lord."

THE COMMUNION

By David Burkholder.

(Continued)

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I Cor. 11:26.

To ascertain the standing of the proposed communicants, it is the custom of churches holding to the doctrine of close communion to hold council or examination meetings previous to communion. Visiting, if properly done, is a great help in preparing the church for communion, and in places this has taken the place of the council meeting. It is simply a question of method, the end being to get the church in the best possible shape for communion and for effective Christian service. Sometimes there are cases of difficulty which no method can reach satisfactorily. Paul testifies to this fact in I Tim. 5:24, where he says, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." When a man's sin is open the Church can take action accordingly but when the sin is hidden and he denies it, and there are no witnesses to prove his guilt, we discipline him; for we cannot see into a man's heart. But his sin will follow after him to judgment, and no sin can be hidden there. For illustration: A declares that B has committed a gross sin, for which he would be expelled if it could be proven. But B flatly denies it. There being no witnesses to prove the case against him, B could not be expelled, his sin not being open. The responsibility of the Church ends, even though B is guilty. But his sin will follow him to judgment, and every time he partakes of the communion he eats and drinks condemnation to himself.

Open Communion.—Those favoring this theory accuse the advocates of close communion of being "selfish." In response to this it might be well to notice that about the only difference between open communionists and close communionists is the different places where the line is drawn, one being more liberal than the other. In one sense the principle is the same, in an other sense it is different—the same in the sense that certain classes should be excluded, different in that open communionists deny that communicants commune with one another in the communion service, which close communionists affirm.

The idea of open communion is objectionable from several standpoints:

1. *It discards the idea of fellowship among communicants.* "I commune with God, not with man," says the open communionist. If that is the case, then why not admit polygamists, avowed gamblers, murderers, whoremongers, and all other evil classes to the communion? Discard the fellowship idea, and there is not much left of the communion worth having.

2. *It admits to "the table of the Lord" those who are not tolerated as members of the Church.* "The communion table is the "Lord's table;" they say, "not a Mennonite table, a Baptist table, a Presbyterian table, a Campbellite table, or the table of any other church." Grant it. Shall we be less particular with the table of the Lord than with the table of our denomination? The Mennonites say, "Unless you are willing to forsake the world with its sinful lusts and follies; unless you will promise to obey all the Lord's commandments, including the washing of the saints' feet, abstinence from swearing oaths, carnal strife, etc., we can not receive you." Baptists say, "Unless you allow yourself to be immersed, we can not receive you." Other churches have other conditions of membership. But when it comes to the communion, to the Lord's table, all these restrictions are removed. Members may be excommunicated for open transgression, unite with some other church, and still be admitted to the communion of the church from which they were expelled. Only a wide open church, without any restrictions whatever, can consistently advocate open communion.

3. *It is in strange contrast with the Bible standard of unity.* On the one hand we look at a communion service where the membership, in faith and practice, presents the appearance of "one bread and one body;" a "common union" at the table of the Lord, one, even one as the Father and the Son are one; who have "all come, in the unity of the faith, and of the knowledge of the Son of God." On the other hand we look at a communion table where all who feel themselves worthy are invited. Feeling worthy, there come Catholics, Mormons, Universalists, dancers, theater-goers, Masons, Russellites, etc., etc. Which appeals to you as being nearest the Bible pattern?

4. *It is in opposition to the instruction, "I would not that ye should have fellowship with devils."* Let this point be understood. It is no attempt to justify one church as being right and classifying all the rest as "devils," but it is a fearful comment upon churches that throw the gates wide open and make little or no efforts to ascertain the standing of proposed communicants before admitting them to the table of the Lord. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God .... If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II Jno. 9, 10). Can we commune consistently with such people, according to the Scripture?

The only consistent invitation which, in our humble opinion, can be given to commune at the table of the Lord is something like this: If there are any members here from a distance who are one with us in faith and practice and who are in good standing and at peace in their home congregations, they are invited to commune with us.

The Full Meal.—Since Christ ate a full meal with His disciples at the time He instituted the communion, there are some who contend that the custom of eating a full meal at the time of the communion should still be kept up. They also claim that this was not the real Jewish passover instituted in Egypt; that the meal which Christ ate with His disciples was a day earlier than the time of the Passover, that there were other irregularities, such as dipping the sop, etc.

We should not hesitate to declare ourselves emphatically in favor of everything the Bible teaches. If it is the teaching of our Lord that a full meal should be eaten at the time of the communion, that is the proper thing, the only proper thing to do. Let us turn on the light, and see what God says about it.

1. *Both Christ and the apostles call this full meal "the passover."* Matthew (26:17-29), Mark (14:12-25), and Luke (22:7-30) all tell us that they called it the passover, and by two or three witnesses shall all things be established. Read the narratives, and be convinced. Neither is there the least intimation given anywhere by Christ and His disciples that this was a new passover that was being instituted. These witnesses being clear and authoritative, it is dangerous to assume that they meant something they did not say.

2. *It was held at the regular time for the Jewish passover.* The texts quoted above make that point clear. Christ being under the law (Gal. 4:4) it became Him to obey it and

to eat the passover. He was also the end of the law (Rom 10:4) and fulfilled it. We, being therefore not under the law but under the Gospel, should no more keep the passover than to observe circumcision.

We have here the testimony of three witnesses, Matthew, Mark, Luke, that this was the identical passover feast which the Jews had kept for generations. Christ said, "With desire I have desired to eat this passover with you before I suffer."

What about Jno. 18:28? "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Num. 28:19-24 and II Chron. 30:22 tell of seven days' feast during which the unleavened bread and meat of sacrifice was to be eaten daily. This seven days' feast of unleavened bread, as well as the paschal lamb, is called "the passover." Read Luke 22:1: "Now the feast of unleavened bread drew nigh, which is called the passover." In the German language this feast is known as "Oster," while the paschal lamb is called "Osterlamm." Read this verse in the German translation, and you will find that this passover was the feast of *"Oster"* (seven days' feast of unleavened bread) not the sacrifice *"Osterlamm"* (the paschal lamb). It is plain, therefore, that it was the remaining six days of the feast of unleavened bread, not the eating of the paschal lamb, that the Jews had in mind when they took precautions not to defile themselves. There is nothing in Scripture against the testimony of Christ and the apostles that this was the passover, and nothing in Scripture to discredit the idea that it was observed at the regular time.

3. *There was nothing about this full meal which contradicted the laws for observing the Jewish passover.* Some say that the law provided that the lamb should not at all be "sodden with water," while Jesus "dipped the sop." But where is the law or Bible testimony which stands in the way of the belief that this sop referred to in Jno. 13:26 correspond to the "bitter herbs" of Ex. 12:8? Some claim that the fact that Christ passed the cup at the feast and therefore could not have been the passover. Why not? Where is the law against it? All these objections to calling that full meal the Jewish passover are but circumstantial, while the testimony of Christ and the apostles to the effect that it was this identical feast stands unrefuted.

4. *The full meal at the time of the communion has no apostolic sanction.* On the other hand, the testimony of Paul is against it. Read I Cor. 11:17 to the end of the chapter. He first corrects them because of their irregularities, then tells them what he had "received of the Lord"—the bread and the cup—then passes on, not mentioning a thing about having received the full meal of the Lord, but ends with saying, "If any man hunger, let him eat at home." Some say that Paul referred to this special feast when he said, "I must by all means keep this feast that cometh in Jerusalem" (Acts 18:21), but in Acts 20:16 Luke refers to the same feast again, saying, "He hasted if it were possible for him to be at Jerusalem on the day of Pentecost." In I Cor. 16:8 Paul refers to the same feast, saying, "But I will tarry at Ephesus until Pentecost." In this, as in all other questions, the testimony of the epistles agrees with the testimony of the gospels.

Other Things Connected with the Communion

Qualifications of Members or Worthy Guests.—Who are proper persons to take part in the communion? We have already considered the duty of the Church to see that the membership be in the best possible condition for communion. If the Church has her duties along this line, each individual member has a special duty in the examination of self. Hence the scriptural injunction, "Let a man examine himself, and so let him eat." This is important, because "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord .... eateth and drinketh damnation to himself" (I Cor. 11:27, 29). The safest and best way for a man to examine himself is not to measure and compare himself with others (Paul says that "such are not wise") but by weighing himself in the balances of God's Word, comparing his walk, conduct, conversation, etc., with its precepts. When our life is in harmony with the Gospel we need not fear to commune.

The law was very strict concerning the observance of the passover. In the first place all leaven had to be done away on the first day of the seven days' feast. Leaven is a type of sin; and so a worthy guest at the Lord's table must be one whose sins are blotted out, that he may "draw nigh to God with a full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water." In the second place, no hired servant, stranger, or uncircumcised person was permitted to eat. In like manner should guests at the Lord's table be, not "strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Again, every member in the congregation of Israel was required to keep the passover (Ex. 12:47) or be cut off from his people (Num. 9:13). From this we may learn a practical lesson. We often meet with people who refuse to commune because they see inconsistency in the lives of others. Very often the fault lies largely with themselves. To such we would say, Get right with God at once. The death angel may come at any time and cut you off forever from the congregation of saints. On the other hand there are members who live lives that are spiritually cold and very inconsistent; but they commune, perhaps more to keep from being excommunicated than for any other reason. If this is not eating and drinking unworthily, it is certainly not the way to do. Our Savior says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We consider this ordinance to be of great importance, yet we must be careful not to lay too much stress upon a formal observance of it. There is no saving virtue in its form and substance, unless in our daily life "we eat the flesh and drink the blood" of our Lord and Savior.

Frequency in its Observance.—The Jewish passover was observed once a year, in accordance with the command of the Lord. But there is no commandment given telling us how often the ordinance of the communion should be observed. Christ did not say how often, neither did Paul. The Word simply says, "As often as ye eat this bread, and drink this cup, ye do shew," etc., which seems to imply that it should be kept often enough to keep the event of Christ's death fresh in mind. It does not say, however, that it should be observed every Sunday, as some churches practice. This custom is apt to drift into formalism; that is, observing the form without entering into the spirit of the service. The custom in many churches of observing the ordinance about twice a year is, in our humble opinion, about as scriptural and as serviceable as we can make it.

Time of its Observance.—The time for holding the

passover must have been of great importance, from the number of times this feature of the ceremony is commanded to Israel. "Let the children of Israel also keep the passover at this appointed season. . . . . In the fourteenth day of this month, at even" (Num. 9:2, 3), is as specific as any commandment can be made.

But there is no commandment as to the season of the year, the time of the month, or the time of the day the communion shall be held. We take it, therefore, that in the eyes of God one time is as acceptable as another. But, say some, did not Christ and His disciples observe it in the evening? Yes; because it was at the time when they were eating the passover, which was always eaten in the evening, and was therefore the appropriate time to institute it. But afterwards, when the disciples kept this command in memory of the death of Christ (the time of their deliverance from sin), as the Jews kept the passover in memory of their deliverance in Egypt, it is written, "Upon the first day of the week, when the disciples came together to break bread," etc. This raises a question. If the Jewish passover was held near the hour of their deliverance (near midnight), why should it not be an appropriate hour for us to keep our feast held in memory of our deliverance at or near the hour of deliverance (near midday)? If there is a difference as to time, it would be in favor of the noon hour. But in the absence of divine instructions on this point we should refrain from making law when there is no law.

A Blessed Privilege.—We have referred to the communion as "a command," and as such emphasized the duty of being obedient to it. But we wish especially to look upon its observance as a soul-satisfying privilege. To be walking in the fellowship of our Lord and of His saints is the happy privilege of every child of God, and all who thus walk gladly avail themselves of taking part in the service which typifies this fellowship. "If we walk in the light, as he is in the light, we shall have fellowship one with another," and a sinless life is a necessary result.

(An ideal Church—every member interested in the furtherance of the Gospel in the home community, a giver to the mission cause, an interceder for workers, and ready to say, "Here am I Lord, use me as best you can.") Volunteer, are you such a member? Are you obeying Matt. 9: 38? You should. He would likely send you.—J. S. H.

"If we would all do as well as we know we would be twice as good as we are."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OUR MISSIONARIES

Forget them not, O Christ, who stand
Thy vanguard in the distant land.

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.

Be Thou in every faithful breast,
Be peace and happiness and rest.

Exalt them over every fear;
In peril, come Thyself more near.

Let heaven above their pathway pour,
A radiance from its open door.

Turn Thou the hostile weapons, Lord,
Rebuke each wrathful alien horde.

Thine are the loved for whom we crave
That Thou wouldst keep them strong and brave.

Thine is the work they strive to do;
Their foes so many, they so few.
Yet Thou art with them and Thy name
Forever lives, is aye the same.

Thy conquering name, O Lord, we pray,
Quench not its light in blood today.

Be with Thine own, Thy loved, who stand
Christ's vanguard in the storm-swept land.

—Selected.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(3705 Strong Ave., Argentine)

"I will bless the Lord at all times, his praise shall continually be in my mouth."

On Sunday, Oct. 25, we were made to rejoice by seeing another soul take a decided stand for Christ, and sealed her vow by water baptism. Our prayer is that the Holy Spirit may continually be her portion, and that she may prove a bright and shining light in her community, and be the means of winning others.

On the same day we were privileged to once more commemorate the death and suffering of our Lord and Savior Jesus Christ, by partaking of the emblems of His broken body and shed blood and to observe the ordinance upon which the blessing of happiness is pronounced. In all 38 partook of ordinances. Bro. Joe C. Driver officiated, besides giving to us four helpful and encouraging discourses from the Word of life. We were also privileged to have with us over Sunday Sister Lydia Oyer and Sister Phoebe Bachman from Metamora, Ill., on their way to Hesston, Kans.

Oct. 27 an interesting meeting was held at the Union Pacific Railroad shops, where the men gather together after lunch, to listen to the singing and preaching of the Word

The Workers.

Oct. 28, 1914.

NATURAL QUALIFICATIONS FOR THE VOLUNTEER

By J. D. Mininger.

For the Gospel Herald.

Gospel and all soul-saving work must be done "Not by might nor by power, (nor by natural qualification) but by my Spirit, saith the Lord of hosts." There are natural qualifications however, which if submitted to the Spirit's control can be used to good advantage. Among them are—

1. **A Pleasing Personality.**—It is seldom that flies are caught with vinegar. Honey and other sweets have far greater attraction for them. Sweet-spiritedness is a helpful qualification for the soul-winner and hence for the volunteer.

2. **The Knack of Adaptability** to the changing situations as the missionary meets up with them. He should be able—

(1) to meet people on their own grounds,

(2) to feel comfortable among the educated and uneducated,

(3) to get along well with workers raised under different surroundings. Fixed, cold formality is incompatible with adaptability.

3. **Well Reported of at Home.**—Bro. Ressler has repeatedly said that "crossing the salt-water will not change a person's disposition" and I'll add, neither will a change from the rural to the city district. The worker who "just cannot be spared at home" is the one who oft-times can be used still more effectively in Judea, Samaria, or the uttermost part of the earth.

4. **Optimism.** — Seldom, if ever, does God use a discouraged worker. Mother Clark of the Pacific Garden Mission used to say that "Discouragement is not from God but from the "evil one." Before entering the mission field the volunteer needs to learn by experience that simple faith in the bare Word of God, is God's sure cure for the "blues."

5. **Special Love for Children.**—The person who has not a peculiar love for children is unlike the Master, and of course greatly handicapped in an endeavor to do missionary work.

6. **A Natural Student of Human Nature.**—The physician is greatly advantaged if he has a knowledge of

the ancestry and manner of life of his patient. In a sense the missionary is a physician of souls. Some people have the gift of pretty nearly telling what is in a person. Oftimes this is a qualification not to be despised in the volunteer.

7. **Capacity.**—The fellow who looks out through the bung-hole of a barrel and thinks he sees all there is to be seen is badly exposing his ignorance. A liberal education, **if coupled with genuine heaven-wrought humility** (Isa. 57:15) will go a great ways toward giving capacity to a volunteer. Ability to use more than one language, to lead and teach singing are very important in city work.

8. **Submission.**—Says D. M. Stearns: "The greatest mission is not home mission, nor foreign mission, but Submission." Cheerful submission is necessary,

(1) to the rights of his co-workers.

(2) to his superors and those having the responsibility for his work and conduct.

(3) to the "Great Shepherd and Bishop of our souls."

200 S. 7th St., Kansas City, Kans.

HOW QUICKLY TIMES CAN CHANGE

By M. C. Lapp.

For the Gospel Herald.

Not more than six weeks ago peace seemed to be maintained in Europe, but at present all nations are watching with eager eyes the daily news, anxious to know what the outcome may be. The effect of the war in this country is felt by the consumer as well as by the merchant The prices on goods which are imported from the countries in Europe now implicated in the war have been raised very much. The price of medicines has raised as much as fifty per cent. Prices on foodstuff at the beginning of the war were raised to such an extent that it looked as if there was going to be a great deal of suffering on account of it, but it was not long till the Government interfered and issued orders in many places that the prices on foodstuff should not be raised.

The Marwaris are a class of people who are merchants and money lenders, and they are great speculators, and at this time they were going to take advantage of the opportunity and line their pockets well.

It is stated that they drew out their gold from the banks and sold it, taking Government notes (bills) in exchange at a greatly reduced rate, telling people that notes were no good because of the war.

Then they would turn these notes into the banks at full value. This business was soon stopped, as Government notified the public that she would stand by the banks during this anxious time.

One of the results of the war that is puzzling to the missionary is the fall in the value of the American dollar. Instead of the banks being willing to buy American drafts at the rate of 305 rupees for a hundred dollars, they are only willing to give from 270 to 290 rupees, and we understand that they will only take a limited amount of paper at that price. The explanation would seem to be that America has been a favorite field for the investment of European surplus capital. The war has produced a shortage of capital in Europe, so the Europeans have been withdrawing their money from America; hence the flow of money is from America. People who buy American drafts are those who wish to send money to America. But as the flow is the other way the demand for American drafts is much less, therefore you can see that we are obliged to lose money on each draft which is forwarded to us from America. Nevertheless we have full confidence that the brethren at home will rise to the occasion and help in tiding over this most anxious time.

The German mission societies are snffering very much, we understand, especially those whose support has been coming from Germany, as their support is now cut off. We are not able to say what course they may pursue to obtain maintenance.

While war is the topic of the day wherever you may go, yet it is quite different to other times when there were disturbances in India. The people here at this time are most loyal to the Government. Many have donated large sums of money to help in caring for the wounded and sick.

Seeing this terrible condition of war in Europe, we wonder if the time is not near at hand when men and nations will know war no more, and when swords will be made into ploughshares. It seems to me that after all the most important question for us to look into is the condition of our own souls. If Jesus comes during this time, will we be found worthy of reigning with Him?

Dhamtari, C. P., India.

If the giving of a cup of cold water in the name of a disciple shall not lose its reward, what must be results in eternity of a faithful life spent in the service of the Lord.—T. M. Erb.

By his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:12.

"AWAKE THOU THAT SLEEPEST"

By John C. Martin.

For the Gospel Herald.

Hell fire is awaiting every unsaved soul. How often do we see people suffering from burns to rescue others from earthly fire. If we cry, "fire, fire! help, help!" you would not think it foolish. Everybody would be ready to help. A little over a year ago we stood by to see four bodies carried from a fire. People worked in smoke and heat, and there was no one that called them foolish for so doing.

"Awake thou that sleepest." It may only be a short time until your souls will be doomed for hell. "As the tree falleth, so it will lie." Oh, the sufferings of the rich man in hell! How he would like to have sent his brothers word that they would not come into that awful place! Oh, the numberless souls, all around us, going down to a Christless grave, sinking into a Christless eternity! You may be diligent in keeping the Lord's commandments, but the most important commandment of Christ is to preach the Gospel to all the world. It does not cost much to spread the Gospel. The missionary is satisfied with food and raiment. God promises never to leave nor forsake us.

Jesus is coming "in such an hour as ye think not." Will you use your gifts as God gave them to you? Are you blessed with money? Give to those who are gifted to preach and to teach. People must be warned. The time is at hand. If there ever was a time of great falling away from Jesus that time is right now. We are now in the time that Paul spoke of when he said that people "will not endure sound doctrine."

Dear reader, did you ever stop to think how that Christ left a beautiful home in heaven and came into a sin-cursed world to save sinners? Who will follow in His foot-steps? The love of God will seek the lowest, most disgraced person and make a Christian out of him.

It is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." If we will use our talents as God gives them our souls will be saved and we will be instrumental in saving others. God's Word will not return unto Him void. "Awake thou that sleepeth." "Woe unto them that are at ease in Zion."

I can say amen to Bro. Ressler's article on "Interested and Uninterested." I hope it will be a power in awakening many that are now asleep.

Clearspring, Md.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

I. Introductory

As for me and my house, we will serve the Lord.—Josh. 24:15.

This world would be a Paradise in comparison to what it is now, if every father would make a resolution similar to the one made by Joshua.

We believe that his home was a model worthy to be patterned after.

The true Christian home is the fountain source of almost everything that is pure and good in society and religion. The family circle ought to be the most delightful, elevating, and helpful relationship on earth, the center of the purest affections and most desirable associations; the school in which the children are taught and trained for usefulness in life and happiness in eternity. Nothing can excel in sublimity, here on earth, the affection, harmony, happiness and quietude of a well-governed home, where love and peace reign supreme, where virtue is nurtured, and where every good principle is fostered and sustained.

If the spirit of true Christianity is to be perpetuated in all its sacred purity in the lives of our children and children's children, even unto the end of time, the principles of true devotion, humility, honesty, and faithful obedience must be impressed upon the young minds and hearts, both by the parents and the gospel minister, and these principles must be kept inviolate in our families. Great care should be exercised in governing the home. Everything that is noble and good should be taught and encouraged, and everything that is evil, or even questionable, should be pointed out and discounted; for, as the children leave the parental home they are to a large extent moulded for life, hence the great need of careful Christian training in the home. What was said of Abraham may be said of every true Christian father: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Note the contrast in the case of Eli: "For I have told him that I will judge his house for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (I Sam. 3:13).

What follows in the discussion of the sub-divisions of this chapter, relative to the minister's relation to the home life of his people, and their relation to him as a pastor, as well as the relation the members of each family sustain toward one another, will, I trust, by God's grace, be helpful as a message to constrain all readers to do their utmost to make the home and family of which they are a part, just what God intended it should be.

(To be continued.)

Freeport, Ill.

MEETING THE NEEDS OF THE JUNIORS

By Amanda Karch.

For the Gospel Herald.

(Concluded)

Still another solution for the problem of the junior, we believe, is a young teacher. By this we do not necessarily mean a teacher young in years but one who is full of life and one who can be interested in what they are and will take part in their interests and activities. The teacher of the junior is confronted with a task with a group of young people about him bubbling over with life and energy. The kind of teaching required in this grade is an important matter.

A misunderstanding of the teacher's duty here, will be sure to lead to failure. The teaching should be of the nature of instruction rather than education. The teacher, a manly man or a womanly woman, should not be repulsive, but if possible keep on the good side of them and study to make himself wanted. "A little boy that was sitting beside the brook, while the other children were building a dam. They were wading, carrying stones, splashing mud and shouting orders. But none of them paid any attention to the little boy. He began to feel abused and lonely and was blubbering over his neglected condition, when his aunt came down the road. 'What's the matter, sonny, why aren't you playing with the rest?' 'They don't want me,' he said, digging his fists into his eyes. 'They never asked me to come.' He expected sympathy, but she gave him an impatient shake and push. 'Is that all, you little ninny? Nobody wants folks that'll sit around on the bank and wait to be coaxed,' she said. 'Run along with the rest and make yourself wanted.'"

The teacher should spend much time in prayer for his class. We can say from experience that an unknown amount of help can be gotten through this blessing.

Jesus understood the importance of making teaching an exchange of opinion. He encouraged his hearers to speak; gave due consideration to what they said. He never rebuked them for expressing their understanding of thought, or for asking questions to gain clearer knowledge. I think of Him as He sat with little groups of people, engaged in quiet conversation, listening to their remarks, answering their questions, putting them perfectly at their ease, but waiting for the right moment to crystalize the whole discussion into some great guidance.

Here, too, at this age, we find the most important point in a child's life, the spiritual awakening. And so the natural results of teaching by this time should be to lead the pupils to accept Christ. This period affords the first great opportunity to do this. They are old enough now to decide intelligently in this matter. They do not live in inner experiences in these years, but in outward energetic action. Therefore what they may do for Jesus Christ and others needs emphasis. Statistics prove that a great many of the sturdy Christian men and women who form the pillars of the Church formally accepted Christ about this age. And yet how many never come to Christ, perhaps—might I say because the teacher does not meet the need of the junior?

Then comes the sad thought of a lost soul and neglected opportunities. We teachers should then realize our responsibilities and arise and prayerfully try to meet the needs of the juniors that **souls** may be won, and we may be able to say, "I have glorified thee on the earth; I have **finished** the work which thou gavest me to do."

Middlebury, Ind.

CONTENT WHATEVER OUR LOT

By Eva Kauffman.

For the Gospel Herald.

Obedience to God and faith in His power and promises enable us to live on Matt. 6:34, free from worry and fear, content whatever our lot and station. Even in the midst of misunderstandings, necessities, and hardships "we know that all things work together for good to them that love God," and we can say, "None of these things move me." "I have learned in whatsoever state I am therewith to be content." "Happy is that people that is in such a case." Dearly beloved, is this our daily experience? Topeka, Ind.

Sunday School

For the Gospel Herald.

Lesson for Nov. 15, 1914.—Mark 14: 27-31, 53, 66-72

JESUS AND PETER

Golden Text.—Let him that thinketh he standeth take heed lest he fall. —I Cor. 10:12.

Introductory.—We have before us an excellent lesson in character study. With all of Peter's protestations of loyalty, he was found short when it came to the hour of temptation. Our object in studying this lesson should not be so much to learn of the shortcomings of Peter as to make the applications to ourselves and profit by his missteps.

Peter's Profession of Loyalty.—Christ alone with His disciples, tells them what will happen. He is to be betrayed into the hands of the enemy, and all they will forsake Him. With characteristic boldness and candor Peter declares, "Though the whole world will forsake thee, yet will not I." It was then that Christ told him that in that very night, before the cock crew, Peter would deny Him thrice." Was Peter sincere? Yes. But there was something coming that he had not foreseen. He was not prepared to meet the temptation, therefore he fell.

The Sleeping Disciples.—Christ alone in the garden, was wrestling with God in prayer. Not far away were three of the most trustworthy disciples, but even they were not equal to the occasion, and instead of praying they were sleeping. Were they disinterested? No; they were, as Luke says, overcome with sorrow, therefore they slept. Nevertheless failing to keep in touch with God during this crucial time, they were weakened for the coming trial.

The Arrest.—After Christ had prayed and received strength He came to His disciples the third time and found them sleeping. He said, "Sleep on now, and take your rest." Along came Judas at the head of the enemies of Christ. Planting the kiss of betrayal upon the face of Jesus, the arrest was made. Peter drew his sword and smote off the ear of Malchus. With characteristic courage and generosity Christ promptly rebuked Peter, restored the ear to its place, and gave expression to the real nature of His kingdom. The enemy could do nothing save by His consent. With the disarming of Peter his courage was gone. No longer does he appear as the heroic champion of his Master, but he tamely submits, deserts, and follows "afar off." Not only this, but he vainly seeks to hide his identity, and takes his place with the enemies of God.

Peter Denies His Lord.—Had Peter completely fallen away? Not yet. He was evidently in an undecided frame of mind. His Master did not act as he had supposed. He could not understand that strange submissiveness that one so powerful as he had supposed his Lord to be now manifested to the enemies of God. Had he been deceived as to the real character of Christ? Events will determine. In the meantime he kept himself in comfortable quarters until the final outcome of this trial should be determined.

But he was not to be left alone in his easy, go-between attitude. "And thou also wast with Jesus of Nazareth," said one of the maids of the high priest to Peter. That was coming uncomfortably close to him, for it was the high priest's servant's ear that he had cut off. But having taken a compromising position he was led a step farther and he denied knowing anything of Him, to say nothing of being with Him. Another maid saw him and added her testimony, saying, "This is one of them." Again he denied. But he could no longer hide his identity. "They that stood by said again to Peter, Surely thou art one of them." They knew he was, for his speech betrayed him. But Peter kept a bold face. He tried to cover his identity by acting as much unlike a disciple of Christ as it was possible for him to do. To his lying he added profanity. "He began to curse and to swear, saying, I know not this man."

Peter Brought to Repentance.—It was impossible for Peter to hide his guilt. The cock crew, and Peter looked at Christ as he was reminded by this incident of what Christ had prophesied. He met the loving look of his Master, and this brought him to repentance. "When he thought thereon, he wept." He now knew what folly he had been guilty of. His bitter pangs of grief could not take away his foolish and sinful record, but his penitence brought mercy from the heart of his Lord. Afterwards he was among Christ's most faithful defenders. In him we have a vivid object lesson showing the folly of taking a compromise course. There was no particular courage manifested in drawing his sword in defence of Christ, especially since Christ had on numerous occasions given evidence of His great power; but there would have been real courage in calmly sharing in the persecutions of Christ, and this would have saved him his humiliating descent into sin. Fear not to take your stand for the right. It may mean persecution, even death; but it also means the keeping power of God in all righteousness and true holiness. Dare to do right. Never dare to do wrong.—K.

Our Young People

CHRISTIAN CONDUCT: GRATITUDE AS A DAILY HABIT (Thanksgiving).—Phil. 4:6; Psa. 145.

Topic for November 22

MOTTO

"In everything give thanks."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—We are daily receiving benefits. Now and again comes to our hand a blessing from God. Daily the sunlight reaches us. Daily we partake of food and drink. Daily we enjoy the refreshment of a body renewed after slumber. Daily there are countless blessings to which we fall heir. Should there not be a response in the heart of the receiver as much as there is care in the heart of the giver to bestow the blessing? If our hearts are right, and we truly recognize the facts there will be daily thanksgiving flowing from our lives. If men do not recognize their benefits it is evidence that they are in darkness concerning whence the blessing comes or they are in a state of wicked rebellion against their benefactor. Gratitude is Christian conduct because a Christian is supposed to have that knowledge and attitude toward God that will fill his life with constant thankfulness.

The sinner may be acquainted with the feeling of gratitude and give expression of it toward those whom he recognizes as his benefactors. But only the Christian can recognize, in the true sense, the benefits of the Lord because he has placed his heart in an attitude toward God which the sinner has failed to do.

II. **The Text.**—

Phil. 4:6.—Anxiety for the future is banished from the heart of the trusting grateful child of God. "In everything" that comes whether of apparent hardship or bounty, thanksgiving is to be united with every request.

Psa. 145.—This psalm sets forth the practice of the psalmist in recognizing the goodness of God. "Every day will I bless thee."

III. **Outline Study.**—

1. **Daily Thanks.**—
   a. Boasting.—Psa. 44:8.
   b. For mercy and protection.—Psa. 59:16.
   c. Loving kindness and faithfulness. —Psa. 92:1, 2.
   d. For the whole day.—Psa. 113:3.
   e. For righteous judgments.—Psa. 119:62, 164.
   f. Continual blessing at the thought of Him.—Psa. 145:2; 34:1.
2. **Pleasing to God.**—
   a. When offered by Jesus Christ.—Heb. 13:15.
   b. When expressed by helping others. —Heb. 13:16.
   c. When done to others in remembrance of our past deliverance.—Lev. 19:33, 34; Eph. 4:31, 32.

PERSONAL THOUGHT

My days can not be acceptably spent unless there is gratitude in my heart. Gratitude can not develop without finding some way of expression? May I perform all my work as an expression of gratitude to God.

Gospel Herald

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THURSDAY, NOV. 5, 1914

Field Notes

Bro. Ed Miller of Springs, Pa., filled appointments at Pinto, Md., on Sunday, Oct. 25.

Three precious souls were received into church fellowship by water baptism at the Glade Church near Accident, Md., on Sunday, Oct. 25.

Among those who attended the Sunday school meeting at Walnut Creek, Ohio, last Saturday was Bro. E. B. Stoltzfus of Portage Co., Ohio.

The Holmes County annual Mennonite Sunday School Conference met at Walnut Creek, Ohio, last Saturday with Bro. H. A. Snell as moderator and Bro. Andrew Beechy as secretary. There was a good attendance and live interest.

Sunday School Meeting.—The annual Sunday school meeting for Lancaster, Pa., will be held, the Lord willing, at the Mennonite Church on Chestnut St. on Thanksgiving day. We consider this a most appropriate manner in which to spend this day.

In last week's Gospel Herald about 23 lines that should have been at the head of page 504 were placed at the head of page 502. Result, confusion in the reading of two conference reports. Keeping this in mind, read the two reports again. We are sorry these errors were made.

Bro. J. M. Kreider of Palmyra, Mo., closed a series of meetings at the Post Oak school house near Versailles, Mo., on Monday evening, Oct. 26. There was marked interest to the close, and we trust the seed sown may yield abundant fruit. Bro. Kreider also filled an appointment at the Mt. Zion Church, about twelve miles distant, and from this place started on his way homeward.

Bro. M. A. Mast of Walnut Creek, Ohio, worshiped with the congregation near Aurora, Ohio, on Sunday, Oct. 25, when an enjoyable communion service was held with the brotherhood there.

Bro. Joe C. Driver of Garden City, Mo., spent Sunday, Oct. 25, with the workers in Kansas City, Kans., holding baptismal services at the Argentine Mission in the forenoon and communion services at the 7th St. Mission in the afternoon.

Errata.—In the Gospel Herald of Oct. 22 a statement was made that one soul was received into the Church near Markham, Ont., "by baptism." It should have been stated "by confession." In the same number of the paper the national Thanksgiving day in Canada was referred to as the "national holiday."

After laboring among the brotherhood in the Pacific Coast District for nearly five weeks, Bro. I. S. Mast of Minot, N. D., returned to his home, well impressed with the work our far western brethren are doing. An interesting article from his pen will appear in these columns next week, the Lord willing.

Correspondence

Marion, Pa.

Greeting in the Master's Name to all Herald Readers:—The Lord willing, Bro. Daniel Kauffman will begin a series of meetings here Nov. 14, closing with a Bible meeting Nov. 27-29. Bro. Kauffman, Bro. C. R. Strite and Bro. W. W. Hege will be the instructors.

Brethren and sisters, will you pray that precious souls may be won for Christ during these meetings? An invitation is extended to all who can to be with us.

J. E. Martin.

Sunnyside, Mich.

Dear Herald Readers, Greeting:—We have again many reasons to thank the Giver of every good and perfect gift in this that Bro. J. K. Bixler of Elkhart, Ind., and Bro. Sommers of Goshen, Ind., were sent to us to break the bread of life. On Saturday evening, Oct. 24, council meeting was held, wherein all expressed peace. Next day, Sunday we had communion. All members were present and partook of the sacred emblems of our blessed Savior's body and blood. Bros. Menno Esch and M. S. Steiner from Fairview were also with us and helped in the service. We feel to thank the brethren that they are remembering Sunnyside. We especially feel encouraged because we have bright prospects of having a minister locate with us in the near future.

Cor.

Hollsopple, Pa.

The Stahl Sewing Circle, near Johnstown, Pa., give the report of their work. Although they had up to this time given no report, they were nevertheless progressing. The circle was organized January, 1913, and with a few exceptions they have held a meeting every month. The present officers are, Pres., Mrs. Mary C. Hershberger; Vice Pres., Mrs. Susan Mishler; Sec., Ida Weaver; Asst. Sec. and Treas., Mrs. Fannie Miller. They have held 19 regular meetings with an average of ten members present, often having visitors with them, who help with the work. They have made 12 quilts, 2 pr. pillow slips, 2 sheets, 25 dresses and 5 baby dresses, 6 aprons, 13 waists, 10 towels, 9 shirts. There was donated to the circle 1 quilt, 2 dresses, and some clothing. They also bought several dozen overalls. Some of the articles were sent to the Altoona Mission, some to the Orphans' Home, West Liberty, Ohio, and others were given to the poor at home. They have received about $70 in voluntary contributions. They have expended more than $50; $10 being given toward the new mission building at Altoona, Pa. Besides the help they give to the poor and needy, each one receives much spiritual strength from the devotional exercises which are conducted at each meeting.

Secretary, per R. C. F.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers:—On Sunday, Sept. 27, our Sunday school was reorganized with the following results: Supts., Royal Buskirk and J. B. Mishler; Treas., Dan Hershberger; Secy., Ruby Andrews; Chors., Ruby Andrews and Rosella M. Shetler.

A very interesting Sunday school and Church Conference was held at this place beginning Sept. 28. We had a very large attendance and good interest was taken throughout every session. Quite a number of visiting brethren and sisters were with us at that time, having come from Pennsylvania, Ohio, North Dakota, California, Idaho, Illinois, and Alberta. One of the important steps taken in conference was to appoint a Children's Welfare Committee to look after the orphan and poor children in the Pacific Coast District. Two children from Filer, Idaho, have been

brought here and are placed into good homes.

Church and Sunday School Conference was followed by a Bible conference, the instructors being I. S. Mast of Minot, N. Dak., and N. E. Roth of Round Hill, Alta.

On Sunday, Oct. 4, communion services were held. The following visiting brethren and sisters were with us at that time. Bishops N. E. Roth and I S. Mast, Deacon J. C. Frey, wife, and son, P. H. Ziegler, wife and daughter, Mrs. Ben Yoder, Pre. Emanuel Stahley, besides brethren from different parts of conference district.

Sister Sadie King, who has returned from the Nampa Mission in Idaho, has been received into this congregation by letter. She returned on account of poor health, and we are glad to say she is improving since being again in Oregon.

Cor.

Oct. 19, 1914.

Albany, Oreg.

A friendly Greeting to all Herald Readers:—The brotherhood at this place have many reasons to feel thankful to the Giver of all good. On Saturday, Oct. 3, we had our 15th Annual Mission Meeting. Bro. N. E. Roth of Round Hill, Alta., preached the mission sermon to a large and attentive audience.

We had the pleasure of enjoying communion on Sunday, Oct. 4, at which time the Bishops Mishler of Hubbard, Mast of Minot, N. Dak., and Roth officiated. All members present took part. In our midst, at that time, were some other brothers and sisters from other localities, for which we were thankful.

From Oct. 12 to 16 Bro. Mast and Bro. Roth conducted a series ot evening meetings, which were well attended and interest good.

Two young souls confessed their Savior in their tender years, while still others are going on their old way. May the Lord help them to see their lost condition, and may they then turn to Him before it is forever too late.

May the Lord help us all to come closer to Him, that we may be able to do His perfect will till He cometh.

Pray for the work at this place.

A Sister.

Oct. 22, 1914.

Woodriver, Nebr.

Greeting in our Savior's Name:—On Oct. 17 Bro. Peter Kennel and wife and Bro. C. Lauber and wife came into our midst and Sunday forenoon baptismal services were held and four more added to the Church. In the afternoon communion was held and nearly all took part. We are glad for the love and oneness and that God can yet manifest His love and strength through His children.

Yours in the Master's service,

J. E. Zimmerman.

Oct. 23, 1914.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting:—Two weeks have already passed since the Virginia Conference was in session here. There were many good and lasting impressions made, and words can not express the pleasure it gives us in meeting with so many dear brethren and sisters, in hearing the rich admonitions given, in mingling our voices together in prayer and song and associating together in our homes.

I often feel as though all this is as a little taste of the "joy unspeakable and full of glory" awaiting all the redeemed. These meetings are just as it were for a moment, compared with eternity.

We had meetings from Thursday morning until Sunday night. Many words of encouragement and warning given to saint and sinner.

How much will be heeded? That is what will do us good.

We had brethren and sisters with us from seven different states, and various parts of Virginia. There was a larger number of members communed than ever before at this place.

Bro. E. J. Berkey is at Mt. View at present holding meetings. Bro. and Sister Graybill from Indiana and Sister Fannie Heatwole were in that neighborhood, and attending the meetings.

Our Sunday school has been running at over one hundred this last quarter. Hope it may soon be evergreen.

Have had exceptionally nice weather and health is generally good, all these with many others, are blessings we should be continually thankful for. We ask your prayers.

Maggie M. Driver.

Oct. 24, 1914.

Worcester, Pa.

Greetings to the Herald Readers:—We have reasons to rejoice and praise our heavenly Father for the benefits and blessings received of Him since our last report in this paper.

Oct. 11 we observed communion. Bro. Frank Kreider of East Petersburg, and Bro. Jacob Clemmens of Lansdale, Pa., were with us, taking part in the services. Bro. Warren Bean officiated.

Sunday evening, Oct. 18, Bro. John Mosemann of Lancaster was with us and preached a very profitable sermon, using for his text, Amos 4:12: "Prepare to meet thy God." We greatly appreciated the same, and believe the seed sown will bring fruit in due season to God's honor and glory. We thank the brethren and sisters from neighboring and distant churches who filled the house and greatly encouraged us by their presence.

Our Sunday school has decided to continue through the winter (at least until different arrangements are made) every two weeks, which will be every Sunday we have preaching. This is our first step toward an evergreen Sunday school, and will be carried out provided the weather and roads permit.

Beginning Nov. 23 we intend holding a series of meetings conducted by Bro. Noah Mack. Pray that the Spirit of God may have free access, bringing those to safety who are still outside of the "ark," and encourage us all in our work at this place.

Yours in His glad service,

Aldus K. Hertzler.

Oct. 24, 1914.

Fisher, Ill.

Greetings to all Herald Readers:—Bro. Jacob Stauffer of Milford, Neb., was with us Sunday, Oct. 4, and reminded us of God's great love and mercy, basing his remarks on Jno. 3:16. He also preached at the evening services.

On Sunday, Oct. 18, Bros. Dan Zehr of Danvers, Ill., and D. D. Zehr of Manson, Iowa, were in our midst and preached the Word at both morning and evening services.

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. . . . Thanks be unto God for his unspeakable gift."

A. E. Schrock.

Oct. 24, 1914.

Albany, Oreg.

Greetings in Jesus' Name:—We thank our kind heavenly Father for the many blessings He has bestowed upon us, both naturally and spiritually. We have great reasons to rejoice.

Bro. J. C. Frey, wife and son, Bro. Peter Zeigler, wife and daughter, and Sister Fannie Yoder, all of Fulton Co., Ohio, stopped with us for some time. Bro. Frey of Archbold, Ohio, and Bro. Amos Troyer of Hubbard, Oreg., preached some very impressive sermons from Matt. 7:21 and John 15:2. Bro. I. S. Mast of Minot, N. D., and Bro. N. E. Roth of Round

(Continued on page 515)

Miscellaneous

THE LOYAL LIFE

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream;
'Tis but to be, and not to live.

Be what thou seemest! live thy creed!
Hold up to earth the touch divine;
Be what thou prayest to be made;
Let thy great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth, if thou the truth wouldst reap;
Who sows the false will reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure.
Sow peace, and reap its harvests bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—Selected.

SOBRIETY IN THOUGHT LIFE

By Almira Kohl.

For the Gospel Herald.

The subject of self-control is very closely linked with the subject of purity, and as a factor in character building is classed with the very essentials.

Acts, habits, characters and destinies have their birth, their origin, in thought life, just as the physical and mental condition of a child is largely determined several generations before it is born. While the mind is going through a rapid process of development in youth, when impressions are made and retained, and habits formed, is the proper time to get into practice of self-control of the thought life. The boy and girl who manifests this quality of character will soon gain the confidence and respect of his or her companions.

What is the industrial, mental and spiritual advantage of sobriety in thought life? Its advantages are too great to estimate or numerate. We can readily see the effect of sobriety of thought upon the mental condition. The brain that has been allowed to become constantly inflamed with evil thoughts, hatred and jealousy will naturally be incapable of clear reasoning and thinking, and will at the same time be at a disadvantage industrially and spiritually. Henry Van Dyke says, "Four things a man must learn to do if he would make his record true:

"To think without confusion clearly;
To act from honest motives purely;
To love his fellow men sincerely;
To trust in God and heaven securely."

Clear thinking, honest motives, love of fellow men, and a secure trust in God are the fruits of a mind schooled to clean, serious thinking, and without them no life can truthfully be called a success.

Elkhart, Ind.

BABYLONIAN AMERICA

By L. C. Miller.

For the Gospel Herald.

Babylon, the great city of display, splendor, pleasure, and lust brings an awful picture before us and we cannot refrain from thinking what great efforts we would have made for its betterment had we been inhabitants of that great city. Yet we sit idly by with folded arms when very similar conditions exist before our very doors. Perhaps not the splendor and display but surely the worldly pleasure and lust.

You cannot pick up one newspaper and read it from page to page without being reminded of this fact. You cannot pass through one city of America, regardless of size, without being reminded of this fact. You cannot associate with a dozen different men of America without being reminded of the fact that lust is in the heart of man. Young men are lewd, lascivious, and effeminate. A young lady cannot pass before their eyes without producing some vulgar, indecent remark.

It is not necessary for me here to give itemized accounts of crimes of lust; you are all familiar with enough of them. Every community in our land has them. Brethren! Is that making it too strong? No. It is only too true. "For as it was in the days of Noe, so shall it be also in the days of the Son of man."

What are we as a Church going to do about these things? Shall we sit idly by watching the "tares" grow, blossom, and ripen without stretching forth our hands to up root them? All of you who do not want to remain in ignorance of the awfulness existing in all our large cities know of the depths to which "America's daughters" have fallen. You surely have all read about or heard lectures on the "devil's army of white slaves." Can you know these things and not shudder because of your responsibility? Have you ever raised your voice against the black depth of sin? Have you ever done a single thing to prevent these things? Permit me to appeal to us as a church to fight the lasciviousness of America in a bold, systematic way. Let the Church take up the work with Jesus as commander and fight with a determination to conquer for purity and steadfastness.

Behold a few pictures given us through press reports:

In the city of Chicago, while the police were making a raid on a questionable resort, they found there—not the vile out-casts of the city, but—some of the best (?) members of Chicago society, including both sexes, among them a Presbyterian minister, a Methodist minister, and a Catholic priest. To what depths hath society fallen!

In Los Angeles, Calif., some of the wealthiest and most popular business men of the city have been found guilty of luring innocent girls into houses for immoral purposes.

Similar conditions exist in nearly every city of our land, and yet we boast of our freedom, our education, and our Christianity. Beware! Beware! America, that you fall not into the same "rut" into which Babylon fell.

Awake! Awake! thou Church, so that when the Bridegroom cometh you may not be found a faithless Bride.

Tuleta, Tex.

REAPING HERE AND HEREAFTER

By Nora E. Weldy.

For the Gospel Herald.

We are all sowing some kind of seed, good or bad. Paul says, "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." All people should sow good seed. They who sow good seed will reap a bountiful harvest. The harvest includes a life of good influences here, and a life of eternal happiness and glory hereafter. We should continue to sow good seed here, and when the Lord calls us from this life our souls will live forever and we will wear a crown of righteousness in eternity.

Wakarusa, Ind.

THE WORKER HID IN CHRIST

By Wilma Yoder.

For the Gospel Herald.

The question arises, How can a worker be hid in Christ? The person who has forsaken all, and is truly devoting all of his energy to the cause of Christ, and has separated himself

from all the worldly evils, and does not allow himself to be influenced by the enemy of souls, may well be classed as a worker hid in Christ.

The worker hid in Christ is a pilgrim and a stranger, and has forsaken all, all worldly pleasures have been banished from his mind, many times he may be tempted to commit something wrong; when he will again realize that he dare not let the evil one overcome him if he wants to be a true worker in Christ.

He will devote all of his time to working and striving to gain the bright reward awaiting him, he will associate with the sinner and unbeliever here below, in such a way as to try to lead them to live a better life, at the same time the sinner will try to persuade him to indulge in some of the sinful vices, but if he refuses to partake of these things, it will make him all the stronger in his service and make him more faithful.

A true worker will be separate from the world. All the worldly allurements, will not attract him, and he will have no trouble in keeping away from sinful places, or where a true worker should not be.

Satan has many ways in which he will try to influence the Christian, and many times he is not aware of it, till he has fallen so low that it is a difficult matter to win him back again to the kingdom.

If they are such true earnest workers and so hidden in Christ, they will stay on their guard, and they will not allow themselves to be overcome by anything.

A worker hid in Christ enjoys life on this earth and will also have a hope of gaining a home where there are still greater joys. Isaiah 51:11: "Therefore the redeemed of the Lord shall return and come with singing unto Zion; and ever lasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

A person who is yet a stranger to Christ will not have that assurance. He may have what he calls pleasure here below, but in eternity his pleasures will turn to sorrow. Isa. 17:11: "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief, and of desperate sorrow."

Oh, that more of us workers were deeper hidden in Christ, that we might set forth such good examples, that many more would follow us, and also enjoy such a life as to make them happy, in working for Him, and to gain an eternal home, where there are joys everlasting, and where their is no parting of friends or anything to cause sadness.

Hubbard, Oreg.

READ, LISTEN, LEARN

As the terrible picture of war unrolls itself, we still discuss the immediate causes of the horror, and who was to blame; whether anybody meant to have a war; whether Austria brought it about; whether the Czar deceived the Kaiser and Austria; whether the three countries of the Entente had a secret understanding with Belgium, and various other such questions. The answers to them may, and must, be left to historians of the future. The great fact is that Europe was a loaded bomb, waiting to be touched off. Who touched it off does not so much matter, but to know how it came to be in a state awaiting explosion is better worth while.

Europe was armed to the teeth, because every nation in it was afraid. Not one of them believed that any motive except self-interest would guide the conduct of any other one. Fear begot alliances against alliances. Fear gave military training to millions of men, and provided, at tremendous cost, for the instant organization of immense armies. Fear added dreadnaught to dreadnaught on the sea, and corps to corps on land. Not a nation was ignorant of the dreadful cost of war; not a nation could afford to pay the price; but not one dared hold back. It looked like ruin if they went in, and like dishonor, or a loss of independence, or even annihiliation, if they stayed out.

The chief occupation of Americans at this writing is reading the newspapers. The papers as yet only scratch their subject, but they are conveying to this generation the greatest lesson of history that the world has had for a hundred years. It behooves us all to give every moment we can to learning it; to learn how the compulsion of fear keeps nations armed and drives them into wars that almost all their constituent people abhor; to learn what war is like when it comes, and what are the consequences of it to the participants.

Let us not grudge time and attention to that lesson, the great lesson of our lifetime, in politics and human nature. According to the thoroughness with which it is understood will the course of the nations be determined for a century to come.—The Youth's Companion.

The goddess of Pleasure has erected her altar and is continually enticing young men and young women to bow at her shrine.—A. G. Yoder.

All things whatsoever ye would that men should do to you, do ye even so to them.—Christ.

CORRESPONDENCE

(Continued from page 513)

Hill, Alta., preached at the A. M. Fairview Church in the morning of Oct. 15, and in the evening Bro. Mast preached at this place and Bro. Roth at the Mennonite Church at Albany. Oct. 18 communion services were held at the A. M. Church. Bro. Roth conducted the services. Bro. Stahley of California also was with us at this date. Bro. Roth stated very plainly in what condition man must be to be a fit subject to partake of the sacred emblems of our Lord and Master. All present partook of the bread and wine and washing of feet. After the communion was over Bro. Roth took the train for Hubbard, Oreg., where there was an appointment made for him. Returning on Monday evening, he stayed with us till Thursday noon. Bro. Roth preached some very impressive sermons, admonishing the brethren and sisters to be steadfast to the end and warning those that have not yet accepted Jesus not to put it off any longer, but to accept Him while it is yet called today. We feel to praise God for these visits and for the many good things we were privileged to hear and enjoy. May the Lord bless the brethren wherever they may go in all their labors. May we as Christian workers always remember the brethren at the throne of grace is my wish and prayer.

Yours in the Master's service,
J. M. Schlegel.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greeting:—Today we were privileged to commemorate the death which made possible our redemption. Most of the members were present, also a number of visitors.

Bro. Geo. R. Brunk preached an interesting and helpful sermon for us Sunday evening the 18th.

We greatly feel the need of a reviving and awakening, both among God's children and those who do not know Him. Will you join us in prayer?

"Thy Church, O my Savior, Thy body and bride,
The saints Thou hast ransomed for whom Thou hast died—
How cold we are growing in service and prayer!
Our love needs rekindling, our altars repair.
The world in its sorrow, the world needeth Thee;
Revive Thy disciples, beginning in me!
Endue us with boldness Thy grace to proclaim,
Oh help us with power to speak in Thy name!"

In His name,
Emma King.

Reist, Alta.

Greeting in Jesus' worthy Name —A few words from this place may be of interest to some. Since we last wrote many changes have taken place.

On Sept. 24, Bro. and Sister Amos Brubaker of Morrin, Alta., came into our midst, staying with us over Sunday. They with us enjoyed the meetings, realizing the presence of the Holy Spirit, doing His office work, convincing of sin and righteousness and judgment.

The Church work at this place is improving, good interest with attendance increasing. Last Sunday we had about 55 or 60 present, and the Lord blessed us with His presence, as He always does when we come in His name and our desire is to continue to sow the seed. Though we cannot see any visible result, yet we believe if we cast forth the seed it will not return void so we press forward.

One young man in this community was willing to stand and publicly confess Christ as His Savior, and about two months afterwards he was called to his reward. May others take warning, for this life is very uncertain and death is sure. I would say to all, 'Prepare to meet thy God."

We have been favored again with a good old-fashioned snow-storm about 8 to 10 inches deep, to moisten the land, and we see farmers busy preparing for another crop. But at present we are enjoying the Alberta sun and gentle breezes. The Lord is mindful of His people. We are all enjoying good health, which is a great blessing. I. Miller.

Oct. 24, 1914.

Westover, Md.

Dear Herald Readers, Greeting:—A few lines from the Eastern shore may be of interest to some.

We are still having nice, warm weather, with just a slight frost the latter part of September, which nipped a few tender leaves. It is two years since we came here and like it real well. But one thing is lacking us, as we have no church of our own faith, but have been blessed with a good many meetings through brethren to whom we feel so thankful. We are hoping that we may soon have regular meeting as Bro. Eli Bontrager of Michigan is contemplating to move here, also Bro. E. M. Schrock. We trust that there may be more coming to see this place, as we have long seasons with moderate winters, always about 6 months without frost. If God is willing, we expect Bro. John Mast to be with us Nov. 2, to hold communion. Pray for the Master's cause at this place.

Oct. 25, 1914. Sarah Schrock.

La Junta, Colo.

(Holbrook congregation)

On Sunday, Oct. 25, Bro. Geo. R. Brunk of Virginia, came into our midst and held communion at this place. He also preached the evening previous and gave us very good soul food, expounding the Scriptures so plainly and forcibly. We enjoyed sweet communion in peace and quiet. Nearly all the members were present. We trust we can keep in close touch with our living God whether we hold our next communion in our earthly sanctuary or whether we behold His face in the Church Triumphant.

In His service,
A. F. Burkholder.

Oct. 26, 1914.

Ephrata, Pa.

Dear Herald Readers, Greeting in our Savior's Name:—On Sunday evening, Oct. 4, Bro. John Hagar of Ohio preached an instructive sermon on the second coming of Jesus. On Thursday evening, Oct. 8, we held our preparatory services. Bro. Benjamin Weaver preached admonishing us very earnestly. Sunday afternoon, Oct. 11, we held our communion services. Quite a number of brethren and sisters partook of the emblems of the broken body and shed blood of our dear Redeemer. One sister was reclaimed at the opening of this service. May God give her grace to hold out faithful. Let us also pray earnestly in behalf of those who recently lost their fellowship with the believers. On Sunday evening, Oct. 18, Bro. Benjamin Wenger preached an edifying sermon. Bro. Jacob Hershey of Lititz, Pa., preached an instructive sermon for us on Sunday evening, Oct. 25. The Lord willing, a series of meetings will be opened at Indiantown on Sunday evening, Nov. 1, Bro. I. B. Good preaching. Pray for the work.

Minnie E. Schload.

Oct. 26, 1914.

Harleysville, Pa.

Dear Herald Readers, Greeting:—It seems a long time since the last letter appeared from our beloved congregation at Salford. I feel to say that the dear brethren, Moyer and Clemmer, are not weary in proclaiming the whole Gospel of truth to their hearers, and they are at present giving instructions to two young souls which will be added to the Church in a short time. Eleven souls were taken in by baptism several months previous. May they be true to the vow they have made.

In His name,
L. C. A.

Oct. 26, 1914.

REPORT

Of the Annual Meeting of the Mennonite Board of Education Held at Goshen College, Oct. 13 and 14, 1914

For the **Gospel Herald.**

The meeting was opened by Scripture reading and prayer by Daniel Kauffman.

The roll was called and the following members of the Board responded by their presence or by proxy: E. S. Hallman, Aaron Loucks, Jos. Bechtel (L. S. Nafziger), J. M. Kreider, D. J. Johns, H. F. Reist (Aaron Loucks), J. S. Shoemaker, Daniel Eshleman (J. S. Shoemaker), D. S. Yoder, S. F. Coffman, D. G. Lapp, A. L. Hess (D. H. Bender), J. S. Hartzler, I. R. Detweiler, John Blosser, J. E. Hartzler, D. N. Lehman (J. S. Shoemaker), P. E. Whitmer, D. H. Bender, T. M. Erb (D. H. Bender), Geo. R. Brunk, Allen Erb (D. H. B.), Harry Diener (D. H. B.). D. D. Miller.

The minutes of the two meetings of 1913 were read and approved.

The treasurer's report was then given and after some discussion the report was adopted with three exceptions; viz., (1) The purchasing of the dairy farm. (2) The omission of some Hesston property. (3) A discrepancy found by the auditing committee. The above exceptions were dealt with as follows: (1) The Executive Committee of the Board agreed to have the General Board decide concerning the purchasing of the dairy farm. The Board accepted of the conditions and purchase with the understanding that at the sale of the college farm the money received shall be used to cancel the indebtedness of the dairy farm.

(2) That the Brethren, D. H. Bender and J. S. Hartzler complete that part of the report by including the Hesston property.

(3) Bro. J. S. Hartzler was given time to correct the discrepancy.

On motion it was decided to appoint a committee of three to arrange and make plans as to the system of keeping the books. The following committee was appointed: John Weaver, F. S. Ebersole, G. L. Bender. Moved that a committee report of the finances of the Mennonite Board of Education be made, covering the time from the last official report to Aug. 31, 1914, and that copies of it be sent to each member of the Board. Carried.

Moved that the school reports and the treasurer's report hereafter shall cover the period from Aug. 31 of one year to Aug. 31 of next. Carried.

The business manager's report of Hesston Academy was read and accepted.

Moved that the President of the Board with two others appointed by himself shall constitute a committee to arrange for the hiring of a business manager for Hesston Academy and a President and a Dean for Goshen College. Carried. The following were appointed: J. S. Hartzler and D. D. Miller.

The following report was later given by said committee and accepted by the Board:

1. That T. M. Erb be hired for business manager of Hesston Academy, wages to be fixed by the Executive Committee of Hesston Academy.

2. That J. E. Hartzler be hired for President of Goshen College for three years of 50 weeks each, receiving $1000 for first year, $1050 for the second, and $1100 for the third.

3. That P. E. Whitmer be hired as Dean of Goshen College for one year, his salary to be the regular schedule for teachers.

Afternoon Session

Afternoon session was opened by prayer by Geo. R. Brunk.

The report of the religious welfare committee was given by Daniel Kauffman. The report gave the following recommendations:

1. That a committee be appointed (to include members of the faculties of both Goshen College and Hesston Academy, and also members not connected with either institution) whose duty it shall be to examine text books and reference books in all studies in which unscriptural doctrine is liable to be taught, and to submit a list of approved books from which the schools are to select their text and reference books; this committee also to examine the libraries in the two institutions, having the same oversight as in the case of text books.

2. That special care be exercised by the schools that the spiritual as well as the moral welfare of the students be safe guarded, and every effort be put forth that students may be efficient and acceptable workers when they get back to their respective congregations.

3. That not only the heads of the schools but especially teachers in their classes give definite teaching on the side of orthodoxy whenever any questionable point comes up for discussion.

The report was accepted and on motion it was decided to appoint a Text Book Committee as recommended. The following brethren were appointed: D. H. Bender, J. B. Smith, J. E. Hartzler, P. E. Whitmer, Daniel Kauffman, H. F. Reist, S. F. Coffman.

Meeting adjourned to meet next morning at 8 o'clock.

Wednesday

Wednesday morning meeting was opened by scripture reading and prayer by Aaron Loucks.

Moved that a committee of five (including the brethren, D. H. Bender and J. E. Hartzler) be chosen which shall work out the problems of the church and the schools and present the same at the next meeting of the Board. Carried. The other brethren appointed were, Daniel Kauffman, S. E. Allgyer, Geo. R. Brunk.

Moved that the brethren, D. J. Johns, J. S. Hartzler, A. L. Hess, and D. D. Miller be elected as members at large on the Mennonite Board of Education to serve till next meeting or until their successors are elected. Carried.

Moved that the brethren Joseph Bechtel, Daniel Eshleman, Aaron Wall, D. N. Lehman be re-elected. Carried.

Election of officers resulted in the following: President, John Blosser; Vice President, D. G. Lapp; Secretary, D. D. Miller; Treasurer, J. S. Hartzler.

The following committees were appointed:

Executive Committee of Board, John Blosser, D. G. Lapp, J. S. Hartzler, D. D. Miller.

Executive Committee of Goshen College, J. E. Hartzler, P. E. Whitmer, E. S. Hallman, J. S. Hartzler, A. R. Zook, L. S. Nafziger, F. S. Ebersole.

Executive Committee of Hesston Academy, D. H. Bender, T. M. Erb, A. L. Hess, J. M. Grove, M. M. Weaver, J. A. Cooprider, C. M. Hostetler.

Faculty Committee for both schools, J. S. Shoemaker, D. J. Johns, J. M. Kreider.

Auditing Committee for Board, F. S. Ebersole, S. O. Nafziger, A. R. Zook.

Auditing Committee for Goshen College, F. S. Ebersole, D. S. Yoder, L. S. Nafziger.

Auditing Committee for Hesston Academy, D. S. Weaver, J. B. Smith, J. M. Grove.

Motion to adjourn. Carried.

D. D. Miller, Secy.

REPORT

Of Seventeenth Annual Sunday School Conference Held at the A. M. Church near Belleville, Pa., Oct. 23, 24, 1914

For the Gospel Herald.

Friday Evening

After song service E. H. Kanagy led the devotional exercises. The moderator, Jos. H. Byler, then gave the opening address.

What are the Needs of the Church and the Sunday School Today? was discussed by John M. Hartzler of Long Green, Md. He emphasized the need of men and women who know their Bibles, instruction of children in God's Word and the need of consecrated men and women in the Sunday school.

Clayton Derstine of the Altoona Mission discussed the subject of **How bring about United Effort in the Sunday School?** Everyone must realize that the Sunday school is a part of the family of which God is the ruler. Jesus Christ should be the center. It should be a unit with everyone working in harmony. It should have a common purpose, that of saving souls.

Suggestions on Sunday School Organization, by D. E. Plank. The Sunday school worker must be spiritually qualified and must have natural ability. The Church should have a prominent part in appointing leaders.

Saturday Evening

Devotional services by A. Y. Detweiler.

Jesus Christ the Excellent Teacher was discussed by J. N. Durr of Martinsburg, Pa. His teachings were uplifting to humanity, true, plain, and were confirmed by his life.

O. H. Zook then spoke on the subject, **Ability, Capability, and Reliability, the Teacher's Equipment.** Ability is a God-given gift. Capability is ability in action. Reliability is dependableness. The teacher should be relied upon to teach the pure Word of God and place an ideal before his class.

Things to be Kept in Mind by the Sunday School Teacher, was discussed by different speakers of the home Sunday schools. Some of the things to be kept in mind are the conversion of every pupil, sound teaching of the Word, responsibility of each worker.

J. F. Bressler of Juniata Co., Pa., spoke on the subject, **Failures of the Sunday School Teacher and the Remedy.** Some of the failures are, afraid to teach anything that hits, teacher thinks he knows it all, and presumes the pupils know it all. Remedy: Study the lesson as if you knew nothing about it; believe, teach, practice.

Saturday Afternoon

Devotion by S. B. Zook.

What can Children do for Jesus? by Clayton Derstine. Children can accept Jesus as their Savior, which is the greatest thing possible to do.

E. H. Kanagy spoke on **Responsibility of Child Training.** The Bible says, "Train up a child in the way he should go," also to teach the children "the statutes of the Lord."

How can the Sunday School be made more Attractive and yet Spiritual? by J. E. Kauffman. The Spirit of Christ must be in the Sunday school to attract people. Courtesy, pity, and helpfulness attract children.

Value and Necessity of Bible Knowledge in the Present Age was discussed by Clayton Derstine. Jeremiah says, "My people perish for lack of knowledge." Bible knowledge reveals Jesus Christ and eternal life, makes men and women wise, builds us up. I Pet. 3:15, Jno. 15:7.

Joshua B. Zook then spoke on **The Trend of the Modern Sunday School.** The trend is complexity in organization, entertainment instead of worship, drifting away from God, wrong means used in raising Sunday school money, festivals, etc.

Saturday Evening

Devotional exercises were conducted by John Shellenberger of Burnham, Pa.

Separation from the World, or Danger Signals, were discussed in ten minute talks in which the following were given: In Business Relations, Marriage Relations, Attire, Nonresistance, and Formality.

The Sunday School as a Medium Reaching Out to Save the Lost, by J. N. Durr.

1. Purpose of Sunday school, to win souls for Christ and build them up in Christ.
2. Visitation work should be done by the Sunday school workers.
3. New schools should be established when needed.
4. Sunday school has not succeeded unless a prayerful and earnest effort to save the lost has been made.

Sessions were all well attended and the speakers showed very careful preparation of their work.

Elise M. Yoder,
Kate E. Yoder,
Secretaries.

REPORT

Of Receipts of Eastern Board of Missions and Charities for October, 1914

For the Gospel Herald.

Columbia Mission

Stony Brook Cong.	$ 10.09

Millersville Children's Home

Mount Joy Y. P. B. M.	$ 4.25

Fort Wayne Building Fund

Erb's Congregation	$ 10.00

General Mission

Anon	$ 2.00
A Bro., Rohrerstown, Pa.	20.00
Willow St. S. S. Meeting	20.00
Brethren in Md.	9.25
Mechanics Grove S. S.	12.00
Clear Spring, Md., Cong.	6.25
Brethren in Md.	12.50
Slate Hill S. S.	15.00
Paradise, Md., S. S.	32.23
Kauffman Fund	50.00
Clear Spring, Md., Cong.	7.90
Total	$187.13

India Mission

Kraybills S. S.	$ 19.25
Salunga S. S.	16.25
Bowmansville Mission Friends	53.63
Hershey's S. S.	20.82
A Bro., Rohrerstown	20.00
Groffdale Cong.	67.50
Mt. Pleasant S. S.	35.44
Total	$232.89

Support of Sister Hershey (India)

Erb's Cong.	$ 22.00

Philadelphia Mission

Stoney Brook Cong.	$ 10.10

Gratefully acknowledged,
Eli G. Reist, Treas.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

September, 1914

General Fund

East Fairview A. M. S. S., Nebr.	$ 24.32
Sugar Creek Cong., Ia.	38.75
Willow Springs Cong., Ill.,	22.15
East Union Cong., Ia.	15.60
Stouffer Cong., Md.	22.25
A. M. Fairview S. S., Oreg.	6.00
Bethel & Guilford Congs., O.	75.00
West Union Cong., Ia.	23.50
Barbara Reber's S. S.	
Total	$230.17

Evangelizing Fund

New Stark Cong., O.	$ 12.00

India Missions

Mo.-Ia. Conf. Dist.	$ 67.36
	13.21
Hopewell Menn. Cong., Oreg.	30.00
A Bro., Ligonier, Ind.	7.30
Zion Cong., Oreg.	14.00
Bethel Mission S. S., Oreg.	1.00
Salem Menn. S. S., Tofield, Alta.	22.50
Menn. S. S., Woodriver, Nebr.	5.50
S. W. Penna. S. S. Conf.	9.13
Sterling Cong., Ill.	15.50
Blooming Glen S. S., Pa.	36.74
New Stark Cong., O.	19.00
Oak Grove & Pleasant Hill Congs., O.	36.00
Allensville A. M. S. S., Pa.	17.50
Isaac F. Detweiler, Pa.	.75
A Friend, Leeton, Mo.	.50
Heinrich Hiebert, Manitoba	5.00
A Friend	10.00
Samuel Bachert, Ont.	4.00
N. D. Mast, Kans.	1.00
Mattawana A. M. S. S., Pa.	17.15
From Souderton, Pa.	14.05
Cedar Grove S. S., Pa.	15.00
Total	$362.19

India Hospital Fund

Mo.-Ia. Conf. Dist.	$ 37.00
John Naffziger, Kans.	20.00
S. A. Swanson Estate, per D. G. Lapp	500.00
Total	$557.00

India Widow & Orphan Fund

Salem S. S., Wooster, O.	$ 3.66

India Native Workers Support

H. L. Denlinger, Colo.	$ 30.00
Hiram Alderfer, Cal.	30.00
Total	$ 60.00

India Bible Women

A. R. Eschliman's S. S. Class, O.	$ 6.00
A Bro. & Sister, Kans.	6.00
Minnie Campbell	2.00
Logan Co., O., Sewing Circle	4.00
Salem S. S., Wooster, O.	2.00
A. R. Eschliman's S. S. Class, O.	3.00
Total	$ 23.00

India Missionaries Support

Walnut Grove S. S. Union Y. P. M.	$ 40.00
Logan Co., O., Sewing Circle	3.75
Total	$ 43.75

Chicago Missions

Mo.-Ia. Conf. Dist.	$ 7.75
East Petersburg Menn. S. S., Pa.	20.20
Roanoke Cong., Ill.	21.70
Total	$ 49.65

Ft. Wayne Mission

New Stark Cong., O.	$ 10.00

Ft. Wayne Building Fund

New Stary Cong., O.	$ 13.00
——— Cong., Allen Co., O.	138.00
Total	$151.00

Canton Mission

Orrville Menn. Cong., O.	$ 4.58

Youngstown Mission

Orrville Menn. Cong., O.	$ 4.58

Old People's Home

Mo.-Ia. Conf. Dist.	$ 3.00
New Stark Cong., O.	$ 13.00
Midway S. S., O.	22.50
Total	$ 35.50

Orphans' Home

Mo.-Ia. Conf. Dist.	$ 4.10
New Stark Cong., O.	18.00
N. D. Mast, Kans.	2.00
Total	$ 24.10

Sanitarium

Mo.-Ia. Conf. Dist.	$ 1.00
New Stark Cong., O.	1.00
Freeport Cong., Ill.	54.88
Total	$ 56.88

Tract Fund

New Stark Cong., O.	$ 1.00

Publication Fund

New Stark Cong., O.	$ 1.00

Goshen College

New Stark Cong., O.	$ 1.00

CANADIAN TREASURER'S REPORT

M. C. Cressman, Treas.
(Aug. & Sept.)

India Missions

Shantz Cong.	$ 26.00
Vineland Cong.	1.00
Ontario Annual S. S. Conf.	25.00
Hagey Cong.	38.75
E. Zorra & S. E. Hope Congs.	34.50
Berlin Cong.	46.35
Hay Cong.	10.41
Total	$182.01

India Bible Women

Hagey-Wanner Y. P. B. M.	$ 12.00

Toronto Mission

Latchar Cong.	$ 11.43
Wanner Cong.	10.47
Weber Cong.	9.56
Biehn Cong.	8.50
Snider Y. P. B. M.	7.70
Berlin Cong.	82.89
Total	$130.55
Total for two months	$324.56

EASTERN M. B. of M. & C.

Ft. Wayne Mission Building

Bossler's Cong.	$ 9.00

India Mission

Kinzer S. S.	$ 13.76
Towamencin	8.13
Mt. Joy Y. P. B. M.	6.56
Souderton, Pa.	45.00
Total	$ 73.45
Total for month	$ 82.45

KANS.-NEBR. MISSION BOARD

Support Sister L. Ellen Shertz

Missionary Sup. Band, Penna. S. S.	$ 61.00

For Sister Shertz (personal)

Penna. S. S. Birthday Offerings	$ 2.51

Missionary Support

Missionary Sup. Band, W. Liberty S. S.	$ 10.00

India Hospital & Med. Dispensary

Spring Valley S. S.	$ 23.16
Penna. Cong.	1.00
By a Brother	26.50
Total	$ 50.66

India Missions

Pleasant Valley S. S.	$ 20.00
La Junta S. S.	8.66
Springs Cong.	.25
Milan Valley Cong.	7.25
West Liberty Cong.	19.60
Spring Valley Cong.	35.25
Protection Cong.	6.25
Brandon Valley Cong.	.50
Roseland Cong.	3.25
Pleasant Valley Cong.	26.00
La Junta Cong.	.50
Pennsylvania Cong.	6.00
Catlin Cong.	12.50
Total	$146.01

Chicago Missions

Milan Valley Cong.	$ 1.00
West Liberty Cong.	7.86
Spring Valley Cong.	1.00
Roseland Cong.	1.25
Pleasant Valley Cong.	1.00
Catlin Cong.	2.16
Pennsylvania Cong.	1.00
Total	$ 15.27

Old People's Home

Milan Valley Cong.	$ 2.50
West Liberty Cong.	3.60
Spring Valley Cong.	10.00
Roseland Cong.	2.32
Pleasant Valley Cong.	3.00
Total	$ 21.42

Orphans' Home

Milan Valley Cong.	$ 2.50
West Liberty Cong.	5.60
Spring Valley Cong.	5.75
Protection Cong.	2.00
Brandon Valley Cong.	2.00
Roseland Cong.	1.50
Pleasant Valley Cong.	4.50
Total	$ 23.85

Kansas City—Argentine Mission

Milan Valley Cong.	$ 6.00

Kansas City Mission—Acct. Milton Abel

Plainview Cong.	$ 3.00

Kansas City Missions

Springs Cong.	$ .25
Milan Valley Cong.	9.00
West Liberty Cong.	18.10
Spring Valley Cong.	17.00
Protection Cong.	2.25
Brandon Valley Cong.	.50
Larned Cong.	15.00
Roseland Cong.	3.00
Pleasant Valley Cong.	7.00
Pennsylvania Cong.	17.50
Caltin Cong.	3.00
Total	$ 92.60

Evangelizing

Springs Cong.	$ .25
Milan Valley Cong.	5.00
West Liberty Cong.	6.85
Spring Valley Cong.	13.00
Protection Cong.	3.00
Brandon Valley Cong.	1.00
Roseland Cong.	.50
Pleasant Valley Cong.	1.00
La Junta Cong.	1.50
Pennsylvania Cong.	.50
Catlin Cong.	10.75
Total	$ 43.35

Home Support

Milan Valley Cong.	$ 6.50
Plainview Cong.	2.00
Springs Cong.	.25
West Liberty Cong.	6.10
Protection Cong.	12.00
Brandon Valley Cong.	2.15
Roseland Cong.	.25
Pleasant Valley Cong.	1.00
Catlin Cong.	1.00
Total	$ 31.25

Home Missions

Milan Valley Cong.	$ 2.30
West Liberty Cong.	7.60
Spring Valley Cong.	7.50
Roseland Cong.	.50
Pleasant Valley Cong.	1.50
Total	$ 19.40

Mennonite Sanitarium

Hesston Cong.	$ 30.24
Pennsylvania Cong.	8.00
La Junta Cong.	1.00
Total	$ 39.24

S. S. Field Worker

West Liberty Cong.	$ 8.67
Protection Cong.	8.75
Total	$ 17.42

Kans.-Nebr. Conf. Expenses

Plainview Cong.	$ 4.10

Incidental Fund

West Liberty Cong.	$ .50
Roseland Cong.	.25
Catlin Cong.	.25
Total	$ 1.00

Miscellaneous

Springs Cong.	$ 1.30
Milan Valley Cong.	.50
West Liberty Cong.	.70

Protection Cong.	1.00
Roseland Cong.	4.68
La Junta Cong.	5.50
Pleasant Valley Cong.	1.25
Total	$ 14.93
Total for month	$603.01

IND.-MICH. MENNONITE MISSION BOARD

India Mission

Bowne Cong.	$ 11.59
Nappanee Cong. (North)	12.55
Elkhart Cong.	42.50
Total	$ 66.64

India Native Workers

Ft. Wayne Cong.	$ 8.06
C. A. Shantz & Wife	5.00
Total	$ 13.06

India Bible Women

Sisters Class, Elkhart S. S.	$ 2.00
Clinton Frame S. S.	2.00
Sisters' Sewing Circle, Goshen	10.00
Total	$ 14.00

Chicago Missions

A. R. Miller	$ 1.00
Middlebury Cong.	20.01
Total	$ 21.01

India Missionary Support

Fairview Cong. & Bible Reading	$ 8.80

South America

J. C. Troyer	$ 25.00

Youngstown Mission (Clothes Drier)

Nappanee Cong. (North)	$ 13.43

Dist. Board Home

Oak Grove Cong., Vestaburg	$ 10.53

Ft. Wayne Mission

Nappanee S. S. (West)	$ 13.00
Clinton Brick Cong.	8.80
A. R. Miller	1.00
Barker Street Cong.	1.63
Total	$ 24.43

Rural Missions

Howard-Miami Cong.	$ 11.51

General Fund

Barker Street Cong.	$ 2.91
Middlebury Cong.	20.54
Total	$ 23.45

Ft. Wayne Building Fund

Jonas J. Eash	$ 5.00
Phenas Weaver	5.00
Chester Wenger	5.00
C. A. Shantz	25.00
A. P. Hostetler	25.00
John Oesch	10.00
D. S. Blough	10.00
Noah Grabill	15.00
N. J. Yoder & Family	7.00
Edwin D. Miller	25.00
M. A. Yoder	30.00
William H. Bickel	5.00
L. W. Oesch	15.00
Ren Metzler	1.00
D. J. Miller	2.50
Amos S. Hostetler	10.00
Silas Gerber	10.00
Henry Mishler	5.00
Manda Mishler	5.00
Sam Slabaugh	7.00
Albert Slabaugh	2.00
A. A. Hershberger	3.00
Lizzie Myers	5.00
Noah W. King	10.00
L. E. Oesch	10.00
Clinton Frame Cong.	79.54
Ira Weldy	10.00
D. J. Stahly	20.00
Jerry Mishler	,5.00
Elmer Miller	2.50
Christ Nusbaum	5.00
John O. Martin	100.00
J. V. Yoder	5.00
D. V. Yoder	5.00
E. Greenwalt	5.00
N. A. Lehman	25.00
David Welty	2.00
Malinda Culp	2.50
Sarah Culp	2.50
I. Schrock	5.00
Rhoda Beery	4.00
A. E. Hostetler	25.00
A Bro.	10.00
S. E. Troyer	10.00
Henry Fisher	5.00
Ben Fisher	5.00
A. D. Yoder	2.00
J. J. Hostetler	50.00
Moses J. Miller	10.00
G. J. Miller	2.50
John M. Miller	30.00
L. M. Miller	10.00
J. E. Troyer	15.00
Caroline & George Troyer	10.00
Barbara E. Glick	10.00
J. B. Weldy	10.00
D. A. Bontrager	10.00
John H. Beachy	10.00
Abram Honderich	15.00
A. R. Miller	10.00
Oscar Hostetler	50.00
Henry Stahly	2.00
Lydia A. Yoder	5.00
D. D. Miller	25.00
O. P. Grosh & Family	5.00
M. P. Miller	20.00
Sam M. Miller	2.00
C. Shirk, per D. A. Y.	5.00
Daniel Friesner	5.00
William H. Eash	25.00
John Eigsti	25.00
Ora S. Kauffman	5.00
John L. Kauffman	10.00
Samuel Eash	5.00
Edw. G. Miller	5.00
Samuel Plank	10.00
Ed. Yoder	10.00
William Eash	2.00
Mrs. William Eash	2.00
Earl Miller	5.00
John Walters	10.00
Daniel D. Schrock	20.00
Harvey Yoder	3.00
Silas Letweiler	100.00
John Mecum	5.00
A. L. Troyer	5.00
Samuel Nusbaum	2.00
L. R. Yoder	30.00
Total	$1178.04
Total for month	$1409.90

LOCAL INSTITUTIONS

Kansas City Missions
J .D. Mininger, Supt.
(August)

Elba Yoder	$ 1.30
N. Dak. S. S. Conf., per L. S. Glick	13.40
D. S. Weaver	75.00
Penna Cong., Newton, Kans.	28.75
Ben King	2.00
Otho Downs	3.00
Katie Culp	1.00
Nettie Miller	1.00
A Bro.	10.00
A Bro.	6.00
A. R. Horst	1.00
Elmer King	1.00
Total	$143.45

(September)

Mo.-Ia. Conf. Dist.	$ 21.22
A Bro. & Sister	28.00
Minnie Campbell	1.00
Daniel Graber	5.00
Tuleta, Tex., Cong.	1.47
Sister Swomly	10.00
Sister Tombs	1.00
Anna Yoder	1.00
Otho Downs	5.00
Emery Yoder	.50
Lydia Heatwole	1.00
Sister Hoppenhaver	1.30
Elmer King	1.00
Fannie Yoder	.50
Emma Rohrer	1.00
Lizzie Miller	.50
Total	$ 79.49

Ft. Wayne Mission
B. B. King, Supt.

Bro. Kurtz	$ .50
John Wayre	1.25
Christian Musselman	2.00
Total	$ 3.75

Lima Mennonite Mission
B. B. Stoltzfus, Supt.
(August)

J. Y. Smucker	$ 3.00
Christ Hartzler	1.00
Salem S. S.	25.00
Unknown	10.00
Champagne Co. S. S.	20.00
Emma Brenneman	1.00
Lizzie Stoltzfus	1.00
Total	$ 61.00

(September)

Mrs. Albert Strait	$ 5.00
Fanny Stoltzfus	2.00
Total	$ 7.00

Toronto Mission

Mr. Drury (Board)	$ 23.00

Canton Mission
C. K. Brenneman, Supt.

H. H. Summer	$ 2.00
A Sister	1.00
T. R. M. S.	2.00
Walnut Creek Y. P. B. M.	5.30
Canton Cong.	3.65
Canton S. S.	10.00
Martins Y. P. B. M.	5.25
Total	$ 29.20

Youngstown Mission

Leetonia S. S.	$ 10.10
Martha Eby	5.00
S. S. Meeting, Midway	27.14
Mrs. A. N. Hostetler	3.00
Noah Gascho	6.00
Mrs. J. B. Hostetler	2.40
E. S. Hostetler	5.00
A Sister	.50
Bro. Deitzler	1.00
Minnie Neff	1.00
J. S. Lehman	1.00
M. H. Eshliman	2.00
Henry Eshliman	.25
Bethel & Guilford Congs.,	25.00
Walnut Creek Y. P. B. M.	7.15
Total	$ 96.54

Old People's Home
J. F. Brunk, Supt.
For Special Support:

L. J. Heatwole	$ 36.00
Milo Moore	30.00
R. A. Kenagy	50.00
J. C. Miller	51.00
Blind Fund	30.00
Free-Will Offerings:	
Manda Bixler	1.00
Mary Leatherman	1.00
Sales of Vegetables	3.98
Total	$202.98

Orphans' Home
A. Metzler, Supt.

A Sister, Belleville, Pa.	$ 2.00
L. J. Shenk	.50
J. E. Brunk	1.00
Alexandria S. S., Va.	7.37
Union Hill S. S., O.	5.00
James 1:17, Pa.	10.00
M. E. Horst	6.50
Marion Lehman	2.00
Special Support	207.65
Total	$242.02

Mennonite Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$345.70
Donations:	
T. T. Woodruff	25.00
Crown Hill Cong., O.	11.00
T. T. Woodruff	25.00
C. Hartzler	1.00
Elhanen Beiler	1.00
Total	$408.70

Nampa Home Mission

Rent	$ 6.00
Total for the month	$5541.29

Gratefully acknowledged,
G. L. Bender, Gen. Treas.

Obituary

Yutzie.—Sister Catharine, wife of Samuel B. Yutzie, died at Topping, Ont., Oct. 14, 1914; aged 55 y. 20 d. She leaves to mourn 2 sons, 1 daughter, 2 step-sons, her aged husband, and a host of friends. Services on the 16th at the house by Peter Boshart and at the church by the brethren, C. Schultz, Chris. Litwiller, Chr. Kropf. May God comfort the bereaved family.

Godshall.—Louisa S. Boorse, wife of Isaac R. Godshall, was born Mar. 9, 1849; died Sept. 9, 1914; aged 65 y. 6 m. A husband and 2 daughters and 5 grandchildren are left to mourn their loved mother and grandmother. One daughter and 2 grandchildren preceded her to their home above. She also leaves 2 brothers and 2 sisters. Services on Sept. 14 were conducted at the house by Bros. Jonas Mininger and Jacob Clemmens and at the Towamencin M. H. by Bro. Chr.

(Continued on next page.)

Items and Comments

Another severe earthquake shock visited parts of Italy on Oct. 26. Among the buildings injured is the queen's castle.

The first positive signs of approaching winter were felt last week, when killing frosts visited most sections of the United States and Canada.

Three hundred miners were entombed by a gas explosion in the Mitchell mine near Royalton, Ill., Oct. 27, and 59 men are reported to have perished.

Heart-rending stories come from the scene of war in Europe. Among the reports are news of half a million wounded men being cared for in northern France; Yser River colored with the life-blood of soldiers, 2,500 German bodies being found in the water after a night's fighting; five car-loads filled with wounded soldiers stumbling into the water at Lizy, France; the casualties in the German armies said to be numbering 10,000 daily; several millions of Belgians on the verge of starvation, thousands made homeless because of the war—these are among the reports that come from the scene of battle daily. The suffering being beyond description now, what must it be after the horrors of winter and of pestilence will have been added to present calamities. Yet we are told that it is "Christian nations" that are doing the fighting.

Two of the exchanges coming to this office—the Religious Telescope and the Evangelical Messenger—are from Ohio. Both are whole-hearted in their opposition to the liquor amendment now before the people of Ohio and in favor of the prohibition amendment now up for approval or disapproval. Foremost in the fight for prohibition are the American Issue and the New Republic, also from Ohio. With the saloons and their byproducts all on one side, it must make the halfway respectable man who, for the sake of office or other selfish reason, stands with them in this conflict, feel very lonely. Saloons and respectability do not go together.

(Continued from preceding page)

Allebach, Bro. Warren Bean and Bro. Isaac Kulp. Text, Luke 12:40. She was a faithful member of the Towamencin Mennonite Church for many years and was buried in the adjoining cemetery.

Coss.—Etta K. Coss (Reynolds) was born Nov. 11, 1869, near Smithburg, Md.; died Oct. 16, 1914, at her home near Hagerstown, Md.; aged 44 y. 11 m. 5 d. She was united in marriage to Geo. A. Coss, June 18, 1890. To this union were born 2 sons and 3 daughters. A son and a daughter survive her. She is survived also by her husband, a brother, and 4 sisters. She was a member of the Mennonite Church for 22 years and was deeply concerned about the welfare of the Church. We greatly mourn the loss of a loving wife and kind, devoted mother. While we cannot see God's ways we will submit our will and say, "His will be done." She said a few hours before her death, "I have gained the victory." Services by Henry Baer at the house and by Denton Marton and Daniel Strite at the Stouffer Church.

Drange.—John Drange was born July 24, 1849, in Darshawatz, Posen, Germany; died at Cullom, Ill., Oct. 16, 1914; aged 65 y. 2 m. 22 d. He had failing health for about a year, and died of chronic gastric ulcers.

John Drange united with the Mennonite Church in Chicago in 1898 and afterwards moved to Cullom, and remained a faithful member until death.

He leaves to mourn his loss a wife, 3 daughters, 1 son, 3 sons-in-law, 4 grandchildren, and 6 sisters. One child preceded him in death. In the loss of this faithul brother the Church has lost a faithful member and the community a warm friend, but our loss is heaven's gain.

Services were conducted at the home and owing to alterations of the Mennonite Church the services were held in the Methodist Church of Cullom, Ill. A large gathering of people was present. Services were conducted by A. H. Leaman of Chicago. The remains were laid to rest in the Village Cemetery.

Smeltzer.—Elizabeth Yoder Smeltzer was born in Homes Co., Ohio, Feb. 27, 1830; died at her home one mile north of Wakarusa, Ind., Oct. 21, 1914; aged 84 y. 7 m. 24 d. She grew to maturity at the place of her birth, and about 1848 came to Indiana.

On Nov. 6, 1851, she was married to Henry Smeltzer (who preceded her to the spirit world Nov. 2, 1895) and moved on the farm where she always resided until the time of her death. To this union were born 5 girls and 7 boys, 3 children having died when quite young.

In the year 1852 she with her companion united with the Mennonite Church where she remained a consecrated member all her life.

Those left to mourn her departure are 9 children (Jacob and Levi of Elkhart, Ind., Samuel, David, Anna Leatherman, and Lovina Johnson of Wakarusa, Ind., Saloma Locher of South Bend, Ind., Aaron and Ella Parcell of Nappanee, Ind. Moriah Brandon of Elkhart, who when a child was taken in the home where she grew to womanhood), 40 grandchildren, 12 great-grandchildren, 1 brother (Samuel Yoder of Elkhart), 2 sisters (Nancy Weldy and Christiana Landis of Wakarusa), and a large number of relatives and friends.

The funeral services were conducted by the brethren, David Yoder and Silas Weldy (text, Psa. 116:15), at the Olive Church, where many were gathered together to pay tribute unto one they loved. Burial in the cemetery adjoining.

Mother is gone but not forgotten. Peace to her ashes.

Married

Pierce—Frank.—On Thursday morning, Oct. 15, at the home of the bride's parents, near Ephrata, Pa., Bro. Frank Pierce, Jr., of Rheems, Pa., and Sister Anna M. Frank were united in marriage by Bro. Noah Landis. May God's richest blessings attend them through life.

Brubaker—Hostetter. — On Thursday, Oct. 22, 1914, at the home of the bride's parents, Bro. and Sister Henry N. Hostetter, near Mt. Joy, Pa., Sister Fannie R. Hostetter and Bro. Jonas B. Brubaker, both of the Kraybill congregation, were united in holy wedlock by Bro. Peter R. Nissley. May the Lord's blessing attend their way through life.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Bowne Mennonite Church near **Elmdale, Mich., Dec. 8-14, 1914.** Instructors, E. L. Frey, Amos Nusbaum.

Marion, Pa., Nov. 27-29. Instructors, C. R. Strite, W. W. Hege, Daniel Kauffman.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

Nappanee, Ind., Nov. 30-Dec. 5, 1914. Instructors, E. L. Frey, S. E. Allgyer.

Casselman Church near **Grantsville, Md., Nov. 26-29, 1914.** Instructors, E. D. Hess, J. B. Zook.

Beemer, Nebr., Nov. 25-27, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Oneil, Nebr., Nov. 28-30, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Chappell, Nebr., Dec. 2-4, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Woodriver, Nebr., Dec. 5-8, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Schickley, Nebr., Dec. 9-12, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Beavercrossing, Nebr., Dec. 14-16, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri.	9402
Franklin Co., Pa. & Washington Co., Md.	1st Fri. in Oct. 2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 12, 1914 (Gospel Witness Established 1905) No. 33

EDITORIAL

"Love is the fulfilling of the law."

Humility, like the Holy Spirit, never speaks of itself. It simply shines, and is disturbed by vain advertising.

Every dollar wasted in luxury adds that much to the sufferings of the poor or takes that much from the support of the Gospel.

The more time you spend with the Bible in the presence of God the greater the tower of strength you will be in His service.

Don't depend upon your evangelist alone for results from the continued meetings you are holding or are about to hold. Do your part. Spend much time in fervent prayer. See that your own life is not a stumbling block in the way of others. Attend regularly, and watch for opportunities to help the cause along.

A brother, writing of the great need for workers in many places, says, "I am convinced of the great need for thoroughly consecrated brethren in the work. I believe that we have the ability in the Church, if we can only get the ability and the consecration to work together. Some have the consecration, and others have the ability; but to get a combination of the two is more rare." The brother touches a vital point. The great need has always been, not a lack of talent, but a scarcity of talent upon the altar of the Lord. Then we should not overlook the fact that we need adaptability as well as talent and consecration. Not all consecrated brethren are suitable for the ministry or for missionary work. God has wisely distributed talent to meet the various needs of the field. Happy is that church in which all its members have the places for which they are qualified.

How heavy are your crosses?

Cross-bearing is essential to Christian service. It stands at the very beginning, and is enjoined upon us as a daily obligation. Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

But there is a world of difference in the way men bear their crosses. One man magnifies his troubles, cries, "persecution" at the least sign of opposition, talks in martyr tones about the great "sacrifices" he is making continually, and loudly grumbles at other people for not doing their share. Another man, bearing twice the load borne by his murmuring brother, casts his burden on the Lord, gives himself freely to the cause of Him who died for us, recognizes that his "light afflictions" work for him a "far more exceeding and eternal weight of glory," and besides bearing his own burden he is a real help and inspiration to others. Which of these brethren do you resemble?

One of the greatest blessings that ever came to man is the privilege of cross-bearing.

Nonresistance.—It is encouraging to note the many expressions in favor of real Bible nonresistance. Our criticisms in the past have been that too many who professedly stand for peace left a loophole for war under provoking circumstances. That is practically a war program. But since the present European war has been working its frightful havoc among men we notice many expressions, by tongue and pen, denouncing war as being un-Christian, horrible, savage, not to be engaged in by Christian people under any circumstances. The folowing conversation, overheard on a train recently, voices a sentiment which is frequently heard:

"The most unjustifiable war I ever heard of."

"All wars are unjustifiable."

That expresses the exact truth. It is well that we take note of these things. They confirm us in our position on the war question. By and by, if the present wave of carnage continues to spread, it may reach America, and some people professing nonresistance may need all the bolstering up they can get to keep them true to their convictions in a time of real trial. From this trial let us continue to pray to be delivered.

WHAT YOU MAY DO FOR THE GOSPEL HERALD

1. Read it.
2. "Prove all things: hold fast that which is good."
3. Encourage others to subscribe for it.
4. Subscribe for those who are too poor to pay for it themselves. (Donations, half price.)
5. Send in a list of names of those who ought to be readers of it but are not.
6. Look at the top of this page, and if the label indicates that your subscription is due, either renew yourself or send in two new subscribers with two dollars, in which case your own subscription will be extended one year.
7. If the Spirit prompts you to do so, send in your best thoughts for publication.

Before Jan. 1, 1915, we want—

1. **1,000** new subscribers.
2. **10,000** subscribers **fully paid up.**

WHO WILL HELP?

New subscribers may get the Gospel Herald the remainder of this year and all of next year for one dollar.

Pray for us, that the Gospel Herald may at all times be found on the side of right, a defender of the **entire Gospel,** helping lost souls to see the error of their way, and encourage all Christian workers to press on to higher ground.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

LOST AND FOUND

Lost in the world and its glamour,
Found by the Father above,
Lost in sin and its pleasure.
Found by a Savior of love.

Lost as a sheep from the pasture,
Found by the Savior of love.
Lost in the mountain of failure,
Found by the conquering one.

Lost in the ocean of doubting,
Found by the faith of my Lord.
Lost in the valley of sorrow,
Found by His comforting Word.

Lost my communion with Jesus,
Found by confession of sin.
Lost the sense of His presence,
Found by looking to Him.

Lost my joy of salvation;
Found through grace at the throne.
Lost my power for service,
Found in Christ alone.

Lost to the world and its glamour,
Found in my place at His feet.
Lost to all but my Savior,
Found in Him complete.

—Bertha Canfield.

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

I. BAPTISM

1. Why we Believe in Water Baptism.

We believe in it, in the first place, because it was an apostolic practice, and especially because we are commanded to practice it. That John the Baptist, and later on the disciples, practiced it there can be no reasonable doubt. That the practice had the sanction of Christ Himself is equally clear. John said, "I baptize you with water." John 4:1, 2 is one of the many scriptures which might be quoted and which just as clearly establish the fact that Christ and His disciples made use of water baptism. One of the features of Christ's great commandment to the Church to make disciples of all nations is the command to baptize in the name of the Trinity. That the disciples were obedient to that command is evident from the baptism on the day of Pentecost, the baptism of the Ethiopian eunuch, and other incidents equally clear.

Was not this the baptism of the Holy Ghost that was commanded? and is it not a fact that with Christ all ordinances were nailed to the cross? Col. 2:14.

No; nothing of the kind. Men have read this meaning into several texts which, isolated from all other scriptures, have been tortured into that kind of a meaning, but you look in vain for texts that read just that way, and when you read their contexts there is no trace of any meaning like it.

Let us take up the point that Matt. 28:19 means Spirit baptism. In the first place, that would be baptizing with the Holy Ghost in the name of the Holy Ghost. Again, it would ignore the fact that the Pentecostal converts were baptized after Peter's sermon, whereas the Holy Ghost baptism took place before. Then how would you explain the fact that the apostles practiced water baptism, after they had been especially endued with power and illumined by the Holy Spirit to carry on the work which Christ left for them to do? All Scripture bearing on the subject teaches clearly that while God baptizes with the Holy Ghost, man baptizes with water.

As for the ordinances being nailed to the cross, Col. 2 clearly teaches us that it was the ceremonial law to which Paul referred, and that the ordinances of the new covenant were confirmed rather than condemned by that very chapter.

2. Why We Hold to Pouring as the Mode.

Pouring is God's definition for baptism. The same process which Joel and Peter referred to as "pouring" (Joel 2.28, 29; Acts 2:17; 10:44-48; 11:15, 16) was by John the Baptist and by Christ called "baptism" (Matt. 3:11; Acts 1:5). It is not a question as to whether this meant water or Spirit, for the element used was not in question; but the important fact for consideration is that while all the men named were divinely inspired to say what they did, two of them said "pour" while the other two said "baptize," meaning the same thing, and that therefore the two words were used interchangeably. The same thing is true in referring to the Red Sea baptism. While the psalmist says, "The clouds poured out water" (Psa. 77:17-21) the apostle said that the children of Israel "were all baptized" (I Cor. 10:1, 2). The word "baptize" being therefore defined by divine inspiration, we have nothing to do but to accept the definition.

3. Why We Baptize only upon Confession of Faith.

In this we simply follow apostolic custom and teaching. When the Pharisees and Sadducees came to John for baptism he called for "fruits meet for repentance" (Matt. 3:7, 8). When the conscience-stricken men on the day of Pentecost wanted to know what they should do, Peter told them to "repent, and be baptized" (Acts 2:38). When the eunuch wanted to know what did hinder him from being baptized Philip replied, "If thou believest with all thine heart, thou mayest" (Acts 8:37). When the Holy Ghost was so wonderfully manifest in the house of Cornelius Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost?" When the jailor asked what he should do to be saved Paul and Silas said, "Believe on the Lord Jesus Christ" (Acts 1:31). Having produced evidence of this faith, he was baptized.

So it is all the way through the Gospel. Not one single instance is recorded where there was a baptism except on evidence of faith. On a number of occasions, as in the case of Ananias and Sapphira, of Simon the sorcerer, etc., unworthy applicants were baptized, but in each instance there was evidence that they had outwardly conformed and got in because the human baptizers could not see what was in the heart. It is not only unscriptural but it is folly to baptize those who do not profess conversion and submission to God and the Church, hoping that they may do so later. The above scriptures are also a sufficient answer to the question as to why we do not baptize infants. Infants can not meet the conditions of baptism as taught in the Word. Nor is it necessary, since it is expressly stated by our Savior that "of such is the kingdom of heaven." Evidently the idea of baptizing infants was by the inspired writers of Scripture considered so completely out of the question that they did not even mention it.

We can find no better model in the way of receiving converts by water baptism than that afforded by the apostolic Church, whose mode of procedure is thus described: "They that gladly received his word were baptized."

Scottdale, Pa.

CHRIST AND HIS PEOPLE

By S. A. Weaver.

For the Gospel Herald.

During our Master's natural lifetime He experienced very little else than sorrow, pain, and woe. The apparent happy hours which He spent occasionally with Lazarus and his devoted sisters in Bethany were but small oases of much needed rest in the dreary desert of the persecuted God-man's life.

Day after day He came into con-

tact with those who proudly proclaimed themselves His enemies, and we believe His sovereign love for them — and pity — overshadowed gloomily all the pleasure He otherwise could have derived from coming, once in a while, into places where the multitudes would believe on Him.

Imagine any one of us fallible beings standing, like Jesus did on several occasions, on the sunny banks of almost boundless popularity, directing the feeding of friendly thousands upon a never-ending, ever-increasing abundance of a few loaves and still fewer small fishes! Imagine, again, one of us riding in regal fashion into the most hallowed city on earth, with many thousand voices singing, "Hallelujahs" and proclaiming us King of what they all expected should become, under our rule, the greatest empire beneath the heavens! . . . . Who of us, I say, would not forget all troubles and for once become highly joyful and happy? Do not say "I," for we doubt much whether you, who say it, know yourself. But Jesus knew how soon those loudest praises would be exchanged for bitter calumnies, just as well as He knew that the warm expressions of Peter's fancied fidelity would so soon be sadly frozen out by the taunts of a reproachful Jewish woman.

Was Jesus ever happy as the world calls happiness? Did He ever laugh?

We **know** He WEPT.

No passing honors turned His royal head. I **do not believe** His Master mind **ever** lost sight of the pitiful condition of the lost world long enough for one good (?) **laugh**.

When men came from **afar** to only as much as see Jesus (Jno. 12:20, 21) He was sorrowful again and thought only for their sakes of His coming tragic death, which should be the means of their salvation.

Whence came these sorrows and these cares? **One has not these unless some force is working counter to him.**

What was this force?

Ever and anon did Jesus allude to it as "the world" and as this "world" was **men**—conscienceless, cruel, persecuting—who were these men and from whence came they?

Those workers of evil in man-form and devil-spirit who dogged His steps those three years, seeking His destruction, were not outside, Gentile (sinner) people. No, when Jesus met a Gentile He made a friend. But —the Jewish Church, The Church! yes, those **highest** in the Church!! **They** were His persecutors as well as the persecutors of those who dared to own His cause because He had saved them. (See Jno. 9:1-34). These great ones constituted the thorny "world" which ever cast itself into His humble pathway, and with its final master-stroke, entwined itself, serpent-like, upon His brow as a jaggy, pricking crown, to mark its highest flow of mockery and derision. We cannot but stare in amazement and wonder whence came this feeling against this Jesus, which permeated such a "world" of men—once the veriest Church of the living God, in whose inner sanctuary God Himself, in bygone days, had met and **talked with** His creature, man! Read Matt. 15:6 and Mark 7:5, 9, 13, and many other reasons. In these men, who ought to have been almost God-like, Jesus found His toughest, hardest, opposition—and His death.

"Ye are of your father, the devil," He told them. The known unrighteous brought up a scanty rear indeed in the "world" which opposed Him. Once we read of Satan tempting Him but Christ rebuked him and he took his departure, vanquished. Once an evil spirit called to Him, "Dost thou punish us before the time?" but not often did the **known unclean** call out against the Lord, but alas! too great to number are the times when the highest dignitaries of that Church reviled Him and rebuked!

He wants **us** to be **like Him** and when we pray to that end, dear brother, what else **may we expect?** Let us nerve ourselves for the fray and gauge our expectancies by what Jesus received. "Is the servant above his lord?"

Once a great universal, apostolic and pure, Christian Church existed. At Antioch it first received its name. It met with fierce storms and soon "had its sides staved in" and was partitoned off with bulkheads of jealousy and superstition until this great "building" became many private rooms, with the true Light shining through only here and there, but that has also grown very dim, indeed. In these dim "rooms" ruinous secret work is going on. "Science falsely so called," has "chinked up" many, many holes in their walls where once the true Light penetrated. **Pure unbelief** has been a master hand at "chinking up" and in some of these "rooms" the Light has gone out entirely because they know not Jesus as the Son of God, hence there is no Light for them. In some (yes nearly all) of the rooms they worship (?) Christ and drag His name along, but sadly and flatly **refuse to do almost everything He bids them in His holy Word to do**—they say, "These things are not essential to salvation." In these rooms they make believe that Jesus, whose Word is authority for the declaration that at the Judgment we shall have to give an account for every idle word which proceedeth out of our mouths, must have spoken many idle words Himself when He told His followers (e. g., Peter, after the first communion) what they **must** do "or they shall have no part with him" and how they ought to do so, after He should have gone His way —but: they say, in these "rooms," "all this doesn't amount to anything." Pity them! They, perhaps, "know not what they do."

These "rooms" are **denominations,** and out of these rooms—if we are aggressive and fearless in His service in "all things" as He gives us grace—are coming, and will continue more and more, to come—cries of derision; fingers of scorn; temptations **to compromise;** persecutions; before which the "unbelief" of the universally known, **sinner** "world" pales into insignificance as the little star before the radiant glow of the noon-day sun. To **these** we who strive, by the grace of the Most High, to be as faithful as we can "in all things" whatsoever taught—believing that if we did (even perfectly) all things which He asked of us, we then would yet fall far short of meriting the grace and mercy He has shown to all—to these, I say, we may look for our greatest buffetings, our keenest disappointments, our bitterest persecutions when the real times of persecution come again.

"But," some one will say, "You must live in a little house outside the big one, then." Oh, no, friend, No! This marvelous Light was lit in heaven, "before the foundation of the world" to light the whole world.

This Light was strong enough to light the whole united Christian Church, as one great room, lighting equally all parts from its source, the center, Jesus, the real Son of the living God. Now, cut off a room, and does the Light itself decrease in its refulgence? No. Now—many rooms partitioned off—and still there is room around the Light, praise God!

But remember, we haven't said that this partitioning off is all over yet. Alas, we can see one in particular, others more dimly, being reared up, and many are the sad hearts that are beating hard and fast on account thereof and there will be still more, unto the end. Read, finally, Matt. 24:22, and Mark 13:20, 22, 27; also Matt. 7:14. Having gone with me this far, read also Jno. 7:1-20;) 8:38, 44, 48, 52. What may any true Christian expect who keeps, in his or her weakness, to the much rejected doctrines of nonresistance, prayer head covering for women, feet washing ceremonially, the oft enjoined greeting of brethren with the holy kiss, baptism, the communion, the anointing with oil—look out right here brother Mennonite, for the

"finger of scorn" may point to you from a brother—and it will, let me assure you. Be ye prepared—I say, what may we expect but at least a measure of the same cross which Jesus bore? He promised the faithful the same kind of a crown—why not the cross?

Why didn't Paul and Silas weep and wail in prison? They could not—didn't feel that way. They saw not the insignificant cross which bore down upon them; they saw only the crown, and deliverance was with them.

What if the aforesaid mentioned dignified ones are, or will be, the loaders-on of our crosses, they were that to Him also, and as He arose from beneath their weight, so He will even raise us up.

The history of all time is divided into three great epochs: The Antediluvian; the Patriarchal-Jewish; and the Gentile and Jewish-Christian. The first had its crisis in the Deluge, with faithful Noah as "the workman who needed not be ashamed;" the second one merited its crisis in the rejection and crucifixion of Christ, and met it at the hands of ruthless enemies in the destruction of Jerusalem; and the last one (the present one) will by all evidence (read the daily papers and see how Christian (?) nations multiply their claims of being continually on the offensive in one of the most cruel wars of human extermination since the world sprang into existence. Heathen nations look on in horror! read about other rumors of wars; about the earthquakes, pestilences, then here in our own land a high dignitary, taking some old, out of date, government-condemned swords and having them beaten into plough-shares—shaped paper-weights to be used at a great "world peace" conference—why didn't he take the modern ones, the rifles, the cannon and turn them into articles of peaceful industry and say, "Here Lord, Thou Son of God, we are of ourselves, helpless. Take Thou care over us." They don't do that in these last times of sham and mockery. Read II Tim. 3; then I Tim. 4; then Matt. 24; then finish up with Luke 21:7-36, especially Vs. 29-31—then pray, if you're a sinner, pray for grace. Prayer is the only defense in the last times)—we say, by all evidences this last epoch before the doors of eternity will be swung open and time will walk in and be swallowed up and be no more, is near to its crisis, and Noah is no more (on earth). Christ is gone to the "right hand of the Father" to intercede for us, and "occupy till I come" was not vainly spoken when He left. By the help of His Spirit we can do so. Then those of us who, by the mercy and grace of God have remained faithful, will be called to be **changed in a twinkling** and arise to meet Jesus in the air, nevermore to set foot again on this corrupt sphere as human beings but only as celestial ones when He comes the **third** time to His glorification.

The more persecutions **for His sake** the more evidence we have that we are His; the higher up the source of these persecutions the better it speaks for the depth and fearlessness of our faith.

What Noah was to the first, Christ and the immediate forerunners (prophets) were to the second, and more; and we are to be to the third—every last one of us—**a warning voice, a** light set upon a housetop (not as in secret work—under a bushel).

"Occupy" does not mean **resting secure** as Christian laymen, all of us, thought for so long. No, it means **"To the work!"** In Bible language it means "studying to find ourselves approved of God," "zealous of good works," "always having a reason to give for the hope that is within us," as well when the enemies of truth think they have us cornered and are openly hostile to us as when we are gathered quietly together in our little meetings, all by ourselves.

"Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" implies that decisive action is expected, action which the unsaved world would call risky or dangerous.

Let perfect love cast out fear."

Let sinners read Matt. 3:2 and I Pet. 4:18. Let the faithful read Rev. 3:9-11, especially verse 11. Let all read John 3:16.

Believing His Word, and admitting His commission, and willing to obey, let us all read Jno. 9:4.

All being now right with us, let us read Jno. 14:21.

If we think we can flee away from persecution and still be Christians, we had better read Jno. 15:20. **TO THE WORK. We have not much time!** Can we say honestly and sincerely with the poet,

> "Then let the hurricane roar,
> It will the sooner be o'er.
> We'll weather the blast
> And we'll land at last,
> Safe on the evergreen shore."

Pray for us.

Amelia, Va.

The reason why so many workers fail is because they regard the Church too lightly.—D. H. Bender.

The Word of God is able to solve every problem which confronts us in life.—P. J. Shenk.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greeting in our loving Savior's Name:—We are thankful that "hitherto hath the Lord helped us."

Our Sunday school and children's meeting are growing in numbers and interest, also the sewing school girls do very nice work.

We have enjoyed, and have been much encouraged, by visits from brethren and sisters from different counties, also from Ohio, Maryland, and Virginia.

We find many needy families, since many factories and mills are closed or on short time. Pray for these needy ones, also for those who are halting between two opinions, as there is opposition, thus testing their and our faith.

We expect the following brethren to preach: Nov. 15, Bro. John B. Bucher; Nov. 22, Bro. A. S. Mack; Nov. 29, Bro. Jacob Hershey; Dec. 6, Bro. J. C. Clemmens; Dec. 13, Bro. Benj. Weaver; Dec. 20, Bro. I. F. Swartz.

Looking unto Jesus,
The Sisters.

Nov. 6, 1914.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers:—This finds the work going along about as usual. The demands of the poor and needy grow more numerous day by day. We want to especially thank the dear brethren and sisters who were instrumental in donating a number of barrels of apples, potatoes and other provisions.

Following is given report of receipts for mission during the month of October:

Maple Grove S. S.	$11.95
No. 135	1.00
No. 137	2.00
No. 138	1.00
For Building Fund	
No. 136	50.00

Yours in His service,
J. L. Stauffer.

MISSIONS SHOW RESPECT TO FORMER WORKER

By T. K. Hershey.

For the Gospel Herald.

Because of twenty years of loving, sympathetic, and untiring service rendered by Sister Malinda Ebersole, and at one station, the various mission stations as given below desired in some way or other to show their appreciation of her faithfulness. This they did by sending her small contributions given by the mission congregations, together with many words of love and good wishes. The following missions sent contributions:

Kansas City, Toronto, Altoona, Youngstown, Lima, Canton, Nampa, Chicago (26th St.), Chicago (18th St.), Philadelphia, Preston, Ont., Y. P. M. The total amount of money sent her was $80.71.

Folowing are some of the thoughts sent with the contributions:

"The thought of so many years of pioneer mission work in our church has been a real inspiration to us who are younger in His service."

"This is one of our practical ways of showing our appreciation of your labors in the same work that is dear to us."

"We feel sorry that you found it necessary to leave the field. We find it hard to express our appreciation for what you have done and what your life has meant to the younger workers on the field, that influence will go out a great ways toward helping others yield their lives to the mission cause."

"May you long enjoy the fruit of your labor is our sincere wish."

"We as a mission family wish to send our love and congratulate you on your long and faithful service in the Chicago field."

"This offering is an expression of our approval of your work done in the mission work of the Church."

"We present this gift as a token of love and appreciation for the kind, faithful, untiring and persistent labor which you have rendered to God and His Church in the cause of missions for a space of twenty years."

Sister Ebersole's Response

Dear Bro. Hershey, Greeting in Jesus' Name:—Am sorry that I was not able to write you a week earlier, but I was away from home a week. I was indeed greatly surprised when the letters began to come, and kept coming, and to find with what purpose they were sent and what they contained. It brought joy to my soul. I felt the Spirit with them. I do not feel worthy of all this at all.

Thank you very much. I can not tell you in words how much I appreciate the kind wishes and expressions given in the letters. It goes a great way and means much to me. Many times when I was at the mission I felt I was getting so little accomplished. All this has been source of inspiration to me. The Lord abundantly bless the missions is my prayer.

However it is not an easy matter to be away from the work. With all the enclosed expressions, and the many "God Bless You's" I go on rejoicing, trusting, and praising God for His wonderful works and continued blessings. Thanking you and all the missions again, I remain,

Yours in the faith,
Malinda Ebersole.

"HIS PLAN"

Sel. by J. D. M.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much." With an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling. "And do they all know about it?" "Oh, no; only a few in Palestine know about it so far." "Well Master, what is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the world. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties with the working of the plan, "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough some of them may not be so proper—that they do not tell others, what then?" And his eyes are big with the intenseness of his thought for he is thinking of the suffering, and he is thinking too of the difference to the man who hasn't been told—"What then?"

And back comes that quiet, wondrous voice of Jesus, "Gabriel, I have not made any other plans, I'M COUNTING ON THEM."—Gordon.

HOW CAN I HELP THE CHILDREN IN THEIR MISSIONARY EFFORTS?

By Laura Dellenbach.

For the Gospel Herald.

I can help them in the Sunday school direct them to that which is pure and good, and give instruction in that which is true and holy. We must first interest them in their work. Sometimes we give them a small sum of money to invest. They can raise sums in that way, and this will also create an interest.

Graymont, Ill.

WHY SHOULD WE BE INTERESTED IN THE HEATHEN CHILDREN?

By Lovina Beller.

For the Gospel Herald.

Unless someone is interested in them they will not learn the sweet story of Jesus. He died for every one. All the children included. Jesus says, "Suffer the little children to come unto me."

Many children are yet suffering in heathendom because the love of Jesus is not in their homes.

There is work in the vineyard for us all. Do with thy might what thy hands find to do.

Graymont, Ill.

PERILS TO MISSIONS IN FOREIGN LANDS

Missions of the Methodist Episcopal Church in the northern part of Africa are experiencing troublous conditions by reason of the war situation, and more and more so as time goes on. Great financial distress has already been visited upon them, and only with the greatest difficulty was the board enabled to supply the workers with needed funds. Missionaries in Liberia have not been heard from, and the keenest apprehensions, regarding their safety, are being entertained by their friends in the United States. Bishop Neulsen—now in Switzerland—in charge of the Methodist churches of Europe, has endeavored to keep in touch with the sorely-depleted congregations in his charge. Many of these, however, have so severely been stricken by the ravages of war that the efforts of many years will be required to restore them.—Gospel Messenger.

Family Circle

ARE THE CHILDREN IN?

Are all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter,
The bird hies to her nest,
The thunder crashes, wilder grows the tempest
And darkness settles o'er the fearful din;
Come, shut the door and gather round the hearthstone.
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets;
Oh at last it biteth like a serpent:
Poisoned are stolen sweets.
O parents, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of youth against temptation,
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace,
The Lord is calling, "Enter thou thy chamber
And tarry there a space."
And when He comes, the King in all His glory,
And calls for those who faithful here have been,
Oh may the gates of heaven shut about us
Are all the children in?

—Elizabeth Rosser.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

II. The Minister's Relation to each Home in His Congregation

Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do.—Acts 15:36.

Some days after the Jerusalem conference Paul proposed to Barnabas (who had been his fellow-laborer on his first missionary tour through Asia Minor) that they again take a trip through the provinces in which they had previously preached the Gospel, and visit those brethren who were led to believe through their preaching. The object of the proposed visit was to encourage them and ascertain how they were getting along in the Master's service. Paul realized that he sustained the relation of a father to those brethren. They were his children in the sense that "in Christ Jesus" he had "begotten" them "through the Gospel," hence was intensely concerned about their welfare. What Paul through "unfeigned love of the brethren" was constrained to do in that early age, the Christian minister should be diligent in doing in this perilous age, that is, visit the members of his flock in their homes as often as he may be a means of encouragement and help to the members of the various families under his charge, and can see his way clear to do so. The preacher is (or at least should be) vitally connected with every home in which his people reside. As the pastor of the congregation, the relationship between him and his people and their home life should be very intimate. If he fails to have access to the homes of his people, his knowledge as to what their moral and spiritual needs are, will be quite limited. and he will be at a great disadvantage in giving the proper instructions and teaching, either in the public service, or otherwise.

The influences of the Christian home are the means, to a great extent, of making our churches what they are at present, and what they will be in the future, hence no preacher can afford to be alienated from the home influences of his people, because the very life of his Church will depend largely upon his relation to each member of his congregation, in their domestic as well as church life. In fact his relation to his congregation should be similar to the relation that our Lord sustained to the little home in Bethany, where Mary, Martha, and Lazarus resided. It was a place where He frequently went, and where He was always welcome. That was a home from which the influences of true devotion, humble service, and loving sacrifice have gone forth as a sweet perfume into all the world. The influences of that Bethany home have been an inspiration to multitudes in every nation. We need more Bethany homes from which our churches may draw devoted loyal members.

(To be continued.)

Freeport, Ill.

MOTHERS, TETHER YOUR CHILDREN TO "JESUS CHRIST"

So much depends on the instruction of the mother. You, before anybody has a chance to get on the job, settle what your child is to be. The preacher has one day out of seven, and only two or three hours then—and if he gets one, he is fortunate in these days. With your child you have seven days in the week. What kind of instruction are you giving? Remember! remember the instruction that is to be for righteousness must not be merely lip-service. It must be life, if it is to tell. Somebody asked Napoleon—indeed, it was one of the French women—"What do you consider the French nation needs?" He looked at her, and replied with one word: "Mothers." And if I were asked what America, Canada, England, and the world needs today, I should say two words: "Godly mothers." Give me the mothers of the continent consecrated to the service of Jesus Christ, and I would capture the manhood for Jesus in a few months.

Somebody has said that "the hand that rocks the cradle rules the world." It is the instruction that you get into the child's mind before anybody else gets a chance that turns the feet of your child up to Jesus, or turns them away from Him. Make no mistake, it is the impress of the mother that lasts longer, whether it is good or bad. I tell you that there have been in my experience so many, I could not begn to count—countless multitudes—have come to me, and said, "If my mother had been a good woman, life would have been different for me."—Gipsy Smith.

MAKE THE HOME HAPPY

Don't shut up your house, lest the sun should fade your carpets; and your hearts lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in reckless degradation. Young people must have fun and relaxation somewhere; if they don't have it at their own heartstone it will be sought at others, and, perhaps, at less profitable places. Therefore let the fire burn brightly at night, and make the home delightful with all those little arts that parents so perfectly understand.

Don't repress the buoyant spirit of your children; half an hour merriment around the lamp and firelight of a home blots out many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle. Put home first and foremost; for there will come a time when the home circle will be broken; when you long

For the touch of a vanishing hand
And the sound of a voice that is still.

And then your greatest pleasure will be in remembering that you did all in your power to put a song under every burden, to make each other happy.—Reformed Church Record.

Sunday School

For the Gospel Herald.

Lesson for Nov. 22, 1914.—Matt. 27: 11-26

CHRIST AND PILATE

Golden Text.—Pilate saith unto them, What shall I do then with Jesus which is called the Christ?—Matt. 27:22.

Introductory.—This makes the third lesson in character study which we have had recently. Judas, Peter, and now Pilate, have been set forth in comparison with Christ. Here are three types of men, and behold how imperfect and sinful when compared with the perfect model. If for any reason we feel tempted to be puffed up with pride, a little comparison between us and Christ will take that pride away completely.

Christ and Pilate—behold, how great the contrast! One an honored governor, the other condemned as a criminal—yet how glittering and vain this honor, when the real character of the governor is taken into consideration; and how absurd the charges against Christ when His record before and during this trying hour is considered. Then to think how vain are human pretence and the glory of this world. A few days after, and Christ arose triumphant over every foe, proved Himself "alive after his passion by many infallible proofs," remained on earth forty days, took a triumphant flight to glory, and is now at the right hand of God. A few years after, and we see the dying exgovernor, stripped of his earthly glory, breathing his last without hope of any glory hereafter. Behold the contrast. Which glory appeals to you most?

Jesus Accused and Rejected.—The charge before the Sanhedrin was blasphemy; that before Pilate, treason. This shifting in charges is evidence sufficient that it was not justice but the blood of Jesus that the enemies of Christ were after. Their animus was further revealed when they preferred a murderer released among them rather than the innocent Jesus who in their midst had given many evidences of His love and had performed many notable miracles. Pilate sought to release Him, and pronounced Him innocent. The verdict of the Jews was, "Crucify him! . . . . His blood be upon our heads!" "He is despised and rejected of men."

Barabbas Chosen.—Now comes a test which tries men's characters. It was the custom, at this feast, for the governor to release to the people a prisoner of their own choosing. Here was Pilate's opportunity. He wanted to release Jesus, but had not the moral courage to release Him because of His innocence. Had he been possessed of real courage he would have released Jesus without ceremony because He was innocent. As it was, he was politician enough to count righteousness secondary, while he sought the good will of the people who were before him with their unrighteous demands. Pilate had a plan that he thought would work. In his possession was a notorious robber, and he thought surely that the Jews would not have the face to ask for the release of Barabbas in preference to Christ. But in this he was mistaken. Though Barabbas had been guilty of the very sin for which they accused Jesus—treason—they cared not for that. No man could be steeped in crime so deep but that they preferred him to the innocent Jesus. When Pilate asked them which they preferred, Christ or Barnabas, "the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." Pilate wavered. His scheme did not work. He had appealed to a quality which the chief conspirators against Christ did not possess. When he weakly said, "What shall I do then with Jesus which is called Christ?" they clamored for the blood of Jesus and said, "Let him be crucified."

Do you condemn them? How much better are they who this day deliberately reject this same Jesus and choose to themselves Satan the destroyer of their souls? It is a mark of degraded man to choose the destroyer rather than the Savior. In the choice of Barabbas the Jews not only betrayed their hypocrisy in pretending to want Jesus condemned because of treason, but they also gave evidence of the depravity of man. Kind reader, we are also confronted today with a choice similar to that which confronted the Jews. Which will we choose, Jesus or Barabbas?

Jesus Delivered to be Crucified.—Pilate was outdone. In his eagerness to court the good will of the Jews, he lost sight of his obligations to the innocent man for whose blood they were clamoring. Washing his hands as though that would make him innocent he said, "I am innocent," and then the guilty, cowardly governor delivered Him over to the Jews to be crucified. Many a man has thus stooped to vile deeds, though proclaiming his innocence. It is not what we claim for ourselves, but what we actually do, that determines our character. "I am innocent," did not clear Pilate of the part he had in the darkest crime in all history.—K.

Our Young People

Topic for Nov. 29, 1914

CHINA.—Isa. 9:2.

Motto.—"Look unto me and be ye saved, all the ends of the earth."

Our Topic.—China, the most populous nation on the face of the globe, is situated in southern Asia and has an area of 4,277,170 square miles. Its population is estimated at over 400,000,000, or a little more than one-fourth of the world's population. An idea of the density of its population may be had from the fact that it averages about 266 to the square mile, whereas that of the United States averages about 21 or 22 to the square mile. It is rich in natural resources, and the climate and soil are favorable to the growth of vegetation. In religion the people are divided between Confucians, Buddhists, and Taoists, not counting the several million Mohammedans and the converts to Christianity which as yet form an inconsiderable portion of the population, numerically speaking.

Our Text.—"The people that walked in darkness have seen a great light." This prophecy was fulfilled in Christ. It is especially applicable to China at the present time. The remarkable awakening in China during the past decade has attracted world-wide attention. This awakening has been attributed largely to the influence of Christianity, partly through the instrumentality of missionaries in China and partly through the influence of students who came to Christian countries for their education and went back home with enlarged visions and new conceptions of spiritual life and duty.

Our Opportunity.—It is of importance, therefore, that we make a study of conditions in China. While there has been an awakening there that has astonished the world, the land is yet far from being won for Christ. The scarcity of missionaries, the sentiment of "China for Chinese," government opposition, Mohammedan influence, dark light on the part of people from Christian countries—these are a part of the unfavorable influences that true-hearted missionaries must encounter there. But the awakening of China makes an opening for new forces to gain a hearing among the masses. Now, in this transition period, is the time to strike. In another decade Paganism or Mohammedanism or atheism may have gained such complete sway that the efforts of Christian missionaries will be in vain.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Light.**
2. Chinese Children.

For Young People.—

1. The Religion of China.
2. The Young Man of China.
3. The Young Woman of China.
4. Missionary Effort Among the Chinese.

For Older People.—

1. Chinese Converts.
2. Our Duty to China.
3. Social and Moral Conditions in China.
4. The Opportunity of the Present Crisis in China.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, NOV. 12, 1914

Field Notes

Communion services have been announced for Holdeman's Church near Wakarusa, Ind., to be held on Sunday, Nov. 15.

Bro. S. E. Algyer of West Liberty, Ohio, closed a series of meetings at the White Hall Church near Oronogo, Mo., Oct. 28. From this place Bro. Allgyer went to Oakland, Mo., where the efforts for the ingathering of the lost were continued.

Communion services were held at Masontown, Pa., last Sunday, at which time Bro. J. A. Ressler of Scottdale, Pa., was present to assist in the work.

In the correspondence from Worcester, Pa., it was stated that a series of meetings was to begin there Nov. 23. The date should have been Saturday, Nov. 21.

Bro. C. C. Wisseman of Grantsville, Md., reports a big fire in the vicinity of the Oak Grove Church near his place. It was with some difficulty that the church was saved.

The brethren, J. K. Yoder of Wellman, Iowa, and J. M. Kreider of Palmyra, Mo., worshiped with the brotherhood near Centralia, Mo., over Sunday, Nov. 1, filling appointments.

On Nov. 3 ordination services were held at Vincent Church, Chester Co., Pa., when Bro. Henry Bechtel was called to the ministry. May the Lord bless the efforts of our beloved brother.—C.

Bro. Jacob Dingee and wife of Columbiana, Ohio, worshiped with the Scottdale Mennonite Church on Sunday, Nov. 1. They were here as guests of Bro. J. A. Ressler and family.

November 26 is the time appointed for the quarterly mission meeting to be held at South Union Church near West Liberty, Ohio. A good program has been arranged, and a good meeting is in prospect.

Bro. W. W. Oesch of Bristol, Ind., was ordained to the ministry in the Barker Street congregation on Sunday, Oct. 18. The Lord bless him in his important work and make his ministry profitable to the cause.

Bro. J. K. Bixler of Elkhart, Ind., who visited the little congregation at Sunnyside, Mich., speaks very highly of the opening for church extension at that place, and expresses the conviction that the brotherhood there should have a resident minister.

Impressive services were held on Nov. 5 at Souderton, Pa., when the lot was cast for the first minister at that place. Seven brethren had been nominated; namely, Michael Clemmer, Alphaeus Allebach, Elmer Moyer, Irwin Moyer, Rhine Benner, Harvey Derstine, and Jacob Moyer. The lot fell upon Bro. Jacob Moyer. May the Lord richly bless the young brother in his new field of labor.—C.

Bro. R. J. Heatwole of Windom, Kans., writes encouragingly on the way in which people respond to his appeals for help in behalf of the Sanitarium at La Junta, Colo. It is a worthy cause. Those interested would do well to correspond with Bro. Heatwole.

An inspiring mission meeting held Saturday, Oct.31, is reported from the Stahl Church near Johnstown, Pa. The ministering brethren, J. N. Durr, Aaron Loucks, E. D. Hess, and N. E. Miller, remained over Sunday to fill appointments at the various churches in the community.

From the Local Mission Board meeting at the Stahl Church near Johnstown, Pa., Bro. J. L. Stauffer crossed the Allegheny mountains and preached to the little flock at Schellburg, Pa., on Sunday evening, Nov. 1. May heaven's blessing attend the message and the messenger.—G.

Six Weeks' Bible Term at Canton.—We are possession of a notice of a special Bible school to be held at the Canton, Ohio, Mission, to be held Jan. 5 to Feb. 15, 1915. The subjects to be taught are timely and important, and a profitable time on the part of those who will attend is in prospect. Fuller announcement next week.

A noteworthy accession to our collection of Mennonite books in the Mennonite Publishing House is a copy of "Guelδene Aepfel in Silbernen Schalen," printed in Ephrata, Pa., in 1745, which was donated by Bro. Eli G. Reist of Mt. Joy, Pa. Efforts to secure this book had been unsuccessful. It will be remembered that this collection is the property of the Church at large, held in trust by the Mennonite Publishing House. The gift of this rare and important book is appreciated by those who are interested in Mennonite history.—H.

Special Bible Course.—Arrangements have been made for a special Bible course to be given at the Altoona, Pa., Mission, beginning Nov. 25 and ending Dec. 23. Following are among the leading features of the term:

24 Lessons on Vocal Music.
50 Lessons on Teacher Training.
24 Lessons on Personal Work.
12 Studies in the Book of Daniel.
19 Lessons on Bible Doctrines.

We believe this to be a practical course, and feel sure that all who attend will be benefited by so doing. Those expecting to attend are requested to notify the Mission by Nov. 25. Fuller particulars next week.

Catalogue for 1914-15.—Our illustrated catalogue of books, mottoes, etc., is now on the press and will be ready for delivery in a few days. Watch for a copy. We mean to send one to every reader of the Gospel Herald. We would suggest that you send in your orders early, and thus avoid delay during the holiday rush.

Correspondence

Flanagan, Ill.

(Waldo congregation)

Greetings to all Gospel Herald Readers:—On Sunday, Oct. 25, we again had the blessed privilege of observing communion services, Bro. Samuel Gerber of Tremont, Ill., lending us a helping hand. Nearly all the members communed, after which the ordinance of feetwashing was observed. In the evening after young people's Bible Meeting, Bro. Gerber preached to us from Heb. 10:36.

Our prayers are ascending in behalf of our bishop who is at present taking treatment at the Hinsdale Sanitarium. May the Lord be pleased to speedily restore him to health that he may again preach to us and be with his family.

In His name,
Lydia H. Smith.

Oct. 26, 1914.

Dale Enterprise, Va.

Bro. Perry Blosser of South English, Iowa, spent about three weeks here lately visiting the church, relatives, and friends. While here he attended communion services at the Pike and Bank churches and preached a number of sermons which were much appreciated. He also attended conference and communion at the Springdale Church, Augusta Co., Va. He left for his home on the 20th of October. Bro. S. H. Rhodes closed a series of meetings at Mabel Chapel last Sunday evening. While there were no visible results, we hope his labors have not been in vain. The brethren J. E. Suter and H. B. Keener, are at this time laboring in the West Virginia field in the vicinity of Job, where they will remain for a short while, after which the work will again be left in the care of Bro. Robert L. Smith, the resident minister, unless there is some unforeseen help to come to his relief. We hope that all who know the worth of prayer will remember Bro. Smith at the throne of grace. Preacher Jos. W. Coffman and Deacon Elias Brunk were with the congregation at South Fork, Pendleton Co., W. Va., over last Sunday, breaking the bread of life. May the Lord richly bless those who are willing to go forth in the Master's name, seeking the lost ones and strengthening those who are under the covenant of grace, and may we more fully appreciate their labor of love by yielding obedience to the heavenly messages as they through the Spirit deliver them unto us is our prayer.

S. M. Burkholder.

Oct. 28, 1914.

Wolftrap, Va.

Dear Readers of Gospel Herald, Greeting to all:—I will again send a few lines from this place. We were glad to have Bro. A. D. Wenger with us over Sunday. He gave us two sermons. Five precious souls sealed their vows by water baptism on Sunday morning and also one dear sister was reclaimed on Monday morning before Bro. Wenger left for home. Still pray for this little church at this place. We are so glad to see souls saved. Oh, that many more may be saved. Truly the harvest is great but the laborers are few. Pray for more laborers.

In His service,
Katie Grove.

Oct. 29, 1914.

Garden City, Mo.

Dear Herald Readers:—Oct. 17 Bishop J. C. Birkey of Hopedale Ill., came into our midst. Oct. 18 he preached to us at Sycamore Grove, a council meeting sermon. The Sunday following communion was observed. Nearly all partook of the bread and cup and washed one another's feet. Very interesting and helpful sermons were delivered by Bro. Birkey on these occasions. After communion was observed Bro. I. G. Hartzler of this place was chosen by highest number of votes to the office of bishop and ordained by Bro. Birkey, assisted by Bishop J. J. Hartzler. We all wish the brother the Lord's richest blessing in his responsible calling, and may we all stand by our bishops, submit ourselves and remember them. Bro. Birkey also assisted in communion in Johnson Co., Mo., on Wednesday, Oct. 21, also in the home of Bro. J. B. Nafziger, Oct. 24 and Mattie Troyer, Oct. 26. From here Bro. Birkey went to Harper, Kans. From there he intended to go to Hydro, Okla.

S. S. Hershberger.

Nov. 2, 1914.

Hesston, Kans.

Dear Readers of the Gospel Herald:—Some time has passed since news from this place has appeared in these columns. Life is a busy hum here during all the day. This week will be an especially busy one as preparations are being made for the examinations which end the work of the first term. This is our testing time, and we need just as much grace and help from God to succeed in this as in any other work.

Sunday, Nov. 1, communion was held at this place, Bro. D. H. Bender officiating. It was a very inspiring service, 118 participating, and we believe it was a means of bringing us nearer to God and in closer fellowship one with another. Our annual series of meetings are expected to begin Nov. 13, Bro. J. D. Mininger of Kansas City, Kans., will be in charge. We expect great things of the Lord in these meetings, not only then but now and after. Pray for us that the unconverted may heed the voice of the Spirit, that the children of God may also be strengthened.

Occasionally we are favored by a visit from ministering brethren who address the student body in chapel. The chapel addresses are very much appreciated by the students. A few weeks ago Bro. Geo. R. Brunk was in our midst and favored us with many good thoughts. His address to the students was a very practical one on the subject of "Selfishness." We are so apt to become selfish in our work which requires so much constant attention. He emphasized this fact that the truly great man is the one who is genuinely unselfish.

The work of the new building is still in progress. We hope the day is not far hence when it will be occupied by a busy army of teachers and students.

We again ask an interest in the prayers of God's people.

Sincerely,
Rose Shank.

Nov. 3, 1914.

Hydro, Okla.

(Pleasant View congregation)

Dear Herald Readers:—On Tuesday, Oct. 27, Bro. Levi J. Miller of Garden City, Mo., came into our midst and on Wednesday, Oct. 28, our Bible conference commenced, which was enjoyed by all; a real feast for the soul. On Friday, Oct. 30, Bro. John C. Birky of Delavan, Ill., and Bro. Sam Detweiler of Harper, Kans., also came to worship with us a few days. On Saturday, Oct. 31, council meeting was held, and communion on Sunday, after which Bro. Joe Slagel was called and ordained to the office of deacon. May the Lord bless our dear brother in his new calling, and may he be a blessing to the Church, is our prayer. Meeting closed Monday evening, Nov. 2.

We feel thankful to the Giver of

(Continued on page 533)

Miscellaneous

CAST THY BURDEN UPON THE LORD

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, 'Cast it on me,
And it shall easy be."

It is the lonely road
That crushes out the light and life of heaven;
But borne with Him the soul, restored, forgiven,
Sings out, through all the days,
Her joy and God's high praise.

—Marianne Farningham.

ADVANTAGES AND DISADVANTAGES OF A GRADED SYSTEM

By J. A. Liechty.

For the Gospel Herald.

(The following article was prepared by Bro. Liechty and read before the recent Sunday school Union held at West Liberty, Ohio. After the reading of the paper the following resolution was passed by the meeting: "Resolved, (1) That we recommend the publishing of the paper on Graded System by J. A. Liechty, read at this meeting; and (2) That we solicit further information through the columns of our papers on this subject."

We have in our possession another article discussing the subject farther, and which we mean to publish next week, the Lord willing.—Editor.)

Dear Brethren and Sunday School Workers, Greeting:—

I regret very much that on account of conditions over which I have no control I cannot meet you personally. I assure you however that in spirit I'm with you.

The question, "Advantages and disadvantages of a graded system" is all one sided in favor of the former.

Look at it as you may, the principle is correct. I have for more than 10 years contended for the Graded System, and the past 5 or 6 years have been free to express myself on this subject at our State Sunday school meetings so that many of you, who are better acquainted with me, know that what I have to say is not the result of momentary consideration but rather of careful thought and investigation during all these years.

Our educational system could not conceive of such an idea for our day schools as that comprehended by our International Committee. The very idea: Prepare a set of lessons for our day schools adapted to the needs of all grades. Simlify a lesson in square root so the child of 6 can get it? On the other hand, interest the boy or girl of 12 or 14 in chart lessons and hold them in school. You know it isn't right.

In I Cor. 3:2 the apostle says, "I have fed you with milk, and not with meat." And why? Because they were not able to bear it. And in I Pet. 2:3 we read, "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

Now then we get the idea, and we talk it, too, that we can simplify a lesson on the new birth, water baptism, communion, feet washing, etc., so the child can get it.

I can only say it is very inconsistent, and that is putting it mildly.

Again, just look at it. Prepare a piece of beefsteak so the nursing infant can thrive; you can't do it, except you first convert it into mother's milk, and even then sometimes it gets colicky spells, saying "too strong, I can't handle that yet."

The principle then of our present system is wrong; and while the International Lessons met a long-felt need the time has come when we see a better way. The liquor traffic has long been a curse and various means have been tried to regulate it. License failed, local and county options just incense dealers and such gross violations of all law and order prevail that the next step will be to regulate it **out** and everybody will help. Will you?

The Sunday school is not a curse, but a blessing to any community and various methods have been used to bring about the best results.

Here again we are instructed by the apostle to "Study to shew thyself approved unto God." Have you studied the new system?

Are you ready for something better? Will you help to push it?

Several years ago Bro. Rudy Senger of Goshen, Ind., conducted a Symposium on the Graded System in the Christian Monitor and only two or three as I remember it favored the idea. Some flatly denounced it, while others spoke very lightly of it; and do you know why? It is because our church leaders oppose it. Now why do **they** oppose a good thing.

First: Because we have no course of our own adapted to our needs.

Second: To get out such a course would necessitate the expenditure of from $5,000 to $10,000 and of course the Mennonite Church couldn't stand that just now.

Third: Because upon examination of other courses gotten out by other publishing houses they found **some** things they didn't like, and so of course they naturally disapprove the system because that some one makes a wrong use of it. Put it down the principle is right. When the International Lessons came out the Church bought Cook's Quarterlies until she got her eyes opened on a few doctrinal lessons that ignored the principles we hold dear, then what did she do? Denounce the International Lessons? No. It was a long step toward improvement. They were good, so the Church just went to work and used the International outline and filled in her own comments. It was the wise thing to do. Cost was not considered. Let her do likewise now.

Another reason why they are opposed to the Graded System is because of erroneous notions as to the manner of their introduction into the Sunday school. How **many** people have I talked to who said, "It would break up all of our Sunday school." I agree with them; to introduce the new system after **their** notion that would be the natural result. The erroneous idea is to install all the grades at once. Nothing could be more destructive. It must not be done so; there is a better way.

Listen: Introduce one grade each successive year until all have been used, beginning (of course) with the first or infant grade. And while this is being done the balance of the school continue to use the present lessons. Grow into it. This is the only way.

Our publishers would then only have one grade each year to prepare. Another thing puzzling some, is that they do not know what to do with the pupil after completing the grades. Here is the **best** thing to do. Put those who will make prospective teachers into a normal class in which are taught teacher training, child study, and advance Bible Study. This completed, you then have material for a reserve class from which the superintendent can draw to fill vacancies caused by absent teachers. Do you see the point? Those not in the normal class form a Bible class, same as they now do.

Now I imagine I hear some one saying, "Can't inaugurate such a system in all of our schools." I know that our smaller Sunday schools would perhaps not have pupils enough for all classes to be represented, but that is no fault of the system. I pity the superintendent who could not adapt himself to the situation. I know lots of day schools that have not near all the grades represented, but that is no reason for discarding the system, and they don't either.

Again I hear some one say, "The introduction of this new **system** will necessitate the having of trained teachers." Yes, it **were better** if we had them, but we **haven't got** 'em now (with but few **exceptions**).

Let us start and **grow** into the most rational method **yet** conceived

and be a "booster instead of a cold-water-pourer."

I have now discussed the Graded System only briefly. I will now point out a few of the advantages as I see them:

First: The child gets the proper start and is led step by step to Christ along comprehensive lines suited to the age of the child.

Second: Teachers will find the work not nearly such a difficult task and they become more efficient each succeeding year; as in other professions, they become specialists.

Third: The pupil each year will have the advantage of a new teacher who is prepared to give the best instruction. This is quite a help. Whoever heard tell of a man learning a trade in one shop and become expert?

Fourth: It will, because of its very nature, increase the interest in the Sunday school because there is something to work for.

Fifth: The pupil gets a more practical knowledge of the Bible through a well defined system of study than he does through a hit or miss, disconnected way.

This year our Sunday school lessons are all taken from the New Testament, next year they'll be taken from the Old. The object of the Sunday school is to lead souls to Christ. That was God's purpose in sending Christ into the world; but God did not talk Christ to the people until they were made capable through a course of years of teaching to understand what He meant by John 3:16.

Now so far as disadvantages are concerned, the only thing I have been able to see would lie in the abuse of the system and not in the proper use of it.

Also there would come hindrances from those who oppose it and who would not co-operate with the superintendent and teachers.

There are always those who see "giants" and quite frequently they are in the majority. There are also Joshua's and Caleb's. Which are you?

With these few thoughts we close. Hoping to live to see the New System in use in many, if not all of our schools. I shall be pleased to correspond with anyone having any further questions concerning this subject.

May God add His richest blessing and through His Holy Spirit help us to see the right.

Your servant,

J. A. Liechty,
Asst. Secy.

Louisville, Ohio.

THE WORK ON THE PACIFIC COAST

By I. S. Mast.

For the Gospel Herald.

Once more I am homeward bound, after laboring several weeks on the Pacific coast. There are some encouraging impressions left on my mind which may be of help to others interested in the work in this field. We praise God for the united effort put forth in the conference recently held in Oregon. The brethren there have some interesting problems before them.

We could endorse heartily the way in which the brethren took hold of the work, and framed their resolutions that were helpful not only in their own district but other fields as well. The mission spirit was vividly manifested. We praise God for the burden for lost souls. We feel that they have a field that "is white already to harvest."

We commend their wisdom in their undertaking to launch a mission in Portland, Oreg. Their congregations are small, and few in number, and they need to consider this question prayerfully and from every angle. As their prayers are ascending to the throne that God may open the way to rescue the perishing souls on the downward way, our prayer is that with the help of the General Board it may only be a short time until a mission is opened there; that through the open door in that field there may go workers supplied with means whereby many that are now lost in sin may be rescued and fitted for diamonds in the sky.

October 20 to 26 I had the privilege of stopping with the congregation near Kalispel, Mont. While there we found all very industrious in preparing for the winter season; but with all that they insisted on me staying and hold a few meetings. Each meeting we considered some Bible subject, and this was followed by a Gospel sermon. They held their communion service on Sunday, Oct. 25. We were glad for the interest manifested. When people walk four miles through the timber at the foot of the mountains to hear the Gospel we believe there is a work to do. May God bless the efforts of this faithful congregation to the good of many souls.

Pray for the work of the Lord in the north and west because of the open door to the Mennonite Church.

Minot, N. Dak.

There are three things which a teacher must have in order to be successful: (1) personality, (2) method, (3) life.—John McCullough.

MOVING PICTURES

We have been watching the moving picture business for some time, and the more we see of the results, the more thoroughly do we become convinced that the whole business, from start to finish, is against the very best interests of the church. Training young people to attend the moving picture show means the preparing of them for the theater and other places of amusements, rather than for the Sunday school and the church. Those who open their church doors for these shows, hoping thereby to attract the public, may possibly see their pews filled while the shows last, but as soon as they go, most of those in attendance will go too, leaving the church pews empty, while they help to fill the seats at the theater, or some down-town moving picture performance. Train up a child to attend picture shows, and when he grows old he will not be found in the house of God. Some of the church people are getting their eyes opened on this subject, and it is interesting, at this time, to notice the view that Billy Sunday takes of the situation:

"I believe that moving pictures (notwithstanding the so-called censorship) are ruining more women and children, and weaning them from the holy influence of church and Sunday school, than all the saloons of our rum-cursed cities. If you don't think so, study the shameful posters in front of these theaters. The low price of admittance brings them in reach of tens of thousands of children, who never went to theaters before, and the average character is as bad or worse than the high-priced kind. There are a few harmless pictures shown, but these serve only as bait to the devil's hook. No wonder that our young girls and women, in their shameful styles of dress, are throwing away the modest ways of the charming girls of forty years ago. The National Board of Censorship for moving pictures endorses the nude and seminude. No red-blooded man, Christian or non-Christian, art or no art, can willingly look upon such pictures without defilement. Such censorship is Satanic."

—Gospel Messenger.

Amen. To white-wash an institution of iniquity may give it an air of respectability, but it will add to rather than take from its power for evil. The only proper censorship for these moving picture shows is to exclude them entirely.—Editor.

That we may retain the interest of our people in the work of the Lord, let us provide good, wholesome food that does not feed the wrong tendencies.—J. R. S.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

PURITY OF SPEECH AND CONDUCT

By A Sister.

For the **Gospel Herald.**

Speech with reason, to our estimation, is one of the most glorious gifts God has bestowed upon us, the most prominent means of expressing our wishes, thoughts, and petitions. With it we are able to judge ourselves, as it plainly reads our character. If a kind word is said with a kind feeling and a kind facial expression it indicates that the mind behind it is in no meaner state, except it be sham. If an ugly word is said with an ugly expression and temper it indicates clearly the character behind it is of no finer cultured nature. Thus we see and agree with the words of Jesus, "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Thus we see the great need of pure speech. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

We sympathize with those who are robbed of the power of speech, and cannot express their feelings as the tongue can. We should remember the advantage we have and should culture it to the highest degree, which should express real Christian love. How much brightness can be brought into dark evil places by a kind, sympathetic word, is beyond our estimation. Real love for humanity cannot be confined alone to the heart, and we should never fail to express it.

How much our words influence we do not know, they may have lodged farther into the heart than we know when we turn hopelessly and despairingly away. It may have found a warm lodging-place deep in a heart long tainted by sin. For only a stubborn will refuses repentance and perhaps with a little bit of mortification on the side of the governor, or must I say the often governed. At least kind, pure words never come amiss or are wasted.

By pure speech we do not mean words slanged or profaned, or used in immoral ways, speech tainted by violent expressions, rough, sharp language and sarcastic words as these never make things better, but worse. Never has a life been made happier by a cutting answer that was perhaps meant to emphasize a statement. Never has a man taken a step higher towards respect by a mean expression. Never has a fine sale been harvested by salesmen with sharp sarcasms. Never has man been lifted nearer to God with an ugly slang. What is the reason of profanity? It is that an acute passion steals over a person? That he feels himself mortified when in failure that he gives way to fearful oaths? Often Satan recommends oaths or wicked expressions when he finds himself beaten. It may emphasize his feelings to his condemnation. Christians never use profane language. Church members may, but Christians never do.

Ah, Christian friends, it may well make our hearts sad when we remember that Christ has been the silent listener to such conversations made up of idle words, slang, and so much foolishness that the real meaning is lost. And sadder still, when the recording angel is through, the Life book is opened and we will behold our page, what will it look like? Ah! But we will tremble.

The Word says, "For every idle word that men speak, they shall give an account thereof in the day of judgment." What is idle talk but an incessant clatter of tongues without a grain of thought. Such people had better rest their tongues and exercise their brains, then if they wished to talk they might have something to say. Untruths—falsehoods—a falsehood is a falsehood whether small or great, and there is no such thing as white lies. They are all black. "See that ye walk circumspectly, not as fools but as wise" (Eph. 5:15).

Let your conduct also be pure and blameless. Let it also be remembered that we are working for God, not for the world. Do we know what it means to let our lights shine. Listen to the Savior. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That means that the salvation of other souls besides our own depends upon what we do. It means that other people are reading our lives to see if there is any reality in the religion we profess. It means that if favorably impressed they may be drawn nearer to God, and if not, they may be drawn away.

When an humble worker comes quietly to our community or congregation, his first appearance is hardly noticed, but his excellent deportment soon begins to count. He is never known to indulge in foolish talk nor become entangled in neighborhood gossip. He never talks reproachfully of any one. He shows himself to be straightforward and conscientious in all he does. These things are noticed by other people. The more he is tried the more he is trusted. The world respects him for his genuine Christian qualities, and the Church is delighted to find in him a worthy member who can be depended upon to do His best in whatever is laid upon him. Yes, Christian friends, the world watches our conduct to see if it is pure and compares with the Word of God. Let us be careful how we conduct ourselves, for our speech and conduct, fitly rendered and put on record, will be our passport into glory.

Waterloo, Ont.

CHRIST THE SOLID ROCK

By Lena Fetter.

For the **Gospel Herald.**

> And everyone that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Matt. 7:26, 27.

On what foundation are we building our house for eternity—upon Christ, the solid rock, or upon the sinking sand?

Whosoever heareth my words and doeth them not—this is casting a serious responsibility upon us who sit beneath the sound of the Gospel from time to time, and have Bibles in our homes that we may read and know the will of God, and then do it not. Dear reader, if judgment must begin at the house of God, where will the sinner and the ungodly appear? Is it not important that we stop and seriously consider this subject? I fear there are many who are building air castles, and setting their affections upon the vanities of this world. Professing Christians, this will not do; it will never stand the test at the judgment seat of Christ. Every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of "what sort it is." I am sure that when we come before the judgment seat of Christ, you will want a surer foundation to stand upon than sinking sand, or the vanities of this world. Let no man deceive you, for the things of this world shall pass away. Let all men seek Christ, and build their hopes on Christ the solid Rock. As children of God there are many places that we need to watch that we are an example in word and deed, toward those that are without. I appeal to you, brother and sister, that you will take a noble stand for Christ and His cause, which is your sacred duty. A word to you, dear sister; how can you be unloyal to the commandments of God and dress as many do, with narrow-cut dresses, hair combed in latest style, and wearing ornaments that are not becoming to God's children? Don't you realize, dear sister, that the world is watching you, and of what use are these superfluities and worldly gar-

ments? Are they not a hindrance to the cause of Christ?

And you, brother, are you setting an example for dear, lost souls when you wear the stylish cut suits, high collars, etc., and are indulging in vain and sometimes vulgar conversation? We are living epistles for Christ and we can not disobey His holy commandments and be fruitful in His service. "Come out from among them and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." God is gracious and ready to supply all your need, according to His riches in glory, if you will only give Him your heart and let Him cleanse it from all unrighteousness. Are you hiding in the Rock? In the blessed Rock of Ages you will find a safe retreat when the storm around you rages.

Dalton, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since Christ said in Jno. 17:12, "That the Scripture might be fulfilled," was Judas foreordained to betray Christ? K. I.

God knowing all things beforehand, knew that Christ would be betrayed by a friend. More than this, Christ's deliverance was "by the determinate counsel and foreknowledge of God" (Acts 2:23). The manner of Christ's death was a part of God's salvation plan, and we believe that the betrayal was one of the features of the manner of this death. God knowing all things beforehand, knew whom to choose to carry out the various details of the plan. The circumstances of Christ's death were just as God foreknew that they would be. Christ looking ahead knew what was coming. (Jno. 6:64.) It is as impossible for God to lie in foretelling events as it is for a truthful man to lie in relating what he knows has already happened. Hence it could not have been otherwise than that the Scriptures had to be fulfilled.

But we do not understand that God **compelled** Judas to do what he did. "God is no respecter of persons," and can not therefore foreordain that one man **must** (in spite of what he wills to do) follow a course that means eternal damnation while another man **must** follow a course that will mean his eternal salvation. Judas being human, had the same right of choice between good and evil that any other human being has. God chose Judas for his work because He knew beforehand what kind of a man Judas would be. Judas could have done differently from what he did, but he didn't; and God foreknew that he wouldn't. There is no predestination taught in the Bible except that founded upon foreknowledge. "For whom he did foreknow, he also did predestinate." There is no trouble in harmonizing predestination and free agency, provided you keep in mind the fact that there is no predestination without foreknowledge.

CORRESPONDENCE

(Continued from page 529)

all good and perfect gifts for the blessings He has bestowed on us as His people at this place. May we all be found true and fathful in our mission here, is our prayer.

Your brother in Christ,
J. J. Johns.

Nov. 4, 1914.

Beaver Crossing, Nebr.

On Oct. 18 preparatory services were held at the West Fairview Church. Oct. 25 two young girls were received by water baptism into the Church. The baptismal services were conducted in connection with the baptismal services at the East Fairview Church at the same time. Nov. 1 communion services were held, Bro. Peter Kennel of Shickley, Nebr., officiating. Most of the members expressed peace and partook of the sacred emblems of Christ's suffering. After communion services lots were cast for a deacon. Bro. Ephraim Martin was chosen to this place. May God use him to the bettering of prevailing conditions and the furtherance of His cause, is our prayer.

Wm. R. Eicher.

Nov. 5, 1914.

Kalona, Ia.

(East Union congregation)

Greeting to the Herald Readers:—The brotherhood at this place have many reasons to feel thankful to the Giver of all good gifts. On Sunday, Nov. 1, fifteen young souls were received into church fellowship by water baptism; also two by letter. We are made to believe that the Spirit of the Lord has been strivingt with the souls of men. On the same day communion services were observed with good attendance. Next week Bro. S. C. Yoder intends to go to Nebraska to be gone for some tme.

J. A. Boller.

Nov. 5, 1914.

MISSION MEETING REPORT

For the Gospel Herald.

The 76th Quartely Meeting of the Mennonite Sunday School Mission, was held at Mount Joy, Lancaster Co., Pa., Oct. 28, 1914.

Devotional, Samuel Oberholtzer.

Moderator, Amos Kauffman.

Sermon Bishop Peter R. Nissley.

The Way and Place to Spend the Lord's Day. John W. Weaver.

The Purpose of Our Endeavor. D. N. Lehman.

The Divine Nature as Revealed to Us by the Man Jesus. David H. Mosemann.

Christian Fruit Bearing. Sanford B. Landis.

The election of officers resulted as follows:

Gen. Supt., John H. Mellinger; Asst. Supt., Amos A. Ressler; Sec., Henry Hershey; Treas., Christian Neff. The other two members of committee are Landis Hershey and Isaac E. Hershey.

Contributions, $184.97.

I hereby present a few thoughts given:

Our meeting together is not of a frivolous character, but weighty toward God.

Our Lord ever taught purity, simplicity and perfection by precept and example, and we are instructed to be like Him in all manner of our lives.

"If any man will come after me, let him deny himself and follow me."

We need to look into His Word, and study it carefully, for it is our eternal guide.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Old Testament Sabbath was held in commemoration of the finished work of creation. The Lord's Day in memory of the finished work of redemption.

We need rest for the body in order that we will be well balanced physically, morally, and spiritually.

It is very ungrateful in people to disregard the Lord's day, such are on the way to a downfall.

The auto is right if used right, but if it is used to empty the churches on the Lord's day, instead of filling them it is wrong.

Questionable to hold receptions or funerals on the Lord's day.

The sanctuary is not the place to discuss agricultural or farmers' problems, but a place of prayer and worship.

A church of 1100 members cannot hold a service in the sanctuary of the Lord, in the summer time, on account of the amusement craze. We need to be on our guard.

I have grandchildren, and I want to set them an example—is why I attend Sunday school.

Should remember the Lord's day already on Saturday afternoon, so as to be prepared to spend it in the sanctuary and be there when the service begins.

Gatherings that are detrimental to the Church and Sunday school should be avoided.

May we profit by the mistakes of others.

Sing and pray with the young people when they gather together.

Begin to build a good character in the child when quite young.

When things seem new we take to them, but when we get acquainted with them they seem to lose our attention.

When the old and young mingle together in their social life the unavoidable things will not happen.

In the Sermon on the Mount we get

the ground work of Jesus' teaching.

The purpose of our endeavor is to help along lines where the work is needed, and everybody should help and not forget to pray.

Lack of love will cause small congregations to go down more than anything else.

The duty of the Church is to ordain and send out persons to the weak places. This means more consecration and sacrifice. To take a child off the streets and slums and plant it in a Christian home means much, and how glad we should be to be engaged in such a work.

Help the young members along, lift them up; they will become a blessing to the Church. We older ones are much to blame for their misconduct.

Because of Christ's human nature He can be touched by our infirmities.

Christ revealed God, for He was God.

Jesus was high and holy, yet took upon Himself the form of a servant.

Sin is the lowest thing in God's sight, yet Christ became sin for us.

How different was His doctrine toward other men. Never man spake like Him. Who ever made such a declaration, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

A Christian is one who is born of the Spirit.

While we are living in a land of Bibles and training, God expects something of us. God is an observer and seeks for fruit.

How much of the Lord's money are you going to give, or how much of His are you going to keep for yourself?

Henry Hershey, Secy.

REPORT
Of the Second Quarterly Sunday School School Meeting Held at Filer, Idaho, Oct. 18, 1914

For the Gospel Herald.

Organization: Mod., Walter V. Gingerich; Sec., Samuel E. Shank; Chor., Alta Snyder.

Motion made and carried that the minutes of the Sunday school meetings be kept in permanent form.

Motion made and carried that the minutes be clipped from our church paper and pasted in a book.

Topic: **Echoes from the Conference.** Discussed by Sister Detweiler and Bro. Samuel Honderich. The speakers reviewed the work of conference and presented some of the thoughts gleaned.

Bro. J. D. Mishler was appointed bishop of the Idaho district.

Sunday school conference made an appeal to church conference for a Sunday school field worker. Bro. S. G. Shetler was appointed.

Topic: **What can be done to enumerate those in our community not attending Sunday school?** Discussion opened by Bro. Eli Shank. Motion made and carried that a committee of three be appointed to present a plan to the Sunday school to carry on this enumeration work. The moderator appointed Sister Detweiler, C. E. Sieber, and Obed Miller.

Topic: **Benefits to the Sunday School:**

(1) **Of a Teachers' Meeting.** Ella Miller, Joe Slater.

The teachers' meeting offers the assistance of experienced workers and instructs them. It also is an aid in removing difficulties.

(2) **Of a teacher training class.** Sister Honderich.

Motion made and carried that this question be referred to a regular session of Sunday school for action.

Motion made and carried that a committee be appointed to arrange for another Sunday school meeting. The following persons were appointed by the moderator: C. E. Sieber, E. A. Shank, Samuel E. Shank, Secy. Joe Slater.

REPORT
Of Meeting of Eastern School Board, near Waynesboro, Va., Oct. 9, 1914

For the Gospel Herald.

Meeting called to order by President with five members absent. Minutes of the meeting at Maugansville, Md., read and approved.

Committee on Constitution: The draft of the Constitution was read with a motion that the Constitution be retained in the hands of the Committee for improvements. Adopted.

G. R. Brunk, chairman of Board of Trustees, reports: Different efforts had been made for the Alexandria site and failed. Bro. Garber refused further negotiations on the ground of the fee simple title to the land and donations. He wanted the buildings to revert to him if school failed. Bro. J. J. Wenger has arranged so he can turn over better and more suitable grounds, but for lack of funds, etc., we are unable to advance. Report approved.

Faculty Committee: Have secured no satisfactory answers to inquiries. Sister Charlton has connected with Hesston to return east whenever the school requires her services. Bro. Shetler has never given promise, as undecided whether or not to remain on Pacific slope.

Short Bible Term: After discussion as to the work, nature of instruction, etc., a resolution was passed that arrangements be made for a short Bible course of four weeks or more, to be held at Alexandria, Va., this coming winter.

Committee on Arrangements: Resolved that the Faculty Committee be authorized to arrange a course of study for the Short Bible Term, to secure competent instructors and arrange for the time of such course. Adopted.

Committee on Grounds: Resolved that the Religious Welfare Committee act in the capacity of arranging all necessities for said term of school except as arranged for in appointment of previous committees. Adopted.

The Finance Committee holds a note for one-thousand dollars to said school.

On motion the meeting was adjourned.

E. J. Berkey, Secy.

REPORT
Of Fourteenth Quarterly Mission Meeting, Held at the Mennonite Church Albany, Oreg., Oct. 10, 1914.

For the Gospel Herald.

Mods., S. G. Shetler, E. Z. Yoder; Chors., Eldora Erb, O. S. Kilmer; Secys., C. R. Widmer, A. D. Erb.

Devotion by J. D. Mishler. Matt. 28 and prayer.

Report of Thirteenth Quarterly Mission Meeting read by general secretary, E. Z. Yoder, was approved as read.

Mission sermon by N. E. Roth, Round Hill, Alta., and I. S. Mast, Minot, N. D. Text, Jno. 4:35.

The following subjects were considered and a few of the many good thoughts gleaned:

The Power of the Gospel.

The true power is only attained by entire submission to the will of God. Can God count on me for what I am able to do? Entire consecration is essential.

Anti-Christian Forces.

Selfishness is one of the leading anti-Christian forces. The spreading of erroneous doctrine over the land is another.

Methods of Doing Personal Work.

It is impossible to apply one rule to work in all cases successfully. Prayerful attitude a most essential qualification. A deep interest and genuine sympathy will be necessary to bring favorable results.

Christ our example in seeking the lost. Christ came to the world to offer redemption to man. The greatest work which anyone is able to do is to seek the lost and devote our life to Him.

Resolutions

We, the ministerial body of the several churches, represented at the fourteenth quarterly mission meeting held at the Mennonite Church, Albany, Oreg., Oct. 1, 1914, sanction and are in sympathy with the Portland mission fund.

We are in further sympathy in extending our borders, in helping other worthy causes, such as aiding needy widows, orphans, aged people, evangelization or other similar causes. Be it

Resolved, That the order of places for the mission meetings be as follows: Zion, Hopewell, Albany. Be it further

Resolved, That any other congregation of like faith may be added in above order.

Resolved, That this meeting is in perfect harmony with the steps suggested by the ministerial body.

Good interest and attendance manifested throughout the entire session. Six bishops, four ministers, and two deacons were present.

Secretaries.

REPORT
Of the Sunday School Meeting Held at the Groffdale Mennonite Church, Lancaster Co., Pa., Oct. 15, 1914

For the Gospel Herald.

Sermon, Bishop Benj. Weaver.

The Word's Authority for the Sunday School. John H. Mosemann.

The children of Israel were commanded to teach their children. Christ's custom on the Sabbath.

The Unity of the Church and the Sunday School. W. S. Kilheffer.

The mission of the Church is to teach. The Sunday school an institution to teach and each fulfilling their mission will bring perfect harmony.

Results following a Lack of Interest in the Sunday School by Church Members. I. B. Good.

A lack of interest on the part of the teacher and officer will bring destruction to the Church.

Result following a Proper Interest in the Sunday School. John W. Weaver.

The Sunday school is an institution to teach the Word of God. Consecration and faithfulness on the part of the teacher will result in a proper interest in the Sunday school.

The Ideal Teacher. Jacob Mellinger.

Must be a child of God, consecrated and given to much prayer. Christ an example of an ideal teacher.

Evils making an Inroad into the Sunday School. John F. Charles, W. H. Benner.

Indifferent, prayerless, and unprepared workers will open the door for evil to enter. The unbelief on the part of the teacher a great hindrance in the work.

Personal Assurances of Acceptable Service. D. N. Gish, and different Sunday school workers.

Sermon. John W. Weaver.

Amos H. Hershey, Mod.
Amos Horst, Secy.

GIVE IT A TRIAL

The Christian Monitor for one year. It is a monthly periodical issued to meet the needs of our young people, but contains helpful reading matter for all interested in the Christian service. Among the departments are: Christian Life, Missions, Bible Study, Educational, Young People's Meeting, Sunday School, Farm and Home, Current Events, etc. **We are offering the paper for 1915, including a copy of the current issue while it lasts, and also a copy of the December number, for the sum of 50 cents, one-half the regular subscription price.** Sample copies cheerfully sent upon request. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

Married

Nyce—Moore.—On Sept. 30, 1914, at the home of the bride's parents in Doylestown Twp., Bucks Co., Pa., Bro. Oliver D. Nyce and Sister Susie N. Moore, Pre. A. O. Histand officiating. May God's richest blessing be theirs through life.

Eichelberger—Stamm.—Oct. 22, 1914, at the home of the bridegroom's parents, Bro. Joseph Eichelberger of Rantoul, Ill., and Sister Lona Stamm of Tremont, Ill., were united in marriage, Bro. Peter Zehr officiating. May God's blessing attend them through life.

Moyer—Martin.—On Thursday, Oct. 29, 1914, at the Mission church room, Bro. Arthur Moyer, superintendent of Welsh Mountain Mission, Lancaster Co., Pa., to Sister Anna M. Martin of New Holland, Pa., Bro. Benjamin Weaver officiating. May heaven's richest blessings rest upon them and joys be strewn along their pathway of life.

Raber—Yoder.—On Sunday, Nov. 1, 1914, at the residence of the bride near Sugarcreek, Ohio, Bro. Ernest, son of Bro. and Sister D. B. Raber of Aurora, Ohio, to Sister Trasie, daughter of Bro. Amos Yoder of Sugarcreek, Ohio, Bro. Daniel Kauffman officiating. They expect to make their home near Sugarcreek. The Lord bless them on life's journey.

Obituary

Middaugh.—Near Sugarcreek, Ohio, Oct. 23, 1914, Jacob Samuel, son of Bro. Adam and Sister Nancy Middaugh, aged 5 m. 14 d. Funeral at the Union Hill Church, Sunday, Oct. 25. Burial in cemetery adjoining the church.

Ebersole.—Susan, beloved wife of David R. Ebersole, died at her home near Mechanicsburg, Pa., Sept. 8, 1914, of typhoid fever; aged 34 y. 6 m. 6 d. She leaves a sorrowing husband, 6 children, and many relatives and friends to mourn the loss of a devoted wife and mother whom everyone loved. We believe our loss is her eternal gain. We thonught she was so much needed in the home, but God knew best and His will be done. She was a faithful member of the A. M. Church. Funeral services at her late home Sept. 11, conducted by Bros. John Zook and Jacob Lapp in the presence of a large concourse of people.

Ramer.—Samuel Ramer was born in Elkhart Co., Ind., Oct. 30, 1856; was united in marriage to Lydia Reed Sept. 8, 1878; died Oct. 10, 1914; aged 57 y. 11 m. 10 d. He leaves to mourn his departure his beloved wife, 3 sons (Menno, Noah, and Daniel), 1 daughter, (Mary Martin), 1 brother (Bro. Martin Ramer), and a host of friends. He united with the Mennonite Church in early life which he faithfully kept to the end. The funeral was conducted Oct. 13, by Bros. Henry Schrock, Christian Weaver, and John Martin, from II Tim. 4:8, 9, at the Yellow Creek Church near Goshen, Ind. Interment in the adjoining cemetery.

Unzicker.—Sister Katie Unzicker, nee Birkey, was born near Morton, Ill., Mar. 13, 1890; died at her home near Fisher, Ill., Oct. 26, 1914; aged 24 y. 7 m. 13 d. She was united in marriage with Bro. Otto Unzicker Jan. 14, 1913. This union was blessed with one son.

She united with the A. M. Church in her youth, and remained faithful to the end. She leaves to mourn her early departure her sorrowing husband, her son Floyd, her father and mother, 4 brothers, 5 sisters, an aged grandmother, and many relatives and friends. Short funeral services were conducted at the house by Bro. Samuel Gerber and at the church by Bros. Samuel Gerber in English and Daniel Grieser in German. Texts, Rev. 14:13, and Jno. 5:24, 25. Interment at the East Bend Cemetery, with appropriate remarks by Daniel Orendorff.

Wenger.—Samuel Wenger was born at Dayton, Va., May 2, 1846; died of apoplexy at Hesston, Kans., Oct. 26, 1914; aged 68 y. 5 m. 24 d. He came to Morgan Co., Mo., in early manhood and seven years later came to McPherson Co., Kans., where he lived the remainder of his life except the last three years he lived at Hesston, where his children attended school. He was married to Elizabeth Ann Landes on Dec. 20, 1881. To this union were born 2 sons and 8 daughters, all of whom survive him. He is also survived by 6 grandchildren, 4 brothers, and 3 sisters. He united with the Mennonite Church in 1882 and remained faithful to death. A short funeral service was conducted at the home on Oct. 28, where Bro. J. D. Charles spoke from Isa. 64:6, and at the Springvalley Church by Geo. R. Brunk and D. H. Bender from Psa. 116:15.

Groh.—Elsie Groh died Oct. 16, at the home of her parents, Anson and Lovina (Bechtel) Groh of Preston, Ont.; aged 18 y. 7 m. 2 d. Sister Elsie had never been in perfect health, yet she seldom missed church services or Sunday school. This spring she took a sick spell, her heart seemed to trouble her at times, then she took a sick spell, her heart seemed to trouble her at times, then she got better. She used to be helping in the home duties that she was able to do. She never complained, and was of a quiet and pleasant disposition. At the age of fourteen she confessed Christ and united with the Mennonite Church. She is missed in the home, in the Church, Sunday school, and Sunday school class. Funeral services were conducted at the home and at the Wanner Church by A. B. Snyder. Text, I Thes. 4:13, 14. The funeral was largely attended.

Oberholtzer.—Sister Lydia, wife of Christian Oberholtzer, was born June 12, 1845; died Oct. 30, 1914, at her home in Akron, Pa.; aged 69 y. 4 m. 18 d. She was a member of the Mennonite Church. She leaves husband, daughter, son, 2 stepsons, 14 grandchildren, 2 brothers, and many friends to mourn her departure. Funeral Nov. 2, in Akron United Zion Church and at the Weaverland Mennonite Church, where interment was made. Bros. Benj. Weaver and Noah Mack conducted the services. Texts, Jno. 14:2 and Psa. 23:4.

Kandel.—John J. Kandel was born Apr. 28, 1882; died in Holmes Co., Ohio, Oct. 18, 1914; aged 32 y. 5 m. 20 d. He was married to Lillie Beachy, lived in matrimony 8 y. 6 m. He leaves to mourn his departure wife, 1 son, 6 daughters, 2 brothers, 3 sisters. They were making ready to come to the Amish meeting house at Walnut Creek where communion was held that day. His death was sudden from valvula of the heart. He fell from his chair. Such is life in this world. Some haven't time to say, "God be merciful to me," while others lay on their death-bed and have to suffer. He was buried on the 20th at the Walnutcreek, Ohio, A. M. Cemetery. He was a member of the A. M. Church. A large audience attended the funeral. Service by M. A. Mast reading scripture and leading in prayer. J. F. Mast from Martin's Creek preached from Jno. 5:24-30 and S. H. Miller from the same text.

McKay.—Martha, widow of our late ministering brother, Henry McKay. She was a daughter of the late Jacob D. Shoemaker, and was born in Waterloo Co., Ont., June 29, 1831; died at the home of her daughter in Bethwell, Ont., Sept. 16, 1914. She was one of a family of ten children and is survived by 2 sisters. She leaves to mourn their loss 1 son and 5 daughters. Her life was spent in the service of the Lord. She was married to Henry McKay in 1855 and moved to Clachan, Elgin Co., in 1871, where a little later Bro. McKay was called to the ministry. May her piety, kindly nature and Christian example, ever be a memorial which will lead others to live near to her Savior. Funeral services were conducted on the 19th at the home in Bothwell, Ont., and at the Baptist Church near Clachan. Interment in the burying grounds near by. Services conducted by S. F. Coffman. Text, Rev. 21:2.

Kauffman.—Solomon Kauffman was born in Wayne Co., Ohio, Oct. 17, 1837; died at his home near East Lynne, Mo., Oct. 28, 1914; aged 77 y. 11 d. When a young boy he moved with his parents to Logan Co., Ohio. At the age of 17 he came with them to La Grange Co., Ind., where he united with the A. M. Church. In 1863 he was married to Hetty Kauffman of near Johnstown, Pa. To this union were born 2 children; of whom one died at the age of 3 years. His wife died Nov. 19, 1868, at Haw Patch, La Grange Co., Ind. He was afterwards married to Esther Yoder in Elkhart Co., Ind. Two children were born to this union. In Nov., 1884, he moved to Cass Co., Mo., with his family, where his second wife died Jan. 9, 1908, since which time he has lived with his daughter and son-in-law, S. J. Plank. He is survived by 3 daughters, 6 grandchildren, 1 great-grandchild, and 3 brothers. In his last days he much desired to be at church and often longed to depart this life and be with Christ. Funeral services Oct. 30. Text, II Tim. 4:7.

Items and Comments

In the recent election two states—Ohio and California—voted against prohibition, while four states—Arizona, Colorado, Washington, and Oregon—adopted it.

The Philippine Islands have eighteen principal languages, in practically all of which the Bible has been translated. The Catholics number 7,000,000. The Protestants have 60,000 Christians, 28 hospitals and dispensaries, and 156 missionaries. The United States government has built 529 modern school buildings.—Sel.

Zion City, famous as the city founded by John Alexander Dowie, is gradually slipping away from the rule of Dowieites. Bowing to the force of law, it submits to the smallpox regulations of the Chicago Board of Health. One of Dowie's strong points was that doctors were necessarily evil and "the elect" should have nothing to do with them.

"A billion Dollar Church" is the way the Baptist Church has recently been referred to in a number of our exchanges. We know of several other denominations that might be referred to in the same way. But whether it could be truthfully said that each of these denominations have their billions upon the altar of the Lord is another question.

One hundred thousand inhabitants of Jerusalem are facing starvation, according to Samuel Edelman, American vice consul in that city, who reached here today on the steamer Anconia. Two-thirds of the residents of Jerusalem are Jews, Mr. Edelman said. For many years they have depended upon their earnings from tourists and upon charity for support, and the war has cut off all their sources of subsistence. There are no industries in the city and little cultivation of the surrounding territory.—The Evangelical.

To keep the great cattle plague, foot and mouth disease, from spreading further a number of states have been quarantined, so that at the time of this writing cattle are not allowed to be sent out of the following states: Michigan, Indiana, Illinois, Ohio, Pennsylvania, Maryland, New York, Massachusetts, Iowa. This will have a serious effect on the meat market, but the wisdom of taking drastic measures to prevent the spread of the disease is generally recognized. It would be an excellent thing if the same carefulness were exercised in endeavoring to prevent the spread of sin.

"Free Poland" is the name of a new periodical, published by the Polish National Council of America, devoted to the cause of securing political independence for Poland. This unhappy country was once a nation of some prominence, but the fortunes of war put it into the hands of its enemies, and it was carved up and today forms provinces in Russia, Germany, and Austria. Now the country is drenched in blood, cities and towns are being laid waste, millions of people are reduced to poverty, and the men compelled to serve in the armies of their oppressors. 25,000,000 Poles, crushed and impoverished under the heels of their oppressors, stand as a ghastly witness to the horrors of war.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Masontown, Pa., Nov. 13-15, 1914. Instructors, E. F. Hartzler, N. E. Miller.

Pleasant Hill Church, near **Sterling, Ohio, Nov. 16-21, 1914.** Instructors, A. I. Yoder, I. W. Royer.

Beemer, Nebr., Nov. 25-27, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Oak Grove Church near **Vestaburg, Mich., Nov. 26-28, 1914.** Instructor, J. S. Hartzler.

Conestoga Church, near **Morgantown, Pa., Nov. 26-28, 1914.** Instructors, J. S. Gerig, E. B. Stoltzfus.

Casselman Church near **Grantsville, Md., Nov. 26-29, 1914.** Instructors, E. D. Hess, J. B. Zook.

Marion, Pa., Nov. 27-29. Instructors, C. R. Strite, W. W. Hege, Daniel Kauffman.

Oneil, Nebr., Nov. 28-30, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Beech Church, near **Louisville, Ohio, Thanksgiving week.** Instructors, J. S. Shoemaker, S. H. Miller.

Sugarcreek, Ohio, Nov. 30-Dec. 2, 1914. Instructors, J. E. Hartzler, J. S. Shoemaker.

Nappanee, Ind., Nov. 30-Dec. 5, 1914. Instructors, E. L. Frey, S. E. Allgyer.

Chappell, Nebr., Dec. 2-4, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Walnutcreek, Ohio, Dec. 3-5, 1914. Instructors, J. S. Shoemaker, J. E. Hartzler.

Woodriver, Nebr., Dec. 5-8, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Maple Grove Church, near **New Wilmington, Pa., Dec. 7-12, 1914.** Instructors, S. H. Miller, Geo. R. Brunk.

Schickley, Nebr., Dec. 9-12, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Bowne Mennonite Church near **Elmdale, Mich., Dec. 8-14, 1914.** Instructors, E. L. Frey, Amos Nusbaum.

Beavercrossing, Nebr., Dec. 14-16, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

While we have often thought of the death of Christ upon the cross as a manifestation of the love of God, have we ever thought of it as the manifestation of the total depravity and hatred of man?—A. H. Erb.

The longer in the Lord's service, the more I am impressed with the vanity of promoting human inventions.—J. Thut.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
Lancaster	and Oct.	3687
Franklin Co., Pa. &	Fri. before Good Fri.	9402
Washington Co.,	1st Fri. in Oct.	
Md.	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

FAMILY ALMANAC

for 1915

Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

Furnished in both the English and German languages. We shall be pleased to have an active agent in each congregation. Note the following prices:

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 19, 1914 (Gospel Witness Established 1905) No. 34

EDITORIAL

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat. . . . Wherefore do ye spend money for that which is not bread?"

"The Power of Prayer" is the subject of a timely article which we publish elsewhere in this number of the Gospel Herald. We have felt for some time that this subject should be brought before our readers, and we are very glad for the privilege of publishing the article. It is rather lengthy, but full of impressive truths which should be considered by all people.

Brethren, have you been thinking that in many of our congregations there is now being made a continued effort for the ingathering of the lost? On the one hand we are glad for the earnestness that is being manifested. On the other, we feel the need of earnest, fervent prayer that God may own the efforts of His people and give them many souls for their hire. This is the time when the burden for lost souls should find relief in faithful, continued, prevailing prayer.

The most precious treasure in the home is the child. That being a conceded fact, the most important duty in the home is to brighten this jewel that it will shine in the kingdom of our God. The three most important factors in bringing this about are the companionship of those who are pure and holy, literature that is pure, interesting, instructive, and scripturally and morally sound, the ordinary conversation in the home. It is a misfortune to every home not to have children in it. It is a crime not to give them our best attention.

And now comes the report that the preaching of the Bible doctrine of future punishment for the wicked is responsible for so much insanity at the present time. If that is true—if at this time, when so many of the modern churchmen have repudiated the doctrine of future punishment, our insane asylums are filled with victims—what must have been the state of affairs when this doctrine was generally believed and taught? The fact is, the simple faith which accepts this doctrine along with all other things taught in the Bible brings such a peace to the soul that the very condition which these neurologists fear is counteracted. Insanity and other ills come not from a faithful acceptance of God's Word, but from the ungodliness which invariably results from an attitude of disobedience. Two things we should never forget: (1) The simple faith is the best specific for all the ills of man. (2) Even if the worst that the enemies of God's Word bring against this simple faith were true, a state of insanity here is to be preferred to a state of everlasting torment hereafter.

WHAT YOU MAY DO FOR THE GOSPEL HERALD

1. Read it.
2. "Prove all things: hold fast that which is good."
3. Encourage others to subscribe for it.
4. Subscribe for those who are too poor to pay for it themselves. (Donations, half price.)
5. Send in a list of names of those who ought to be readers of it but are not.
6. Look at the top of this page, and if the label indicates that your subscription is due, either renew yourself or send in two new subscribers with two dollars, in which case your own subscription will be extended one year.
7. If the Spirit prompts you to do so, send in your best thoughts for publication.

Before Jan. 1, 1915, we want—

1. **1,000** new subscribers.
2. **10,000** subscribers **fully paid up.**

WHO WILL HELP?

New subscribers may get the Gospel Herald the remainder of this year and all of next year for one dollar.

Pray for us, that the Gospel Herald may at all times be found on the side of right, a defender of the **entire Gospel,** helping lost souls to see the error of their way, and encourage all Christian workers to press on to higher ground.

Apparently Contradictory.—There are two admonitions in the Bible which in the estimation of some people contradict each other. We are told to "fight the good fight of fath," and also that "the servant of God must not strive." But it is only a seeming contradiction, as there are two kinds of fighting referred to—spiritual warfare and carnal warfare. One is the promulgation of truth and righteousness, the other is a scrap with fellow men. In the one we combat unrighteousness with truth and love, in the other we strive to overcome people with carnal weapons—tongue, fist, club, sword, or gun. The first is commanded, the second is forbidden.

Two things belong to carnal warfare which have no part in spiritual warfare. They are, contention and pouting. In the first we are determined to "down" the other man; in the second, failing to win our point, we get under a juniper tree and refuse to do anything but complain. Both are characteristicc of carnal warfare, and both are wrong. The three marks of the soldier of the cross are loyalty to Christ and His Gospel, love for God and all men, and the spirit of never-give-up.

Unhappy Belgium.—The eyes of the world are turned toward bleeding Europe where twenty million men

are under arms, perhaps half of them engaged in the ghastly work of butchering people. It is bad enough for all the nations engaged in the war, as poverty is gripping the millions and the rigor of the oncoming winter promises to make the shrieks and cries of widows and orphans all the more lamentable. But it remains for little Belgium to drink the cup of sorrows to its bitterest dregs. It is not our aim in this brief writeup to discuss the question of guilt or to attempt to place the blame. It is the fact that this little country, less than one-fifth the size of the average state in America, is lying prostrate beneath the feet of millions of fighting men, that calls for our tenderest sympathy. Immense armies are surging back and forth over its once fertile fields, fighting with the desperation of demons. Cities, towns, and villages are in ruins, thousands of homes are made desolate, fields are drenched in blood, rivers of crimson waters are flowing to tell the awful carnage that is going on there. What with the moans of wounded soldiers, the agonizing cries of widows and orphans, the wail of hunger and the shivering from cold and wet, and indescribable feeling resulting from being ruthlessly thrown out of home may be lacking to make the desolation complete, it is made complete in the unnamable crimes and cruelties that belong to war! Hundreds of thousands of these people have fled from their native country, wandering in strange lands, distressed, disconsolate, living as the charities of others can supply their needs. Millions are still in the home land, facing starvation, not knowing how soon their misery may be put to an end by bullet or shell. Such is the horrible incarnation of savagery and beastliness which men call WAR!

This unhappy state of affairs has called forth the sympathy of many in America, and millions of dollars have been donated to the relief of this unfortunate people It certainly is a worthy cause. Those desiring to donate can send their contributions to Bro. G. L. Bender, Elkhart, Ind., and the help given will find the right place.

"Peace on earth."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

FOR EVER WITH THE LORD

"For ever with the Lord!"
Amen; so let it be!
Life from the dead is in that word,
'Tis immortality!

The Father's house on high,
Home of the soul! how near,
At times, to faith's foreseeing eye,
Thy golden gates appear!

"For ever with the Lord!"
Father, if 'tis Thy will,
The promise of that faithful word
Even here to us fulfill.

So when our latest breath
Shall rend the veil in twain,
By death we shall escape from death,
And life eternal gain.

Knowing as we are known,
How shall we love that word,
And oft repeat before the throne,
"For ever with the Lord!"

—Montgomery.

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

II. THE COMMUNION

1. **Why we Observe it.**

First, because it is commanded. Our Savior's "This do in remembrance of me" is a loving appeal which no child of God ought to think of ignoring. Then we observe it for the reason stated in I Cor. 11:26: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." To eat and to drink together in blessed fellowship to the memory of our Lord who died for us in a privilege which we cherish above anything which the world has to offer.

2. **Why we Observe it in Day time.**

It is urged that since Christ instituted it in the evening that therefore it should be held at the same hour of the day.

We have no objection to holding it in the evening, as the Bible is absolutely without command on the subject. But as to preference, if there is any, that would favor midday.

By common consent the communion service is recognized as having taken the place of the passover feast in the old dispensation. That feast was held in memory of the deliverance from Egypt, and it was therefore appropriate that the feast be held at or near the hour of deliverance, after dark. Our feast is held in memory of our deliverance from sin, and therefore the most appropriate time for its observance is at or near the time when our Savior suffered for our sakes on the cross, in day time.

3. **Why we Observe "Close Communion."**

It should be borne in mind that the terms, "open communion" and "close communion" are arbitrary terms and are more or less misleading. No church favors admitting to the communion those who are notoriously and avowedly sinful, and few people oppose admitting all who are "of like precious faith," who stand in peace with God and man and are subject to the rules and regulations of the church trying to keep house according to God's Word. The difference between the two, therefore, is simply a question as to where to draw the line.

Paul in I Cor. 10:15-21 emphasizes the fact of the unity of the body of Christ and the folly of having fellowship with sinful men. All admit that the Lord's table should be kept in order. Admitting that, it is easy to see that the only way to have an orderly communion ("common union") is to restrict the communion to those who are "of like precious faith" and who acknowledge this jurisdiction of the church holding the communion. Going through the form of communion where this unity in faith does not exist is a mockery.

4. **Why we Hold Preparatory Meetings Previous to Communion.**

Recognizing the importance of the admonitions, "Examine yourselves, whether ye be in the faith," "Let every man examine himself, and so let him eat," "I would not that ye should have fellowship with devils," etc., and knowing the importance of making preparation for every important event or service, these meetings have proven themselves strengthening to the Church and to individual members. They present an opportunity for turning the search-light of God's Word upon the hearts and lives of individual members, and no member whose heart's desire is to walk in the light of God can afford to miss them. For the same reasons, in light of the instructions presented in Matt. 5:23, 24, Matt. 18:15-18, and Gal. 6:1-6, council or examination meetings previous to communion have likewise proven themselves profitable.

5. **Why Scriptural Communion Strengthens the Church.**

It is always strengthening to obey the voice of the Lord. It brings to our minds and hearts vividly the sacrifice made by Christ for our sakes and encourages us to follow in His steps. The self-examination previous

to communion leads many to consecrate themselves more fully to the Lord. The blessed fellowship enkindles anew the fire upon the altar and causes the heart to glow with fervent love. It is one way of witnessing for Jesus. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." It is because members do not avail themselves of all the privileges and duties conected with the communion that "many are weak and sickly . . . . and many sleep" (I Cor. 11:30).

Scottdale, Pa.

THE POWER OF PRAYER AND THE SURRENDERED LIFE

By Emma B. King.

For the Gospel Herald.

"Power belongeth unto God." Prayer is one of the mediums through which power is imparted. God says, "Ask and ye shall receive" The many examples of prayer and commands to pray prove its power. Abraham, Joseph, Moses, David, and Daniel, whose lives were a power, were men of prayer. We find Christ often alone in communion with His Father—sometimes "rising a great while before day;" sometimes, "continuing all night in prayer." Through prayer the disciples were enabled to cast out devils, heal the sick, and raise the dead. Christ knew their weaknesses and temptations and gave prayer as a safe-guard. "Watch and pray, that ye enter not into temptation."

Pentecost was preceded by a ten-day prayer-meeting. The early Christian Church was a tremendous power, the secret of which is found in Acts 6:4. "We will give ourselves continually unto prayer." In spite of bitterest opposition and persecution "believers were the more added unto the Lord" (Acts 2:42). Peter and John boldly faced rulers because in touch with the Lord. Their prayers, not the cold, lifeless kind, took effect. "And when they prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts 4:13). Prison doors opened for Peter because "prayer was made without ceasing of the church unto God for him" (Acts 12:5). Paul's fruitful, victorious life demonstrates the power of prayer. James too knew its power when he said, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Prayer is as effectual today as ever. Saints of all ages have tested its power and with it "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

When we see what the Bible teaches about prayer, then see this truth demonstrated all through the history of God's children, we can not question its potency. Then why so many weak, empty, fruitless lives when God's great storehouse is open to all who ask? "If ye ask anything in my name I will do it" (Jno. 14:14). "Ask and ye shall receive" (Jas. 16:24). Earnest, believing prayer is the key which opens the door to God's bounty. Are we weak? "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). Is strength failing? "They that wait upon the Lord shall renew their strength" (Isa. 40:31).

Let us notice some of the definite things prayer has power to do:

1. Prayer will bring to us a true realization of ourselves and our helplessness. It was when Moses and Isaiah had visions of their unfitness that they cried to God and received power for service. The same is true of us. Not until we see the depravity of our nature and our utter nothingness can we expect to accomplish anything for God. Let us like David pray, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me" (Psa. 139:23, 24) and then will come such a true revelation of self as God sees in us, a consequent utter emptying of self, and room for the incoming power of God.

2. Prayer has power to cleanse, both from actual inbred sin. With the realization of sin comes a desire for its removal. Many are meeting with defeat in their Christian experiences because of some sin having the mastery. They wonder at the lack of power in their lives, when through earnest, prevailing prayer, sins unknown and unconfessed have been revealed. With their removal has come power unknown before.

3. Prayer through the Spirit reveals the Word. Into every newborn soul comes the desire expressed by David: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18). Prayer does more to open up the Bible than a theological education. New light falls upon its pages, passages dark and meaningless open up in wonderful ways. "Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3). Without prayer man cannot understand the Bible. Prayer brings wisdom. Parents, pastors, teachers and Christian workers often face weighty, perplexing problems which must be solved. Eternal issues are at stake. What shall be done? James has the solution: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

4. Prayer gives victory over temptation. "Pray that ye enter not into temptation" is the Savior's command. There may be temptations to doubt, to discouragement, to pride, but for every temptation God "Will make a way of escape." Satan comes in so many ways to attack—sometimes as an "angel of light," sometimes as a "roaring lion." Prayer reveals his method and brings us victory. Natural tendencies and dispositions and weaknesses have their part in the life of trial. These, let it be understood, are not in themselves, but are used by Satan to buffet. When Paul asked for the removal of the "thorn in the flesh" he was told, "My grace is sufficient for thee: for my strength is made perfect in weakness." We may receive the same answer. Do we accept it, and claim victory? "I called upon the Lord in my distress: the Lord answered me." Prayer is the only safeguard against perils, confusion, and apostasy of these "latter days."

5. Prayer brings guidance. "Then shalt thou call, and the Lord will answer thee . . . . and the Lord shall guide thee continually" (Isa. 58:9, 11). What is God's plan for my life? Where can He use me? Shall I go or stay? What about my social and domestic affairs? These and all similar questions find their answer in the "secret place," provided there is a willingness to follow as led.

6. Prayer restores health. Many have looked to God and proven the promise "the prayer of faith shall save the sick."

7. Prayer brings power, not only into our own lives but into the lives of others. Look at the intercession of Abraham and of Moses, while Jeremiah cries out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Often has God laid the burden upon one of His humble, hidden away children for an unsaved one. The heaven-born prayer is answered and perhaps a Jerry McAuley or a Moody is saved. Believers have been led to see their need of a fuller, deeper consecration, because some one in close touch with the Lord has prayed. Genuine revivals are born of prayer. Perhaps the evangelist or leaders get credit for results which belong to a cobbler or a washer-woman who knows how to pray. Who among the saved does not attribute his conversion to the intercessory prayer of some burdened one? Even heathen can be reached

by way of the throne. We may never see Africa or India or China, yet God says, "Ask of me and I shall give thee the heathen for thine inheritance" (Psa. 2:8).

But while prayer is powerful, it is only such in the surrendered life. People may pray for years and receive no answer, because they have never yielded to God. "Power belongeth unto God," but the one condition upon which it is bestowed is absolute surrender. Vain are the cries for light, for power, for strength, if unsurrendered. It is folly to attempt to live for God and bring an acceptable service to Him with one thing reserved. Why is my Christian life so empty, so unsatisfactory? Why such defeat and failure? Why my ministry so fruitless, so powerless? Why so little "old time" convicting and converting power? We answer, insubmission. Unsurrendered will lies back of almost all the failure and defeat of professed Christians. "To whom ye yield yourselves servants to obey, his servants ye are whom ye obey."

Christ came to live a life of surrender. "Lo, I come to do thy will, O God" (Heb. 10:7). "For I came down from heaven not to do mine own will, but the will of Him that sent me" (Jno. 6:38). Not only when the road was smooth and easy, but even in Gethsemane could He say: "Not as I will, but as thou wilt." Do we find the same response?

The surrender of self to Christ brings Christ to us—the secret of power with God and man. A vision of Jesus means so much. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him" (Jno. 14:21). Is His will ours and do we love to obey? Then this manifestation of Jesus is ours.

Knowledge of God and His will comes with surrender. "If any man will do his will, he shall know of the doctrine" (Jno. 7:17). Nothing so blinds the spiritual vision as self-will and sin while nothing so clears the vision as surrender to the will of God. Paul gladly gave up all for this knowledge. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8).

An entire surrender brings joy. "There is," says Torrey, "no very great measure of joy in a half-hearted Christian life. Many socalled Christians have 'just enough religion to make them miserable.' They can no longer enjoy the world and they have not entered into the joy of the Lord. There they stand, deprived of the

(Continued on page 549)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.
(1614 8th Ave.)

According to announcement in last week's Gospel Herald, a special Bible Course will be held at the Mennonite Gospel Mission, Altoona, Pa., from Nov. 25 to Dec. 23 inclusive. The Teacher Training Course will be composed of fifty lessons; using Herbert Moninger's "Training for Service" as a text. Bro. John F. Bressler, Richfield, Pa., will have charge of this work. One hour will be devoted to each lesson.

The course on Bible Doctrines and Teachings will cover about nineteen different subjects of vital importance and will be in charge of Bros. J. A. Ressler of Scottdale, Pa., and Enos F. Hartzler, Marshallville, Ohio. One hour will be given to each of these subjects.

The Studies in Daniel will be in charge of Bro. J. L. Stauffer of Altoona and will cover the twelve chapters of the book. A large illustrated chart will be used. One hour to each study.

The course on Music will cover the rudiments, practice in vocal singing, etc., in charge of Bro. D. D. Stoltzfus, Gap, Pa. One half hour each day will be given to this course.

The Personal Work course will be composed of 24 lessons of one half hour each, as well as actual experience in and about the city. Bro. C. F. Derstine of Altoona will have charge of this work.

Meals will be served at Mission Home. Sleeping accommodations will be provided in different homes. Expenses will be moderately low and need not hinder your coming. **To enable us to make the proper arrangements please inform us of your coming, giving number and name of persons who expect to attend. Those coming for the first week should inform us by the 20th of this month.**

We believe this Course will be found of profit to minister, Sunday school teacher, and lay member alike. Any further information may be obtained by addressing Mennonite Gospel Mission, 1614 8th Ave., Altoona, Pa.

The Workers.

Nov. 12, 1914.

THE WHITED HARVEST

By Abram J. Shenk.

For the Gospel Herald.

> Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—Jno. 4:35.

What are we who claim to be Christ's folowers saying today? Are we not saying the very same words those disciples were saying? Yes, we surely are. We say, "There are yet four months, and then cometh harvest." What would we think of a man that had a nice, big field of golden grain ready to harvest and he would go out and look over his field and say, "If we don't soon harvest this grain it will perish," and he would idle his time away at one thing and then another? Perhaps the next day he would say to his hired servants, "Let's go fishing, there are yet four months and then cometh harvest." There are many fields white already to harvest and are really in a perishing condition, but what are we doing to help our fallen brother? Are there not too many workers piled up for one field, while many souls are perishing for help? "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Is it not high time that we are putting forth some special efforts to help those who are yet in an unsaved condition? Let us remember the time will soon come when we will be called on to give account of our stewardship here below.

Well, what are we seeking after? Are we seeking to gain all we possibly can of this world's goods? "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6:33). Wonderful promise! We believe it is all right to make all we can in an honest way, and then give as though all belonged to the Lord.

We have many faithful members in our Church that have for many years been giving much. Do we find that they are in want for being so openhanded in giving? No, for God hath given it into your hands, a place where there is no want of anything that is in the earth. Judg. 18:10. Wonderful promise indeed! "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

Elida, Ohio.

"The total number of missionary schools in China is given as 3,728, with over 100,000 pupils. More than two-thirds are of the primary grades."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does the soul go direct to heaven after death, or is it to remain in the grave till the judgment day?

The minister of the Church here at Elmira placed a question box in the church, said he would like to have any one of the audience that so desired to place a question in the box; he would be glad to answer as many, or all so far as he was able. The above question was put in the box. The minister said the question was beyond his power to answer. Will some kind brother, that is stronger in the understanding of God's Word than the writer, take a few moments time and send an answer to the press. I can think of nothing more consoling that these words, Jno. 11:23-26: 'Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Moses D. Evers.

Elmira, Oreg.

The above question and comments were submitted to Bro. Wenger, who returned it with the following answer. We might add that while the exact place of disembodied spirits may not be as clearly and definitely given as some other things which God chose to reveal to man, it is quite clear that the soul does not remain in the grave. Hear the testimony of the preacher: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). The appearance of Moses and Elias on the Mount, the reference to the rich man and Lazarus, John's testimony, "I saw the souls of them that were beheaded," Christ's coming as the head of "ten thousands of his saints," are a few of the many scriptural evidences that make the theory of "soul-sleeping" absurd and silly.—Editor.

When death takes place immortal man goes to be with Christ. The body returns to dust whence it came. No other body is given until the resurrection. From death to the resurrection these disembodied spirits are not in the grave but are in heaven or hell. The righteous are with Christ in heaven. Read carefully Phil. 1:23, 24; Rev. 6:9-11. Paradise and heaven are the same place. He who was in the third heaven was in paradise. See II Cor. 12:2-4. Christ and the saved thief met there immediately after death. Luke 23:43. When righteous Lazarus died holy angels carried him to faithful Abraham in that comfortable and happy place. Luke 16:22.

When Jesus comes at the resurrection God will bring those who have fallen asleep in Christ along with Him (Christ) from heaven. I Thes. 4:14. Then a glorious body shall be given all the saved. Phil. 3:21; I Cor. 15:35-53.

A. D. Wenger,
Fentress, Va.

What do you think of a Sunday school superintendent or teacher voting a ticket that is for booze, his excuse being that he has a neighbor who is a boozer and he would not like to offend him? A. G.

That man is either not well informed or deliberately short-sighted. It is well to have consideration for the feelings of others, and this makes it all the more important that we do not vote to keep temptation in the way of the man who is a victim of strong drink. The worst that can be done for that man is to keep the cause of his ruin at his door. Besides, if he is afraid of offending some one, he had better be afraid of offending an angry God who hates iniquity and will certainly punish those who have a hand in perpetuating it.

Is it safe for our people to encourage magic lantern scenes? Does it not have a tendency to cause the pleasure-seeker to go to moving picture shows? R. V. W.

The article on "Moving Pictures," which we printed in Nov. 12 number of the Gospel Herald, is such a complete answer to this question that we reprint it for the benefit of all interested.—Editor.

We have been watching the moving picture business for some time, and the more we see of the results, the more thoroughly do we become convinced that the whole business, from start to finish, is against the very best interests of the church. Training young people to attend the moving picture show means the preparing of them for the theater and other places of amusements, rather than for the Sunday school and the church. Those who open their church doors for these shows, hoping thereby to attract the public, may possibly see their pews filled while the shows last, but as soon as they go, most of those in attendance will go too, leaving the church pews empty, while they help to fill the seats at the theater, or some down-town moving picture performance. Train up a child to attend picture shows, and when he grows old he will not be found in the house of God. Some of the church people are getting their eyes opened on this subject, and it is interesting, at this time, to notice the view that Billy Sunday takes of the situation:

"I believe that moving pictures (notwithstanding the so-called censorship) are ruining more women and children, and weaning them from the holy influence of church and Sunday school, than all the saloons of our rum-cursed cities. If you don't think so, study the shameful posters in front of these theaters. The low price of admittance brings them in reach of tens of thousands of children, who never went to theaters before, and the average character is as bad or worse than the high-priced kind. There are a few harmless pictures shown, but these serve only as bait to the devil's hook. No wonder that our young girls and women, in their shameful styles of dress, are throwing away the modest ways of the charming girls of forty years ago. The National Board of Censorship for moving pictures endorses the nude and seminude. No red-blooded man, Christian or non-Christian, art or no art, can willingly look upon such pictures without defilement. Such censorship is Satanic."

—Gospel Messenger.

UNDER JUDGMENT

"Believe on the Lord Jesus Christ and thou shalt be saved. He that believeth is not condemned but he that believeth **not** is condemned **already**" (John 3:18).

Now, dear Reader, we wish to give you a natural illustration. Suppose you had committed a crime worthy of death and were tried before a judge and jury and were found gilty and death sentence were passed upon you and you were led away to prison to await time of execution. Then suppose some dear friend came along and satisfied the law's demands and secured your pardon, Would you accept it? Most assuredly you would.

Well, dear reader, this is your situation before God and if you are a pardoned soul you will know it, because God will give you a witness and it will be as clear to you as this writing here below: (John Smith, you are a pardoned soul and have been received into the happy household of God through the precious blood of my dear Son Jesus Christ, (Signed) God the Father in Heaven).

The fact remains God "commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). The work is finished, it is for us to believe. Will you accept the pardon now?

Lancaster, Pa.

"A woman in Argentina found a book on a pile of rubbish and took it home. It proved to be a Bible. Through the reading of it, several of her family were converted."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

III. The Counsellor and Spiritual Adviser of Each Family

Children, obey your parents in the Lord, ... Honor thy father and mother, ... Ye fathers, provoke not your children to wrath, ... Servants be obedient to them that are your masters; . . . . Ye masters, do the same thing unto them, forbearing threatening.—Eph. 6:1-9.

Paul as a minister of the Gospel, was diligent in giving counsel, advice, and instruction, not only to the heads of families, but to each individual member of the family.

It should be no less the duty of every Gospel minister in this age, especially those who have the oversight of congregations, to give the proper counsel and advice to all those who are under their charge, as to what their domestic or home life should be, because the Gospel inculcates perfect fidelity in the discharge of all the relative duties of life, and as a rule those who are carefully trained and instructed in the home become blessings to themselves, to their parents, to the Church of God, and the world.

It is sometimes a very delicate matter for the minister to give advice or counsel to either the parents or children in the home. The delicacy on the part of the minister arises principally because of the unwillingness on the part of many parents to accept any advice or admonition regarding the rearing and training of children, however kindly it may be given.

Most parents regard the matter of training their children as exclusively their own business, and consequently they are slow to regard with favor any suggestions along that line, even though given by the ministers.

There ought, however, be no objections to the pastor's giving advice in the matter of child training, because Paul has instructed parents, to bring up their children "in the nurture and admonition of the Lord." Surely a command of this kind ought not to be ignored, but should be strongly emphasized when and where it is needed, because it is just as binding as any other commandment contained in the New Testament Scriptures, and is fraught with such momentous consequences.

We know that it is possible for the minister to give counsel and instructions in a way that it will be offensive to those to whom it is given, even though it is given with the best intentions; but this ought not to be so, and will not be so when the preacher is thoughtful, careful, and confines himself to his sacred duty in a prayerful way.

The importance of sacredly guarding and influencing the family for the best possible good cannot be overestimated. The young men and women who have been reared in true Christian homes, whose characters have been moulded by the faithful teaching and example of godly parents, assisted by the wise counsel and admonitions given by a devoted, faithful pastor, are wielding a powerful influence in maintaining a high standard of the Christian religion, and morals, both in the Church and in society.

If the pastor is a wise counselor, and is "One that ruleth well his own house, having his children in subjection with all gravity" his counsel, advice, and instructions should not only be appreciated by the members of other families, but the same should be asked for, and sought when needed. The minister's counsel and advice is frequently sought in matters far less important than those of training children and governing the home. Why not consult the minister in matters that are infinitely more important?

Freeport, Ill.

THE USE OF THE BIBLE

The Child's Introduction to it

By Bessie Ebersole.

For the Gospel Herald.

"'Tis not all of life to live, nor all of death to die." Can we grasp the full meaning of these words? Some day we shall want to die right. To die right we must live right and to live right we must know God, and to know God we must know our Bible, which is a "lamp unto our feet, and a light unto our pathway"

The child's first knowledge of the Bible usually comes through the mother's teaching or through the Sunday school. It is at mother's knee that he asks, "Who is God?" "Where does He live?" "Who made the Bible?" etc.

There is an instinct in every human heart to worship something.—Hence comes idol-worship among heathen and in children there is a reverence for the God he often knows but little of. But give him a chance, and he often puts to shame his elders, because of his faith. His sins are forgiven for His name's sake. We must teach the Bible to a small child in the present tense—mix it with the events of the day and teach them to see and feel they are a part of God's great world. Some one may ask, When is the time to begin the teaching of the Holy Word? We answer, In infancy. While in the cradle let their first lullaby be a Gospel song, and keep Gospel music in the home. It makes a splendid atmosphere for a child to grow in.

Then comes the teaching of simple sentences; such as, "I am Jesus' little lamb." "God loves me." "God is good." etc. The Sunday school card also plays an important part in teaching different characters of the Bible. We must at all times secure a reverence for the Word of God. "There is no book so well adapted to improve both the head and the heart, as the Bible," and our aim in child training is to build strong noble characters, those not afraid of scorn and jeer, but who can say **No** to evil in all its forms and at every turn. Is it best to shield those under our care too closely from the evil of the world? Had they not best be taught some of the snares in the pathway and so know how to resist the same? It is strong Christian characters we are looking for. Those who stand for the Bible and Zion's cause. There can not be a fixed rule for this Bible training. Each child is an individual and must be dealt with accordingly.

So from the Gospel cradle song and story through the Sunday school to the Bible class, we take them step by step. Faith and love will be their stay on to the end of life.

There is not a more beautiful example of Jesus' love to mankind and His method of teaching than that given in the "Sermon on the Mount." So also we must strive to make our method simple and our language clear. Our teaching must not be mechanical. Love must rule our lives.

For precept must be upon precept, precept upon precept. Line upon line, line upon line. Here a little there a litle. The use of the Bible to mankind is beyond measure, it is a sacred book, and we must fit ourselves to be worthy students and followers of its teaching. The Bible involves all.

"Where there is faith there is love, where there is love there is peace, where there is peace there is God, where there is God there is no need."

La Junta, Colo.

The stones hidden away in the foundation are often of more importance than those in plain sight.—M. Horst.

Sunday School

For the Gospel Herald.

Lesson for Nov. 29, 1914.—Mark 15: 21-41

CHRIST CRUCIFIED

Golden Text.—Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53:4.

Introductory.—The saddest event in the world's history, yet the most glorious achievement that has ever been brought to the attention of men, is the subject which forms the topic for consideration in this lesson. That the only being that ever lived a perfect, absolutely sinless life, who never wronged any man but spent His entire earthly career in helping men to become better and relieving them of sufferings should thus suffer as the lowest criminal is beyond our comprehension. Our consolation is in the glorious things achieved through the sacrifice. It brings to our minds afresh the goodness of God in suffering all this and the fact that it takes great sacrifice to accomplish great results. Let us take a sympathetic look at Christ—not merely His tragic death but His entire career—then let us listen to the voice of the apostle, "We should follow his steps."

Crucified!—Coming to Golgotha, they nailed Him to the cross. They offered Him a glass of wine mingled with myrrh. There is in this a type of the total depravity yet the sympathetic nature of man—depravity in that they would put this innocent MAN to death, nailing Him to the cross, sympathy in that they offered Him something that would stupefy Him and make His suffering less severe. But Jesus was willing to drink the cup of suffering to the full. "He trod the wine press alone." The cruel nails were driven through His hands and feet, and there the Son of God hung bleeding, dying! They parted His garments, and cast lots for His vesture, just as God through the prophet had said that they would. Above His head there was the superscription, "Jesus of Nazareth, King of the Jews." That was His crime. The Jews killed Him because they rejected Him as King—not king of a mighty earthly nation, for that they would have been willing that He should be provided that He would honor them as they were, but they rejected Him as the great and mighty King of kings and Lord of lords. On either side were two thieves, and the scripture was fulfilled, "He was numbered with the transgressors."

Reviled!—The real character of His persecutors was made manifest in the way He was treated. Under ordinary circumstances the most hardened criminal would have received some sympathy in His sufferings. But Christ received none from His persecutors. "Save thyself," "Come down from the cross," "He saved others, himself he can not save," were some of the expressions heard. They taunted Him because He had said that in three days He would restore the temple. They mocked Him and did everything that they could to make His going out miserable. He was reviled by the chief priests, by the soldiers, by the passersby, and even by the thieves by His side.

But was there no sympathy? Ah, yes. There were the faithful women, among them His mother. There was the disciple whom He loved. Lovingly He committed to John the care of His mother. His bearing was such that one of the thieves by His side recognized Him as more than mere man and began to plead for mercy. In this great hour He showed Himself God, and His real character was never revealed more perfectly than it was at this time.

Forsaken of God.—Can you imagine the depths of Christ's sufferings? Not only was it bodily pain that He suffered, but the pangs of grief that came through others forsaking Him must have been wonderful. At first His nation had forsaken Him; then His disciples forsook Him, one to betray Him and another to curse and swear that he had never known Him; now God also turns away His face. For three hours the sun refused to shine. Alone, forsaken, dreary, suffering indescribable pains, the guilt of sin being placed upon Him, now the Father Himself turning away, His poor heart was broken and He cried with a loud voice, "My God! my God! why hast thou forsaken me!" The Son of God was dying! "I thirst," said our Savior. He "bowed his head, and gave up the ghost"—Jesus Christ was dead!

Confessed as the Son of God.—If His death was gloomy and sad, His triumph was equally glorious. He had gone the limit in sufferings and sacrifice, He had won completely the great work of deliverance. In His death He paid the penalty for sin, and all men now have access to the throne. The remarkable demonstrations of God's mighty power in the form of three hours' darkness, of the mighty earthquake, and above all of the supreme love which shone out through the life of Christ upon the cross had silenced all revilings, had carried awe and conviction to the hearts of even His enemies, and from the centurion and those that were with him there came the confession, "Truly this was the Son of God."—K.

Our Young People

Topic for Dec. 6, 1914

CHARACTER STUDY: NEW TESTAMENT WOMEN

Motto: "Mary hath chosen that good part, which shall not be taken away from her."

Following is a most excellent list of consecrated people for character study. For devotion they are unexcelled. Study their lives, imitate their virtues, and your life is a benediction to all within your sphere of influence.

Phoebe (Rom. 16:1, 2).—A servant of the Church in Rome, commended by Paul. Thought by many to be a deaconess. The meaning of word—shining—is well borne out by her life. She stands for active, devoted, self-sacrificing service.

Dorcas (Acts 9:36-39).—We know two things about this woman: (1) She had practical sympathy for the poor. (2) Her death was sincerely lamented by those whom she had helped. It is blessed to spend our lives for the benefit of those in need.

Priscilla (Acts 18:2, 18, 26). — Three things are known about this noble woman: (1) She was a faithful wife, (2) hospitable towards missionaries, and (3) diligent in teaching others "the way of God more perfectly." Here are three Christian privileges which come distinctly within the Christian woman's sphere.

The unnamed Widow (Mark 12:41-44). —The name of this widow will probably never be known; but her liberal giving is a monument to her memory which will never be forgotten. Your name may not long be remembered; but your deeds should live in the lives of other people to the end of time. This woman, though poor in this world's goods, was rich in this that she had a name to live forever.

Mary and **Martha** (Luke 10:39-42).—We know them because of their faith and their devotion to Christ. In the incident recorded in this reference we are made conscious of two things: (1) There are two ways of serving the Lord, through hospitality and through devotion. (2) It is possible to become so absorbed in material things that we forget the spiritual. The "one thing needful" is to keep our place at the foot of the cross.

WOMANLY VIRTUES

1. Faithfulness.—Matt. 15:28; 28:1; I Jno. 12:2, 3; II Tim. 1:15.
2. Modesty.—Mark 5:25-34; I Pet. 3:2-4.
3. Self-denial.—I Kings 17:10-15.
4. Loyalty.—Acts 1:14; Luke 24:10.
5. Sympathy.—II Sam. 1:26; Luke 23:27, 55, 56.
6. Purity.—Prov. 31:10-28; I Tim. 5:6; Tit. 2:5.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Recite a verse referring to a woman of the New Testament.
2. Make a list of names of all the New Testament women you can find.

For the Young People.—

1. Assign each of the characters named in the topic to some individual to develop the points found in them.
2. Services for which Women are Approved in the Scriptures.
3. Things that are Disapproved in the Behavior of Women in Christian Work.

For Older People.—

1. A Summary of the Lesson.
2. A Well Balanced Service in the Christian Woman.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church

THURSDAY, NOV. 19, 1914

Field Notes

An enjoyable communion service was held at Harper, Kans., on Sunday, Nev. 8, at which time Bro. S. C. Miller of Jet, Okla., was present and officiated in the service.

Bro. E. A. Bontrager of Fairview, Mich., stopped over Sunday, Nov. 15, at McVeytown, Pa., on his way home from the Eastern Shore of Maryland where he had been holding a few meetings.

Bro. J. B. Senger of Kinzer, Pa., closed a series of meetings at Quarryville, Pa., Nov. 14, with five public confessions as one of the visible results.

Bro. John S. Nissley of Mt. Joy, Pa., passed away last week. The funeral was held on Monday, Nov. 16. We expect an obituary notice later.

Sister Mary Gelnett and daughter, Elva, of Springs, Pa., spent a few days in Scottdale, Pa., last week, the guests of A. B. Gilnett and wife. They left on Friday morning to attend the Bible conference at Masontown, Pa.

The brotherhood of the Cedar Grove congregation near Green Castle, Pa., has made arrangements to begin a series of meetings on Sunday evening, Nov. 29, with Bro. Abram Metzler of Martinsburg, Pa. in charge.

Interesting meetings are reported from Vineland, Ont., where Bro. A. J. Steiner of North Lima, Ohio, was conducting the work. When last we heard from that place souls were confessing Christ and others were under conviction. May many come out on the side of the Lord.

Bro. C. Z. Yoder and wife of Wooster, Ohio, were among our pleasant callers a few days last week. The brother preached for us on Tuesday night. They left on Wednesday for Altoona, Pa. They expect to spend some time visiting among the churches in Pennsylvania, Maryland, and Virginia.

We are in possession of a neatly printed "Gospel Tract Calendar," published by the Gospel Tract Mission, Woodburn, Oreg. Bro. S. E. Roth, the moving spirit of this enterprise, is whole-souled in the work to which he is giving the best energies of his life. These calendars will be sent out free as long as they last.

In response to a number of requests made along the way, Bro. P. H. Ziegler of Archbold, Ohio, writes that he and those with him arrived at their homes safely and well, grateful to God for His protecting care and to brethren and sisters for their hospitality. In the company were Bro. J. C. Frey, wife, and son Ora; P. H. Ziegler, wife, and daughter Edna; Sister Fannie Yoder. Their travels took them through North Dakota, Montana, Washington, Oregon, California, Nebraska, and Iowa, in all of which states they stopped cheering friends and brethren along the way.

Our Illustrated Book Catalogue for 1914-15, which is being sent to each of our subscribers of the Gospel Herald contains a complete list of our publications now ready for delivery, a wide range of Bibles and Testaments and a selected list of religious books. We invite your kind attention to the same and will be pleased to have your orders as early as possible to avoid the holiday season rush. A special feature of the catalogue for this year is the establishing of a prepaid price on nearly all our books. By comparing these prices with our former lists, you will find a slight reduction in most instances which is made possible by the new Parcel Post Rates.

Correspondence

Protection, Kans.

On Oct. 31, Bro. S. C. Miller came here, preached that evening, then on Sunday held communion. He preached again in the evening and left for home Monday.

John Schrock.

Mifflintown, Pa.

The brotherhood of the Delaware congregation expect to hold a Bible meeting commencing Nov. 24. All interested in the Master's work are invited and welcomed to be with us. Those coming from the west and desiring to get off at Mifflin Station, will please notify Wm. Brubaker, Mexico, Pa., who will take care of them. Those coming from the east will get off at Thompsontown, Pa., and will please notify S. B. Weaver or the writer who will meet and convey them to the place of meeting.

Wm. G. Seiber.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—On Nov. 1 communion was held at this place, with nearly all members present (preparatory services the day previous), Bro. Warren Bean officiating.

On Tuesday, Nov. 3, we had an ordination service at which time Bro. Henry G. Bechtel was ordained to the ministry. The brother feels his weakness very much, therefore let us all hold him up to the throne of grace that God may use him as a mighty power to the upbuilding of His kingdom on earth.

On Nov. 8, Bro. J. Ruth of Line Lexington expects to be with us.

Brethren, pray for us and the unsaved with whom we come in contact in this community.

Paul Sheeler.

Nov. 7, 1914.

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greetings in Jesus' Worthy Name:—On Oct. 25 communion services were observed with nearly all present to commemorate the death of our Lord and Master. Bro. N. E. Roth of Round Hill, Alta., was with us and had charge of the services. In the evening of the above date Bro. Roth and Bro. C. C. Steckley of Albany, Oreg., gave interesting talks on Blessings Gained and Lost at the family altar. Subject for the Y. P. B. M. Bro. Roth also labored with us for three days in Bible lessons; the following were openly treated: Christian walk, Power of influence, Duties of the disciples to the Church, Six steps, Twenty-third psalm, and The Beatitudes.

Among those among our number who were unable to attend the regular communion services on account of sickness and infirmities of old age, special services were appointed and held at their private homes, which proved a real blessing to them.

Yours in the Master's name,
Albert D. Erb.

Nov. 9, 1914.

Brandon, Colo.

A Greeting of love in Jesus' holy and precious name:—The little flock at Brandon has great reasons to praise the Giver of all good for His continued mercy and love to us at this place. On Saturday, Nov. 7, Bro. J. M. Nunemaker came over from La Junta, with Bro. S. D. Yoder and family. Bro. Yoder's brother, Ora, from Hubbard, Oreg., was also with them. Bro. Nunemaker preached three very impressive sermons. In the forenoon he had for a text Jno. 14:1-3. In the afternoon he used for a text I Jno. 1:1-3; and at 7:30, Rom. 10:13-15. His sermons were helpful and edifying. If no special hindrance will come in the way Bro. Christian Reiff of Newton, Kans., will commence a series of meetings at this place on Nov. 22. Pray for the little flock here, also for the efforts that Bro. Reiff will put forth during the meetings. May God help us all to be meek and humble and obedient servants.

Yours in His glad service,
J. C. Hershberger.

Nov. 9, 1914.

Lebanon, Pa.

On Nov. 8 Gingerich's congregation was visited by a company of 13 coming from Bowmansville, among whom were Pre. Henry Good, Pre. Moses Gehman, Dea. Jos. Horning, with their wives, also Sister Barbara Smith of Virginia, and Pre. Samuel Oberholtzer and wife of Elizabethtown, Pa. Bro. Oberholtzer opened the services with edifying remarks. Bro. Gehman then read Jno. 6:27-29, admonishing us to labor for that which endureth, by laying up treasures in heaven. Bro. Good taught the necessity of living obedient to God's Word, grow strong spiritually, and bring forth the fruit of the Spirit (Gal. 5:22, 23), not the works of the flesh. May we ever be watching and praying that we be not deceived, but go on the narrow way rejoicing. Nov. 21 continued meetings are to open at Shirksville. Pray for the work.

In His glad service,
Mary K. Umberger.

Nov. 10, 1914.

Kralltown, Pa.

Dear Herald Readers, Greeting:—On Sunday, Nov. 8, names were proposed to pass through the lot for minister; two brethren, Noah Burkhart and Jesse Harbold passed through, the latter being ordained of the Lord. Bishops Abram Herr and Noah Landis of Lancaster Co., and Benj. Zimmerman of Cumberland Co., officiated, assisted by several other ministers of the Lancaster Conference. Many brethren from sister congregations were present wishing God's blessing to the beloved family called.

Cor.

Nov. 10, 1914.

Flanagan, Ill.

(Waldo congregation)

Greetings in Jesus Worthy Name:—"The Lord hath done great things for us whereof we are glad."

We are glad to say that Bro. Geo. Summers has returned home from the sanitarium much improved in health.

Bro. J. A. Zehr is taking treatment at that place at present. We hope it is God's will that he be restored to health again.

We have been blessed with nice weather. May we be truly thankful to God for the many blessings we receive from His bountiful hand and be willing to consecrate everything to Him. Pray for us.

Lydia H. Smith.

Nov. 11, 1914.

Elizabethtown, Pa.

(Blosser's congregation)

Dear Herald Readers, A Greeting to all:—Our hearts have been made glad, for on Saturday, Oct. 31, we had the privilege of seeing eleven souls baptized and received into Church fellowship. Four who had fallen back were again reclaimed, making an addition of fifteen new members. May God bless them and make of them useful children in His kingdom. The day following we again commemorated Christ's suffering and death.

The Sunday school at this place was closed for the winter on Sunday, Sept. 18. The children were all given books, which seemed to be appreciated.

The number in the Y. P. B. M. is not so great, but the interest is growing. We were very much encouraged on Saturday evening, Oct. 31, when our bishop, Bro. John Ebersole from Lawn, Pa., was with us and gave us a talk. It is indeed helpful when we see that the older people are interested and show their interest by helping.

In His service,
Suie E. Garber.

Nov. 12, 1914.

Wadsworth, Ohio

Dear Herald Readers, Greeting:—"Mercy unto you, and peace, and love, be multiplied" (Jude 2). It has been sometime since we have written to you. However, we are busy in the work of the Lord and feel to thank Him for what He has done for us along various ways. Satan is also busy and we need to watch and pray all along the way.

Recently we started a Bible meeting. We meet every Wednesday evening in different homes for the purpose of studying the Sunday school lesson. The interest thus far is good and we feel it a help in our Sunday school work. Wednesday of this week we met at the home of Bro. Henry Kreider where Sister Catherine Steiner has her home. Sister S. has been helpless for over three years and it will soon be a year that she has been confined entirely to her bed. A special song service was held which the aged sister enjoyed very much.

The Lord willing, Bro. Enos F. Hartzler of Wayne Co., O., will conduct a series of meetings at Guilford. Meetings to start Thanksgiving week. Pray for Bro. Hartzler and the work that souls may be brought to Christ and God's name honored.

Yours for the Master,
B. L. Neff.

Nov. 13, 1914.

The fact that the saloon is allowed to exist only by special permission shows that it is recognized as an evil.—Sel.

"Is it like playing with fire to tamper with beer or whisky or wine."

Miscellaneous

THE POWER ABOVE IS LOVE

By Allen Hirsh Braun.

For the Gospel Herald.

For this thing I besought the Lord thrice, that it might depart from me. —II Cor. 12:8.

If your life is sinful and you would from sin be free,
Take it to the Lord of Love;
From the paths of sorrow to the Cross of Calvary,
He has proved His power from above;
He tells us that redemption from our sins could be had,
If we take it to the Lord of Love.
Now come amongst the saints, from ways that are bad,
And He'll bless you with His power from above.

He asks the sick and weary to leave paths dark and dreary,
To follow in His steps, The Lord of Love;
All places and hearts dismal, can be made bright and cheery,
If we ask Him for His power from above;
Now come, you who are heavy laden; deep, deep, down in sin,
Ask Him to remove it, our Lord of Love;
The door it is wide open, yet narrow when you enter in,
But He'll bless with His power from above.

Whosoever asketh and in true **faith** does seek,
The help from our blessed Lord of Love,
From a proud, rebellious spirit, will grow **loving, true** and **meek,**
With the blessing of power from above;
So why not accept the sacrifice, that for us was wrought,
By our own Lord of Love;
Who has now a **mansion** in **heaven** for us bought,
With His gracious help from above.

Philadelphia, Pa.

ANSWERS TO PRAYER

By Lydia S. Sensenig.

For the Gospel Herald.

Prayers coming up to the throne of God will be answered, if they are asked according to God's will. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (I Jno. 5:14).

The psalmist says, 'The Lord is nigh unto all them that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them" (Psa. 145:18, 19).

In I Jno. 3:22 we find these words: "Whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

Christ says, "This is my commandment, That ye love one another, as I have loved you" (Jno. 15:12). In Jno. 14:15 He says: "If ye love me, keep my commandments."

What a beautiful promise we have in these three different verses. That if we love Christ and one another, and do His commandments, our prayers shall be answered.

When David was under affliction he called upon the Lord. He said, "In my distress I called upon the Lord, and cried unto my God. He heard my voice out of his temple, and my cry came before him, even unto his ears."

Many times did the Lord deliver the children of Israel, but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless He regarded their afflictions, when He heard their cry.

Christ shows His great love between Himself and His members in Jno. 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Soon after the dedication of the temple, God gives a promise to Solomon and his people. "If my people which are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

The psalmist David says that "the Lord will not forget the cry of the humble."

The psalmist professes his love to God for the answers to his prayers. He says, "I love the Lord because he hath heard my voice and my supplications" (Psa. 116:1). He also says, "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." That also ought to be our motive for continued prayer. And not only certain days in a week; we should have prayerful hearts and minds always. Christ says, "If ye ask anything in my name, I will do it." When Christ raised Lazarus from the dead, He thanks His heavenly Father, that He has heard Him. He said, "I know that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me."

Answers to prayers are granted through the grace of God. Isaiah says, "The people shall dwell in Zion at Jerusalem. Thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee" (Isa. 30:19).

They may be granted immediately. "And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear, saith the Lord."

While Daniel was speaking and praying and confessing his sin and the sins of his people Israel, the man Gabriel whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation. He informed him and talked with him and said, "Oh, Daniel, I am now come forth to give thee skill and understanding." This was an immediate answer to Daniel's prayer.

Answers to prayers may also be granted after delay. Christ says in Luke 18:7, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them."

They also may be granted differently from our desire. Paul says, "For this thing (being exalted above measure) I besought the Lord thrice, that it might depart from me. And he said unto me, "My grace is sufficient for thee, for my strength is made perfect in weakness." "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Answers to prayers may also be granted beyond expectation. The Word of the Lord came to Jeremiah while he was shut up in prison. "Call upon me, and I will answer thee, and show you great and mighty things, which thou knowest not."

The Lord promised the captives in Babylon, answers to their prayers. He says, "Then shall ye call upon me, and I will hearken unto you."

Answers to prayers are promised especially in times of trouble. The Lord says, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. Also he (meaning the godly) shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him" (Psa. 91:15).

Answers are received by those who seek God with all the heart. And by those who wait upon God. David says, "I waited patiently for the Lord; and he inclined unto me and heard my cry."

They are also received by those who ask in faith in the name of Christ according to God's will. A prayer asked without faith availeth nothing. But Christ says, "In all things whatsoever ye shall ask in prayer, believing ye shall receive. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"The Lord is nigh unto them that call upon him in truth. He will fulfil the desire of them that fear him. He also will hear their cry, and will save them."

On the other hand, answers to

prayers are denied to those who ask amiss. In Jas. 4:3 we read, "Ye ask and receive not: because ye ask amiss, that ye may consume it upon your lusts."

To those that regard iniquity in the heart, answers to prayers are denied. David says, "If I regard iniquity in my heart, the Lord will not hear me." Also to those who live in sin. The prophet Isaiah says to the children of Israel, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." When the children of Israel had forsaken God, He said unto them, "You have loved to wander and not refrained your feet, therefore the Lord doth not accept you. He will now remember your iniquity and visit your sins. Pray not for this people for their good."

Answers are not granted to those prayers whose ears are deaf to the cry of the poor. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). Neither to idolaters, nor those who waver. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he receive anything of the Lord" (Jas. 1:, 7). Neither do those that are the enemies of saints have the promise: "Thou hast also given me the necks of mine enemies that I might destroy them that hate me. They cried, but there was none to save them, even unto the Lord, but he answered them not" (Psa. 18:40, 41).

The Lord will not hear the prayers of a self-righteous person. "All our righteousnesses are as filthy rags" (Isa. 64:6).

We have a beautiful example given in the eighteenth chapter of Luke, where Christ speaks the parable of the Pharisee and the Publican that went into the temple to pray.

We will give some examples of answers to prayers.

Abraham prayed unto God, saying, "Oh that Ishmael might live before thee." God's answer to him was, "And as for Ishmael, I have heard thee. Behold I have blessed him, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation."

When Lot escaped from the city of Sodom, by the advice of two angels, and asked the Lord to let him escape to a small city, which was afterward called Zoar, the Lord heard him and answered his prayer.

Jacob's prayer was answered when he wrestled with the angel and asked a blessing.

When the children of Israel were pressed under bondage in Egypt they cried unto God, and He remembered His covenant with Abraham, Isaac, and Jacob. And He looked upon the children of Israel and had respect unto them.

When the people of Israel were about ready to stone Moses, because they had no water at Rephidim, Moses cried unto the Lord and He heard him and said he should take his rod and smite the rock in Horeb. And there came water out of it. What wonderful power the prayer of Moses was, when he asked the Lord not to let His wrath wax hot against His people, which He has brought out of the land of Egypt with great power and a mighty hand.

After Samson had slain a thousand men he was very thirsty. He prayed to God, and asked Him if he must now die for thirst after He had given this great victory unto the hand of His servant. The Lord heard his prayer and gave him water to drink out of an hollow place that was in the jaw.

When Hannah brought her son Samuel to Eli the high priest, she said, "For this child I prayed. And the Lord hath given me my petition which I asked of him."

When there was a battle between Israel and the Philistines, Samuel cried unto the Lord for Israel and the Lord heard him and the Philistines were smitten before Israel.

When Solomon prayed unto the Lord for wisdom the Lord answered his prayer and gave him a wise and understanding heart.

Jeroboam's hand withered, and by the prayer of a prophet it was restored whole again.

Elijah prayed unto the Lord that fire should come down from heaven and consume the burnt sacrifice. His prayer was heard and answered.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain and the earth brought forth her fruit."

When Elisha came unto the house where the Shunamite's son lay dead, he went in and shut the door, and prayed unto the Lord. And her son was raised to life again.

Isaiah, the son of Amos, sent to Hezekiah, saying, "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard.

Jazeb's prayer was answered when he called upon God, saying, "Oh! that thou wouldst bless me; indeed and enlarge my coasts, and that thine hand might be with me, and that thou wouldst keep me from evil."

When a great army of the children of Ammon and Moab were going to fight against Judah, of which Jehoshaphat was king at that time, they were afraid with their small number, but Jehoshaphat prayed unto God. Most of us as Bible readers know how wonderfully the Lord delivered Judah at that time from those large armies.

When king Manasseh reigned so wickedly, and was carried to Babylon, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him and he was intreated of Him and heard his supplications. And brought him again to Jerusalem into his kingdom.

While the Jews were at work rebuilding the wall of Jerusalem, their enemies wanted to hinder them. Had it not been for Nehemiah's prayer, the work would not have been accomplished.

The Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before.

The Lord heard Jonah's prayer when he was in the whale's belly, and brought him to dry land.

The blind man received his sight when he called upon Jesus, "Thou Son of David, have mercy on me."

The prayer of the thief on the cross was answered, when he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."

The time when the Jews commanded Peter and John to preach no more in the name of Jesus, the church "fleeth to prayer. And when they had prayed the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness."

The combined prayers of Christians lifted to the throne of God has great power.

How wonderfully Peter was delivered out of prison, when "prayer was made without ceasing, unto God, by the church for him."

When Paul and Silas were imprisoned they prayed and sang praises unto God. Through the prayers of those Christian brethren there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bonds were loosed.

When the father of Publius lay sick of a fever, Paul entered in and prayed, and laid his hands on him and healed him.

But remember not all prayers are answered. They must be asked in faith and according to God's will.

"The prayer of a righteous man availeth much."

We will give a few examples of refusal of answers to prayers.

When Samuel said to Saul, "Why hast thou disquieted me, to bring me up?" Saul answered him, "I am sore distressed; for the Philistines make war against me, and God is departed from me and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do."

The word of the Lord came unto the prophet Ezekiel saying, "Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; are ye come to enquire of me! As I live, saith the Lord God, I will not be enquired of by you."

Christ tells the scribes and Pharisees that their prayers will not be answered. He said unto them, "Woe unto you, scribes and Phrarisees, for ye devour widow's houses and for a pretense make long prayers, therefore ye shall receive the greater damnation." Let us always have prayerful hearts and minds, not only for those we love but especially for those who despitefully use us.

New Holland, Pa.

"BE NOT DECEIVED"

By Lydia Birky.

For the Gospel Herald.

"Beware of false prophets, which come in sheep's clothing, but inwardly they are ravening wolves." How hard it is to have confidence in one that we know has deceived us, especially when no reformation has been seen; but how soon we are willing to believe or trust those that have always acted upright before us.

Some times one is so overtaken with deceit so as to hide his or her wrong a long time, but finally gets found out. "For there is nothing covered, that shall not be revealed, and nothing hid that shall not be known." May we always remember that there is One all-seeing above us that knows our hearts and thoughts. The psalmist spoke of the wicked when he said, "His mouth is full of cursing and deceit."

Let us be upright in whatever we do, and be what we wish to appear.

Tangent, Oreg.

Christ looks upon the motive that prompts our gifts more than upon the amount which we give.—Sel.

Pride is the devil's wrapping paper, and he generally wraps up his own package.—P. J. S.

GRADED LESSONS

By H. Frank Reist.

For the Gospel Herald.

Those in close touch with the Sunday school work of our own Church, as well as familiar with the Sunday school movement as a whole, realize that the subject of Graded Lessons is a live issue. Advocates on both sides of the question are to be found who have no sympathy for the other side; this is unfortunate indeed. But we believe the greater number of Sunday school workers who have made a study of the subject are among that class who recognize both merits and demerits in both systems of lessons as we have them today, are friendly to both, and desire the best possible system. Forty-one years of experience with the Uniform Lessons all over the world has been sufficient time to demonstrate both their strength and weakness. The results obtained during four decades of continuous use speak volumes for the Uniform Lessons despite the weaknesses of the system.

The experience with the Graded Lessons has been limited both in time and general use. For ten or fifteen years some graded work has been done and courses covering one or two years were issued at intervals. However it is not more than five years since all the graded lessons covering nine years have been issued. The growth of their use has been very rapid so that by the middle of this year 30,565 out of 175,000 schools in America had introduced graded lessons either in whole or in part. Consequently they have not yet been in use long enough and extensively enough to form any other but very general conclusions as to their value.

In the light of the article which appeared in these columns last week the question may be asked, Is the sentiment among Sunday school workers so predominantly in favor of the Graded Lessons? We think it is not so in our own Church; if it were, they would be more generally introduced. How about workers in other denominations? For our information we go to the report of the Fourteenth International Sunday School Convention held in Chicago, June, 1914. Prof. Sampey, member of the International Lesson Committee for nineteen years (Which committee gets out both the Uniform and Graded Lessons), while discussing the lesson courses before the Convention in referring to the criticisms of the Uniform Lessons said, "I wish to make a prophecy, being an Old Testament man, that the Uniform Lessons, the same kind of uniform lessons, will be studied the Sunday after the youngest critic of that system here today, who announces its downfall and utter extinction from the face of the earth, has been translated to glory."

Again, to this same Convention was presented a petition, signed by some of the most prominent Sunday school workers and Bible teachers in America, requesting that a committee be appointed "to take under consideration the better selection and treatment of the Uniform Lessons, on a basis of not more than four grades, and to formulate the best possible plan of grading these lessons, etc." This request was refused but one substituted instructing the Lesson Committee "to appoint a committee from its own members to consider the best interests and methods of the Uniform Lessons, etc." Thus the conclusion is inevitable that opinion on this question is divided and that there are those who recognize merit in both systems but who are convinced that neither of the systems as we have them now is ideal. There is a sentiment that a better system can be produced—a system that will combine the best features of both.

No intelligent Sunday school worker, who knows some of the first principles of teaching, will take the position that the principle underlying the Graded Lessons is unsound pedagogically. The objection is not aimed at the principle but at the structure erected upon the principle. The substitution of extra-Biblical material for Biblical is open to serious criticism. The critics of the system contend for the fact, and rightly so, that the Bible alone is to be the text book of the Sunday school, and that an inexhaustible supply of material is to be found therein that can be readily adapted to the intellectual and spiritual needs of every child and adult. Once concede the claim that the Bible is not the exclusive text book of the Sunday school, and you invite disaster by opening the doors to the flood of unbelief prophesied for these "latter days."

Is it possible to simplify and adapt the Uniform Lessons? With possibly a few exceptions they can all be simplified. This evidently is the mind of those who requested the International Sunday School Convention to consider the question of grading these lessons, which request has already been referred to in this article. They believe that the subject matter for the Uniform Lessons can be so selected that it is possible to adapt it to the needs of the different grades, thus retaining the principle of uniformity and also embodying that of grading. In the present uniform system we notice a tendency on the part of both the Lesson Committee and the lesson writers to give closer attention to the

adaptation of the lesson to the different grades.

Cannot lessons on the "new birth, water baptism, communion, feet-washing" be simplified? That of the new birth is perhaps the most difficult, and the child will have difficulty in grasping it, but where is the mature mind that can comprehend it? Did Nicodemus? Do not children sometimes have a clearer conception of it than adults? If ordinances like baptism, communion, feet-washing, etc.—ordinances the children see practiced from their infancy—cannot be explained to them, we fear there is very little else in the Bible that can be taught. Paul in writing to Timothy encourages him to continue in the things he had learned and reminds him "that from a child (babe, R. V.) thou hast known the holy scriptures," etc.

A serious error the ardent advocates of the Graded Lessons are prone to make, in comparing the organization of the Sunday school with that of the public school, is to forget the vital difference between the objects of the two institutions. The public school is primarily a secular educational institution, with a moral and intellectual object, the latter apparently predominating; while the Sunday school has primarily a spiritual and moral object, the former the most important. While instruction in the Sunday school should be based upon sound pedagogical and psychological principles, it is not fundamentally an educational institution, but a devotional one. The spiritual perception of a child is not primarily the result of being pedagogically and psychologically taught, but is dependent upon the spiritual perception of the teacher and the power to touch the soul through the operation of the Holy Spirit. The teacher who always keeps the devotional objective in view —the pressing of the claims of Christ upon the life of each individual—is more successful than is the teacher who has the educational purpose foremost; the latter may teach facts more scientifically, but the other drives home the spiritual truths, and he will not have much difficulty in adapting the lesson.

Is it not an injustice to our Church leaders to accuse them of blocking the way to the introduction of the Graded Lessons into our Church? What action have they taken to forbid the use of such lessons? None that I know of. I know of several schools that use them; others have the same privilege. It is true that some of our leaders are not favorably inclined toward the present system, not because they declare the principle wrong, but because they find some things in the system that are questionable and possibly impracticable under present conditions. We can note only a few objections:

First, the use of subject matter not taken from the Bible. This has already been discussed.

Second, the expense of the system. The introduction of a new course each year until all the courses for all the grades are supplied would call for an investment of thousands of dollars. Since these courses are yet in their experimental stage, possibly by the time the whole course would be introduced experience would prove that another course would be more valuable and effective, the old would be discarded, another course introduced, the expense repeated. No small publishing house could assume so great a financial burden, only publishing houses of large denominations can do so. Smaller denominations can get them printed through a syndicate which has also many undesirable features. If it were definitely demonstrated that the results obtained from the use of the Graded Lessons were so far superior to those derived from the Uniform Lessons so as to justify this large investment the Church should not hesitate to make the expenditure.

Third, the destruction of much of the unity of instruction and thought that the Uniform Lessons foster.

Fourth, the belief that a better system than either in use now is possible —a system that will embody the vital principles underlying both the uniform and graded systems.

All zealous Sunday school workers desire the best system of lessons possible. All those who have made an impartial study of the two lesson systems recognize strong as well as weak features in both. It must be conceded that neither system is perfect in every respect. Until we have a system that is more nearly ideal it is the part of wisdom not to take an antagonistic attitude toward either system, but recognize the merits and demerits of both and strive and labor for the best system possible, whatever that may be. Not until the graded system has been thoroughly tested, which it has not, can a fair and impartial judgment be passed upon it, either as to its strength or its weakness.

Scottdale, Pa.

If members have nothing else to do in the Church they have at least this to do—be "lively."—L. O. King.

I have determined by God's grace, wherever I am, to let people know what I believe.—D. G. Lapp.

DOCTRINAL

(Continued from page 540)

leeks and the onions and the garlic of Egypt,' and without the milk and honey and finest of the wheat of Canaan. That is a wretched place to be in. The way out is simply absolute surrender to God. Then your joy will be fulfilled. I have known so many who have entered into this fulness of joy. Sometimes it has been after a great struggle. They were afraid to yield absolutely to God. So afraid to say: 'O God, I put myself unreservedly into Thy hands; do with me what you please.' They were so afraid God would ask some hard thing. Afraid God might whisper 'China,' or 'India,' or 'Africa,' and sometimes He has. Sometimes there has been what to the world seemed great sacrifice, the giving up of cherished ambitions, the giving up of those dearly loved, the giving up of very much money, perhaps all one had. But there has been joy, joy 'fulfilled,' joy filled full." Only those who have taken the way know the joy of full surrender. "The joy of the Lord is your strength."

With the incoming of the Holy Spirit into the surrendered heart comes power, fulness of power. "And ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). Jesus says, "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly father give the Holy Spirit to them that ask him?" Many emphasize "ask" but do not urge the surrender; hence many "ask and receive not because they ask amiss." There is no complete surrender, no yielding of self to God. But when this is done then they receive. Again we repeat the great secret of fulness of power is the Holy Ghost and the great secret in receiving Him is absolute, unconditional surrender—an entire consecration.

The power and influence of an entirely consecrated life cannot be measured. The experience of Peter illustrates the difference in results of the unsurrendered and surrendered life. "And Simon answering said unto him, Master, we have toiled all night, and taken nothing: nevertheless at thy word, I will let down the net. And when they had thus done, they enclosed a great multitude of fishes" (Luke 5:5, 6). Many are toiling and struggling, yet accomplishing nothing because they are not taking God's way. "We live in a day characterized by the multiplication of man's machinery and the domination of God's power. The great cry of our day is work, work, work, new organization, new methods, new machinery." The great need of our day is getting down

before God, yielding self, and receiving Him as our life and power. Our efforts may be weak and small. We may be unlearned; unable to speak or sing or preach—just unknown, hidden away; but when connected with the power-house even such lives count much, for "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty."

Words fail in telling of the beauty and grandeur and power of a life yielded to God. Perfect peace, undisturbed rest, fulness of joy, the promises, and all "the riches of his grace" is the heritage of the sons of God. There need be no unrest, no anxiety for that which has been given to God, "For I know whom I have believed and am persuaded that **he is able to keep that which I have committed unto him** against that day" (II Tim. 1:12).

Have we met conditions and through prayer and surrender received the power that gives victory over sin and self and fits us for God's service? If not, we are robbing ourselves and others of all that really makes life worth living. Praise God for the privilege of yielding **all** to Him for time and eternity.

Hesston, Kans.

REPORT
Of Annual Sunday School Conference of the Kansas-Nebraska District Held at East Holbrook Church, La Junta, Colo.

For the Gospel Herald.

Moderators, J. M. Brunk, J. A. Heatwole; Sec., L. O. King; Chors., J. J. Smith, R. M. Weaver.

Reading of reports.

How I Found Things in the Field. By Sunday School Field Worker, J. M. Brunk. Favorable features—co-operation, young people in the work, organization of teachers' meetings, large number of children, missionary activity, six primary departments. Unfavorable features—not enough reaching out for other scholars, weak in our Y. P. M., lack of room, not enough Sunday evening preaching services.

The Importance of the Superintendent Being in Touch with His Work. B. A. Shupe.

Unity in the faith is necessary. Teachers' meetings afford the superintendent an opportunity to call his workers together. It is the preacher's duty to assist. Superintendent should consult and advise, not drive.

The Financial Side of Sunday School Work. Vernon E. Reiff.

Teach the children the principle of giving. Change the standard from a penny to a nickel or a dime. Make the children feel that they are partners with father and mother in the purse of the home.

Elements of Power in the Christian Life and Service: (1) **The Power of the Word of God,** by Grace Cooprider; (2) **The Power of the Holy Spirit,** by D. H. Bender.

The source of power is God. The power of the Word is the Spirit. Two extremes to be avoided in Christian work—one is dependence upon intellectuality, the other is fanaticism. Only the Spirit can give Pentecostal power. It is obtained by the Word and by request.

The Power of Prayer and the Surrendered Life. Emma King.

The Power of the Blood of Christ. D. G. Lapp.

The blood restores to God. Christ on the cross saves from the guilt of sin; on the throne, from the power of sin; when He comes again, from the presence of sin. The world's religion is **do;** Christ's religion is **done.** Christ has performed a finished work.

Mission Program

Ye shall be a Witness unto me.

(a) **In Jerusalem.** J. W. Shank.

A witness is one who has seen or known and can give proof. Our Jerusalem is our immediate community. If a Church does not reach out beyond its own members it is a failure. A Church should hold its own children.

(b) **In all Judea and Samaria.** J. D. Mininger.

First things first, Jerusalem, Judea, Samaria, uttermost parts of the earth. Forty young men in our Church ordained to the ministry after having worked in city missions. A general knowledge of the administration of our boards is essential to real service. The great secret of a dead meeting is a dead leader. Get full of the Word.

(c) **Unto the Uttermost Part of the Earth.** M. C. Lehman.

The Gospel is universal. The Gospel has to move in order to retain its identity. In order to have a God sufficient for our own souls He must be sufficient for the whole world. Every dollar expended for foreign missions is laying up ten dollars worth of moral and spiritual energy for every need at home.

Exercises for the Children, conducted by Timothy Thut and Stella Erb.

The Use of the Bible. (a) **The Child's Introduction to it,** by Bessie Ebersole. (b) **The Youth's Equipment.** The Bible is the youth's equipment if understood rightly, if believed to be of divine revelation, if used rightly. We must believe that the Bible can be understood by the common people.

(c) **The Staff of the Aged.** Albrecht Schiffler.

Memorizing Scripture in youth produced in me a love for it. The Bible is a staff, a staff is a support. To use a support it is necessary to lean on it. To be useful it must be strong. The center of it all is Jesus Christ. The time is not far off when Jesus will come again.

To be thoroughly equipped for service requires a workable knowledge of the doctrine of Christ's second coming.

The Sunday evening meeting was preceded by young people's workers' meeting conducted by L. O. King, one-half hour given to prayer and the remaining time to open response by young people.

Gospel sermon by M. C. Lehman. Text, Rom. 12:2.

Allen H. Erb, Secy.

REPORT
Of the Mennonite Old People's Home, Lancaster, Pa.

For the Gospel Herald.

(September and October, 1914)

Donations.—Clothing, fruit, etc., were contributed by the following: Abraham Witmer, Bressler Buckwalter, Henry Hershey, Landis Hershey, John M. Herr, David Huber, Daniel S. Metzler, Levi Sauder, Howard Moore, Fanny Zimmerman, Ben Hess, Jacob Brubaker, Ida Hostetler, Welsh Mt. Industrial Mission, Manheim Sewing Circle, Amos F. Eby, Peter Hess.

Cash.—Annie Hershey, $1.00; Bennett Kauffman, 2.00; Frank Eby, 5.00; Ephraim Eby, 5.00; Howard S. Clymer, 1.00; Frank Climer, 3.00; Frank M. Landis, 2.00; Emanuel C. Hertzler, 1.00; Henry G. Davis, 1.00; J. H. Hunsberger, 1.00; Wm. M. Moyer, 1.00; Emma C. Burkholder, 1.00; Lizzie Dussinger, 1.00; Lizzie H. Herr, 1.00; Martha D. Horst, 1.00; Sallie Horst, .25; Henry C. Keller, 2.00; Peter B. Hess, 10.00; Willis Kilheffer, 5.00; Lizzie B. Herr, 5.00; Francis Bechtel, 1.00; Jos. L. Horst, 1.50; John H. Myers, .50.

Services. — Sept. 6. Regular services were conducted today by Bros. Amos Stoltzfus and Amos Kauffman. Bro. Kauffman read I Cor. 13. Bro. Stoltzfus took for his text, Matt. 17:3, 4.

Sept. 15. Today we were visited by Bro. David Garber of Alexandria, Va., and Bro. Frank Kreider. Bro. Kreider read Psa. 103 and Bro. Garber admonished us to our duty from Psa. 23.

Sept. 20. Regular services and council meeting were held today by Bros. Jacob Mellinger and A. B. Eshleman. Bro. Eshleman read the 18th chapter of Matthew and Bro. Mellinger commented therefrom. Most of the brethren and sisters confess peace, subject to communion which will be held Nov. 1, the Lord willing.

Oct. 2. Today we were visited by Bros. Jonas Mininger and Henry C. Krupp of Souderton, Pa. Bro. Mininger preached for us from I Jno. 3:11.

Oct. 3. Today we yere visited by Bros. Andrew Mack of Bally and Jacob C. Clemens of Lansdale, Pa. Bro. Clemens preached for us from Matt. 1:21 in English and Bro. Mack preached from the same text in German.

Oct. 4. Regular services were conducted today by Bro. Sanford Landis who read for a lesson Rom. 8 and for a text Rom. 8:22, 23.

Oct. 18. Regular services and the funeral services over the remains of Bro. Martin Mylin who departed this life on the16th, by Bros. Jos. Boll and Aaron H. Wenger. Bro. Boll took for his text in German, Acts 4:13, and Bro. Wenger in English on the same text. Bro. Mylin was sick about seven weeks but a very patient sufferer. We could all learn a very profitable lesson from him. He was aged 83 y. 10 m. 13 d. Peace to his ashes. So one by one we are going down the valley. Oh, if we could only be as anxious for the saving of souls as the world is to go to the election to elect their men to office, what a blessing could we enjoy in this life already. Your unworthy steward asks an interest in your prayers. Gratefully acknowledged,

T. E. Moyer, Supt.

"No one ever started out expecting to become a drunkard."

REPORT

Of the Wayne, Stark, and Medina Co. Sunday School and Young People's Meeting Conference Held at the Mennonite Gospel Mission, Canton, Ohio

For the Gospel Herald.

Organization: Mods., I. W. Royer, N. A. Lind; Chors., D. D. Hartzler, Ed. King; Secys., A. B. Mumaw, J. W. Krupp.

Prospect of Holding Mission Sunday School in the Rural Districts. J. S. Gerig.

The opportunities were never greater in the rural districts. We need more consecrated workers. Lack of organization to carry on the work is why not more has been done.

The Ideal Teacher. Dema Horst, Elmer Amstutz.

The teacher should study the whole chapter containing the lesson, should be Christ-like, should not be partial. The teachers should enter into the realm of thought of their pupils. There is more expected of us than of those before us because we have greater opportunities.

Children's Meeting was conducted by Mrs. P. R. Lantz.

How can Our Young People best Serve the Church? B. L. Neff, J. F. Brunk.

To do effective work for the Church we need to search the Scriptures daily. We need to be consecrated unto the Lord, which means separation from the world. In order to serve there must be preparation. By being obedient to the call of the Lord. By standing by the principles of the Church that our forefathers stood and died for.

The following resolution was adopted: Resolved, That this conference earnestly recommend and urge congregations of the district aided by the official to take immediate action on the opportunities reported at this meeting of launching Sunday schools in the locations reported.

The Secretary.

Married

Witmer—Neff.—On Thursday morning, Nov. 5, 1914, at the home of the bride's parents, Bro. and Sister Harry E. Neff, near Lancaster, Pa., Sister Elsie B. Neff and Bro. George A. Witmer of Lampeter, Pa., were united in holy matrimony by Bro. David L. Landis. May the Lord abundantly bless them in their way through life.

Leaman — Leaman. — On Wednesday morning, Nov. 11, at the home of the bride's parents near Refton, Pa., Sister Lizzie S. Leaman was united in marriage to Bro. M. R. Leaman of Strasburg Twp., Pa. The ceremony was performed by Bro. Frank M. Herr of Willow Street, Pa. May God's richest blessings attend them through life.

Obituary

Spichear.—Abraham Spichear was born Sept. 23, 1855, in Lawrence Co., Pa.; died Oct. 24, 1914, at his home near New Wilmington Junction, Pa. He was in good health when he retired, and as he did not make his appearance for breakfast at the usual time his son went to call him and was schocked to find him in the sleep of death. He was united in marriage to Saloma Detweiler Jan. 22, 1880. To this union were born 4 sons and 3 daughters. Wife and 1 daughter preceded him to the spirit world. Services were conducted at the home, Oct. 27, by J. S. Gerig, Paul Barnes and J. R. Byler. The remains were laid to rest in the Amish Mennonite cemetery.

Long.—Daniel Long was born in Wooster, Ohio, Nov. 2, 1851. When yet a boy he moved with his parents to Medina Co., O. He was married to Jennie Hatfield in December, 1871. To this union were born 6 children. His first wife preceded him in death Oct., 1886. His second marriage to Sister Anna Faust occurred Sept. 29, 1887, to which union were born 3 children.

In the spring of 1894 he united with the Mennonite Church of which he was a faithful member until death claimed him. There survive him 7 children, 2 stepchildren and 22 grandchildren; also 3 sisters and 2 brothers. He died at his late home in Seville, Ohio, Aug. 16, 1914; aged 62 y. 9 m. 14 d. Funeral services and burial at Guilford Church conducted by W. Whithurst and N. A. Lind.

Sensenig.— Bro. Christian B. Sensenig of Lancaster Co., Pa., near Hinkletown, died Nov. 5, 1914; aged 66 y. 1 m. 6 d. The brother had a lingering disease of cancer of the stomach. He was a faithful and humble member of the Mennonite Church at Weaverland. He leaves a sorrowing widow, 7 sons, 3 daughters, and a large family circle of brothers and sisters and friends to mourn their loss which is his eternal gain. For some time he realized his hopeless condition, and expressed a desire and hope to go home and be with the Father. He was conscious to the end and his last concern and prayers were that God would keep his family on the narrow way. Funeral was held Nov. 9, in the Groffdale Church, interment in adjoining cemetery. Pre. John Kurtz of the Martin Church spoke in German from Luke 17:21-23, followed by Bro. Benj. Weaver and Bro. John Sauder in English from Heb. 4:9.

His smiling face we'll see no more, but if we are and remain pious, faithful and true, we shall some day meet those gone before.

Lauver.—Roy H., son of Bro. Wm. and Sister Ellen Lauver, was born Oct 17, 1892; died Nov. 2, 1914; aged 22 y. 16 d. It indeed was a sad death. On the morning of the 2nd he took his gun and went out to shoot a few rabbits. When getting over a fence the gun went off and the load struck him in the body causing his death some hours later. The doctor thought from the way that the load of shot went that death was not instantaneous, but he was not found till 1 o'clock, when the spirit had taken its flight and the body was cold in death. Roy was a bright and kind young man, beloved by all who knew him, which was proved by the large number of people who were present at the funeral which was held at the Lost Creek Church, Juniata Co., Pa. Interment in cemetery near by. This is another loud call to the unsaved. He is survived by father, mother, 6 brothers, 4 sisters, this being the first death in the home. Funeral services by Samuel Leiter, W. W. Graybill, and the writer. May our dear heavenly Father comfort the bereaved family.

Wm. G. Seiber.

SPECIAL BIBLE SCHOOL

A special six weeks' term of Bible school is arranged for, to be held at the Canton, Ohio, Mennonite Mission, from Jan. 5 to Feb. 15, 1915.

Who it is for

Ministers, deacons, Sunday school superintendents, Sunday school teachers, choristers, and all Christian workers. Special attention given to young Christians just starting in active work.

What it is for

To help men and women in the study of the Bible, and the applying of its great truths; to help to real practical Christian living.

The Plan

Lessons will be assigned, and recited in classes. Lectures will be given on various lines of Church activities, with opportunity for questions. There will be special lectures on foreign mission work by a returned missionary from India. Lectures on Rural Work, and a study of rural congregations, also practical city mission work in connection with the Mission at Canton, and the study of other city missions.

The Courses

Christian Doctrine, The Life of Christ, Some of the Epistles, Personal Work, Old Testament Studies, Sunday School Lessons for 1915, Sunday School Methods, Missions, Music, and the special lectures, with the practical normal work.

Expenses

Tuition will be FREE. Board and room will be furnished at a very moderate price.

Notes

The Sunday School Lessons for 1915 are from the Old Testament. In this course the aim will be to give the student the introductory knowledge necessary for the preparation of the lessons for teaching. Some time will be given to interpretation and application of texts. This alone will be worth while to the Sunday school teachers, as the lessons are important and hard.

A. J. Steiner, North Lima, O.
I. J. Buchwalter, Dalton, O.
J. S. Gerig, Smithville, O.
I. W. Royer, Orrville, O.
S. H. Miller, Shanesville, O.

The Committee.

Write for further information to P. R. Lantz, Weilersville, Ohio.

GIVE IT A TRIAL

The Christian Monitor for one year. It is a monthly periodical issued to meet the needs of our young people, but contains helpful reading matter for all interested in the Christian service. Among the departments are: Christian Life, Missions, Bible Study, Educational, Young People's Meeting, Sunday School, Farm and Home, Current Events, etc. **We are offering the paper for 1915, including a copy of the current issue while it lasts, and also a copy of the December number, for the sum of 50 cents, one-half the regular subscription price.** Sample copies cheerfully sent upon request. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

Items and Comments

The Norwegian steamship Thelma, chartered by John Wanamaker of Philadelphia, Pa., sailed from that city Nov. 12 with a cargo of supplies valued at $104,143 for the relief of the starving people in Europe.

We have been told time and again that for every member of the church there are two persons outside of the church, in America. Let us remember at the same time, in heathen lands, for every Christian in the Christian Churches there are 35,000 heathen outside.—Reformed Church Messenger.

Affairs in Mexico are far from reassuring. The long looked for break between Carranza and Villa has finally come, and the country is once more torn in a factional and bloody strife. The event is considered of importance only as it may be the means of drawing the United States into the struggle.

The old theory that whiskey makes more valiant fighters out of soldiers is being repudiated by the Czar of Russia, the Kaiser of Germany, by Lord Kitchener of the British army, and others who are striving to keep their soldiers temperate during the war. They are right on this point. They should also be right on the other point of standing for total abstinence in the matter of taking human life.

Amazing revelations that hundreds of boys and girls in Pittsburg, Pa., are victims of the heroin habit, and that the baneful drug is sold openly by stores, which are reaping a harvest, have caused the City Council to take preliminary steps toward stopping the traffic and prompted Arthur G Burgoyne, superintendent of the bureau of Public Morals, to plan a vigorous crusade.

War's demand on American granaries, mills and packing houses, as shown recently in an analysis by the Department of Commerce, resulted in record exportations of breadstuffs, meats, and other food articles during September. Many trade currents, broken by the European upheaval, have shifted to the United States, France demanding immense quantities of fresh beef, South America and Europe buying large amounts of flour, while nearly all the markets formerly supplied from other sources are importing millions of pounds of American sugar.

The situation as regards the war in Europe remains little changed from that of a week ago. The intrusion of Turkey into the conflict adds new elements to the problems and difficulties of those who wish to live peaceably on the border of the active fight. Whether or not the whole Mohammedan world will side with Turkey remains yet to be seen. The Mohammedans in India have so far remained loyal to England, while in other countries, notably Egypt and Algeria, they have arrayed themselves on the side of Germany and Austria. One thing is inevitable. The suffering of the noncombatants will go on increasing in the area affected by the war. As winter approaches this class of persons will have greater and greater difficulty in maintaining themselves in the absolute necessities of life, not to mention comforts and conveniences which are considered essential at ordinary times in civilized countries.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Beemer, Nebr., Nov. 25-27, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Oak Grove Church near **Vestaburg, Mich., Nov. 26-28, 1914.** Instructor, J. S. Hartzler.

Conestoga Church, near **Morgantown, Pa., Nov. 26-28, 1914.** Instructors, J. S. Gerig, E. B. Stoltzfus.

Midway Church, near **Columbiana, O., Nov. 26-29, 1914.** Instructors, I. W. Royer, M. C. Lehman.

Casselman Church near **Grantsville, Md., Nov. 26-29, 1914.** Instructors, E. D. Hess, J. B. Zook.

Marion, Pa., Nov. 27-29. Instructors, C. R. Strite, W. W. Hege, Daniel Kauffman.

Oneil, Nebr., Nov. 28-30, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Beech Church, near **Louisville, Ohio, Thanksgiving week.** Instructors, J. S. Shoemaker, S. H. Miller.

Weaver's Church, near **Harrisonburg, Va., Nov. 22 - Dec. 2, 1914.** Instructor, Geo. R. Brunk.

Sugarcreek, Ohio, Nov. 30-Dec. 2, 1914. Instructors, J. E. Hartzler, J. S. Shoemaker.

Nappanee, Ind., Nov. 30-Dec. 5, 1914. Instructors, E. L. Frey, S. E. Allgyer.

Chappell, Nebr., Dec. 2-4, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Walnutcreek, Ohio, Dec. 3-5, 1914. Instructors, J. S. Shoemaker, J. E. Hartzler.

Woodriver, Nebr., Dec. 5-8, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Maple Grove Church, near **New Wilmington, Pa., Dec. 7-12, 1914.** Instructors, S. H. Miller, Geo. R. Brunk.

Schickley, Nebr., Dec. 9-12, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Bowne Mennonite Church near **Elmdale, Mich., Dec. 8-14, 1914.** Instructors, E. L. Frey, Amos Nusbaum.

Beavercrossing, Nebr., Dec. 14-16, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

West Liberty, Ohio, Holiday week. Instructors, J S. Shoemaker, Paul E. Whitmer.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

The mind and life that is filled with the Spirit and the light of God will be pure in every particular; radiate the true light of God's glory; and abound in truth and love. "In him are hid all the treasures of wisdom and knowledge" and "ye are complete in him." It is your glorious privilege to so live that God's life be reflected by you, though you also reflect His sufferings.—Sel.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri.	9402
Franklin Co., Pa. & Washington Co., Md.	1st Fri. in Oct.	
	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

FAMILY ALMANAC

for 1915

Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

Furnished in both the English and German languages. We shall be pleased to have an active agent in each congregation. Note the following prices:

Single copy, postpaid	$ .06
Dozen Copies, postpaid	.45
100 Copies, prepaid	3.50
100 Copies, not prepaid	2.50

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 26, 1914 (Gospel Witness Established 1905) No. 35

EDITORIAL

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

The greater our attachment to this world the smaller our prospects for the world to come.

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God forever and ever."

The Bible.—As we think of this blessed book we think of man's threefold duty concerning it: Read it, believe it, obey it—live in it, form your ideals from it, and make an honest effort to live up to your ideals.

When a man is under suspicion, count him guilty when he labors to make it apparent that others are at least as bad if not a little worse than himself; and count him innocent when he modestly invites investigation and without boasting offers no defence.

Value of a Human Being. — A brother hands us the following, taken from Bruce in "The Kingdom of God," which we believe will be appreciated by all who read it.

"The poor (in Christ's teachings) represent man stripped of all intrinsic attributes of honor, and reduced to that which is common to all mankind. On this naked humanity the world has ever set little value. It begins to interest itself in a man when he is clothed with some outward distinction of wealth or birth or station. A mere man is a social nobody. Christ, on the other hand, valued in man only his humanity, accounting nothing he could possess of such importance as he himself was or might become."

In the glitter of men's possessions or achievements, we forget the real beings whom Christ came to save and whom He loved to an extent that He gave His life for them. When we learn to look at men from the same point of view that Christ regarded them, our labor in the service of fellowmen will become more effective and the results of our lives more pleasing to God.

WHAT YOU MAY DO FOR THE GOSPEL HERALD

1. Read it.
2. "Prove all things: hold fast that which is good."
3. Encourage others to subscribe for it.
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7. If the Spirit prompts you to do so, send in your best thoughts for publication.

Before Jan. 1, 1915, we want—

1. **1,000** new subscribers.
2. **10,000** subscribers **fully paid up.**

WHO WILL HELP?

New subscribers may get the Gospel Herald the remainder of this year and all of next year for one dollar.

Pray for us, that the Gospel Herald may at all times be found on the side of right, a defender of the **entire Gospel,** helping lost souls to see the error of their way, and encourage all Christian workers to press on to higher ground.

Thanksgiving.—For edifying reading on this subject, turn over a leaf and read the timely thoughts offered by a number of wide-awake workers.

Once a year we enjoy what is known as "Thanksgiving day." We say we **enjoy** it. It is enjoyed by two classes of people. In the first place there are those who enjoy it for the carnal feasting and pleasure which they are accustomed to having on this occasion. To such the joy is but temporary, as it oftea means impaired health, sometimes remorse of conscience, always blunted moral sensibilities and certain retribution sooner or later, for "whatsoever a man soweth, that shall he also reap." Then there are those who enjoy the day because they delight in serving the Lord and in giving God thanks for blessings received. You never knew any one to say "thank you," and mean it, that was not happy in saying it. That is the real joy felt by those whose hearts are overflowing with gratitude to God for blessings received. Yes, a thanksgiving service, when the worshipers enter into the real spirit of thanksgiving, is a delightful service.

Now here are a few suggestions that we have to offer:

1. Let nothing but sickness or other unavoidable reason keep you from attending services at your regular place of worship.

2. Repent (at once) of any plans you may have for the day that are not to the glory of God.

3. Make your thanksgiving practical by giving liberally of your means for the support of the poor and the furtherance of the mission cause.

4. If you are inclined to be formal in your services, recount your many blessings, knowing that but for the goodness and mercy of God you would have gotten what you deserved.

5. This is a time when we have especial reasons to rejoice that our nation is at peace with all other nations. Our thanksgiving for this priceless blessing should know no bounds, and our prayers should be fervent that the blessings of peace may come to all other nations.

6. Finally, let us not forget that every day of our lives should be a day of thanksgiving.

Thanksgiving Meditations

THANKSGIVING MEDITATIONS

Thanksgiving and Contentment

Thanksgiving suggests to us a spirit of contentment with the blessings that God has bestowed upon us. In this world of unrest, how a contented life shines. And since light dispels darkness, let us, by our contentment with God's goodness to us, dispel the spirit of unrest and discontent so that thanks might be given to the One to whom it belongs, and who so often does not receive it.

Oscar Burkholder.

Practical Thanksgiving

True gratefulness to God is only proven to Him by a heart full of thanksgiving, poured out to Him for all blessings received.

Maggie M. Driver.

What to Be Thankful For

I thank the Lord, my Maker, for His unspeakable gift by which I was delivered from my sins; for Christian parents who taught me the way of salvation; for blessing and keeping me 79 years; for a good government under which I can live a quiet and peacable life in all godliness and honesty; for religious liberty so that I can worship God according to the dictates of my own conscience.

David Burkholder.

The Sin of Ingratitude

One of the greatest evils of this age is the unthankfulness of the people. Here we are, living daily under the great blessings of God, and many, many people, never offer a prayer of thanksgiving to Him for their many blessings. 'Count your blessings"—health, strength, a sound mind, food, raiment, homes, friends, crops, church privileges, peace, prosperity, the Bible, Christian associates, God's greatest of all gifts to mankind, Jesus Christ the Redeemer—and still the hundreds of evils that attract the eyes of this generation keep people away from God, and their minds so occupied that they forget! May God help us to remember Him.

O. H. Zook.

"In Everything Give Thanks"

Is it necessary to make a special effort to be thankful once a year when Thanksgiving comes? Yes, if our lives have not been one of continual thanksgiving the whole year. Even when we have tried to be continually thankful a special effort gets us a little nearer the ideal of real thanksgiving. Many can be thankful when we receive the blessings of God's rich bounties, temporal and spiritual; but to be thankful for trials, sorrows, and hard things to understand, is thanksgiving many fail to give. Often we are called to pass through trials in life we never will understand till we get home. Let us be thankful even for these, knowing "God knows." With that assurance we can rest contentedly, knowing that all is well, and go on thanking Him for the hard things that come to us in this world.

Emma Shank.

Real Thanksgiving

On Thanksgiving day faithful Christians enjoy Gospel services. It is their delight to praise God for His manifold blessings; for the inestimable gift of Jesus, national peace, home, food, raiment, health, friends. Unfaithful are they who prefer to scour field and forest for game, go a-fishing, attend ball games, parties, and other places of merriment. With no better motives than recreation and feasting we cannot keep the day to God's glory. Let us "Praise God from whom all blessings flow."

A. D. Wenger.

The Wonderful Goodness of God

This season has again endowed us with countless blessings. All through the present year the days have come laden with blessings. We gathered them gladly and as their number has multiplied past counting we should feel eager to devote our Thanksgiving day with a glad and earnest recognition to the wonderful goodness of God.

The Lord's gifts can not be enumerated. They are countless as the leaves beneath the autumn sun or the grain that makes the golden sheaves.

Some of our delights commonly called blessings may be termed prosperous business and good crops, pleasant homes and genial friends, fair weather and comfort, freedom of worship and distance from the ravaging dogs of war.

Let us thank and praise the Lord for having a watch over us both night and day and for His grace in making our daily burdens light and the maintaining of steadfast courage to be right.

Who can define "the wonderful goodness of God?" The phrase may only be found in general acceptance among such as have come up through much tribulation, who have struggled and fought in the battle of life, who have met with the disappointments and the vicissitudes of life. Among these only can be found real thankfulness, expressing itself in Thanksgiving.

"Though he slay me, yet will I trust in him." Difficulties, obstacles, and sorrows are obvious. They are a source of unbounded mercies which we must regard as requisites for our spiritual and temporal progress which make for overflowing joy rather than for happiness.

When did ever a person accomplish a great thing for humanity and for God without having gone through the mill of difficulties and hardships overcome or sorrows endured?

Where is the hero who never knew a trial?

The priceless gift of salvation came from the "man of sorrows and acquainted with grief."

Shall we not give our humble and hearty thanks for any experience that fits us for the only thing worth while in life and that is service to others, a life that will let a little sunshine in and brighten every corner of our realm.

He who came with love and healing uttered this inspiring message, "He that believeth on me, the works that I do shall he do also; and greater work than these shall he do." A great promise and a wonderful leggacy for those who are willing to gain through pain and struggle His meek and loving spirit. Is there any more wonderful blessing to be thankful for than such a legacy and experience which fits us to claim it, knowing that self-sacrifice is the foundation of the Christian religion.

C. Z. Mast.

When God's ministers in Europe acknowledge their guilt of shirking duty in time of peace, do we realize the goodness of God in keeping us from the curse of war, from famine, from death. How can we give expression for His goodness to us? When the powers that be, ordained of God, still point us to a day of Thanksgiving, Oh how we should humble ourselves, in that our nation has yet been preserved and we enjoy this freedom of religion.

"Just think of His goodness to you—
Yes, think of His goodness to you—
Tho storms o'er thee sweep,
He is able to keep;
Oh, think of His goodness to you."

J. C. Clemens.

"Count your many blessings,
Name them one by one,
And it will surprise you
What the the Lord hath done."

God has indeed blessed us with blessings both temporal and spiritual. We are grateful for sunshine and rain, for food and raiment; for Christian parents who have taught us to love God. We thank God for the Bible, for Christ crucified, for a risen Christ that became victorious over death, for the privilege of living a surrendered and useful life for Him.

"Jesus is all the world to me,
And true to Him I'll be,
I go to Him for blessing and
He gives them o'er and o'er."

Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you.

Anna Weaver.

Everlasting Thanksgiving

Thanksgiving only once a year! Never could man be truly thankful if his day of thanksgiving came but once out of every 365 days.

Thanskgiving is thanksliving. You can see it even in the countenance of the Christian man or woman. It never finds room to complain when life doesn't go by like a song. True thanksgiving is an art; a divine art; an art to which every Christian may nobly aspire.

Do you and I practice it?

The life that reveals a constant stream of gratitude, in deepest affliction, in sorest trial, even in the valley of the shadow of death, as well as in the heavenly experiences of the mountain top is the life that rises on the pinions of hope to an everlasting Thanksgiving.

F. Rose Shank.

Thank God for Christian Environments

I thank God that I first saw the light of day in this fair land of ours, where we can worship God according to His Word, unmolested and undisturbed; where material blessings are showered upon us in abundance and famine is unknown and where even our rulers follow the custom and example of our Pilgrim forefathers by setting aside a day as an annual Thanksgiving day and request us to cease from earthly toil and to repair to our respective houses of worship to return thanks.

How different if we had first opened our eyes in a filthy, ungodly, heathen cottage where the love, sympathy, and mercy of a kind heavenly Father are unknown, and where want poverty and misery reign supreme, or if at this moment we found our places of abode in war-torn Europe where there are thousands upon thousands of widows and orphans and the ground is stained with the blood of the slain. Shall we not give back to God some of His own as a token of our thankfulness to Him? for the silver and the gold are His; "the cattle upon a thousand hills" are His; "the earth is the Lord's and the fullness thereof." Truly "the lines are fallen unto us in pleasant places."

Harvey W. Shank.

Thanksgiving Day

Thanksgiving Day, what does it mean to you? Does it mean the blessed privilege of assembling in the house of the Lord, to thank Him for blessings both temporal and spiritual, such as fruitful seasons, a peaceful nation, Christian parents (if we have them), the plan of salvation, Gospel privileges, opportunities, etc., or does it mean hunting, fishing, eating turkey, attending shooting matches, etc? To the child of God it means the former. To which class do you belong?

If you obey I Cor. 10:31 the day will be spent aright.

"Enter into his gates with thanksgiving and into his courts with praise."

J. E. Martin.

THE MORNING WATCH

By Ada Orendorff.

For the Gospel Herald.

All things whatsoever ye shall ask in prayer believing, ye shall receive. —Matt. 21:22.

What a great privilege, that through Christ, every one can have direct communion with God. Christ while on earth led a life of prayer. Then how necessary that we **watch** and **pray**. We know God answers prayer. The Bible gives us proof of that and I believe every child of God knows, through his own experience that God answers every prayer in His own good way. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The best way to gain strength to control self is through prayer, and especially secret prayer. Self-control means mastery over self and sin. Paul says, "I keep under my body and bring it into subjection, lest that by any means, when I preached to others, I myself should be a castaway." The man who cannot control himself cannot expect to exercise control over his fellowmen. It is therefore necessary that we strive to be "temperate in all things." I fear we often fail to come up to the standard because we strive too much in our own strength. Christ says, "Without me ye can do nothing." We can only reach Christian perfection by following the guide who is to lead us there, and He reveals the way one step at a time in the little things of our daily lives, asking only on our part that we yield ourselves up to His guidance.

"But thou, when thou prayest, enter into they closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

One of the first steps in the downward way is neglecting the place of secret prayer. To develop spiritual life we need to take time for quiet Bible study and communion with God. Something must be crowded out of our busy lives. And it sometimes happens that the things crowded out are the very ones we can least afford to spare. We should not allow ourselves to becomes so busy that we cannot find some time for quiet meditation. At these times God has often spoken His sweetest truths to His children.

The best time for meditation and prayer is at the beginning of each new day, before taking up our daily tasks, and while the mind is in the best possible condition to receive the great truths of God.

"When morning beams awake me
To scenes of life once more,
I seek my Father's guidance,
And aid divine implore."

Flanagan, Ill.

THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace.
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvest safe ingathered,
For our golden store of wheat,
For the flowers and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish,
In dear memory, beyond sight,
For our kindred and acquaintance
In Thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praise this Thanksgiving Day.

—Margaret E. Sangster.

"Congregations should regard their ministers as the messengers of God."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

ISOLATED INCIDENTS IN MISSIONARY EXPERIENCES

By G. J. Lapp.

For the Gospel Herald.

Yesterday a man came to the shop and asked us to have made a pair of wooden clauts, such as the Brahmin pandits of this country wear. They are simply pieces of wood curved to fit the foot and a small turned piece inserted in the one end which is held between the great and second toes to keep the clauts from falling off while walking. I asked him to give me one of the wooden pieces he was wearing as a pattern for the ones we were to make. But he refused to let me touch it. When I asked the reason he said he did not want me to defile my fingers by touching his footwear. Anything below the waist is ceremonially unclean to the natives of India. They dare not touch their shoes, etc., with the right hand nor will they allow any one whom they respect to touch them. One of the most effective ways of humiliating any one in this country is to give him a beating with the shoes. We have never seen it done nor have ever tried it but we have heard people who were quarreling threaten to use their shoes and the threat seemed to suffice.

In a conversation, a colporter told us that on several occasions when he was selling books at the railway station at Dhamtari he sold some portions of Scripture to people who, before they handed over the money, spit on the pieces. The colporter refused to take them and asked for money upon which they had not spit. The cause for spitting on the pice was that they had no respect for the Scripture portions, in fact hated them and to show their disrespect spit on the pice instead of the books because they had bought the books. A demonstration of opposition and hatred like that shows that the cross is a stumbling block to many and that Christ is despised. Yet those who buy the portions acknowledge that there is good in the books or they would not take them. We are praying that those who despise the Word may be brought to the Light.

There are some very peculiar questions asked in the Bible School.

One is, Shall we allow our Bibles to remain on our persons when we are engaged in any work which is counted by the Hindu or Mohammedan as ceremonially unclean? Of course only one answer could be given that nothing can be counted unclean to the child of God. However the discussion was long on the question. Another was, What attitude shall we take toward the castes from which we, individually have come? The point was that some of the Christians entertained only those in their homes who represented their own old castes. It is hard to impress the fact that there can be no caste in the Kingdom.

One day a Mohammedan met one of our missionaries and in a conversation on religion said that he accepted all the Christian teaching but because we serve alcoholic drink at communion he could not unite with us since Mohammedanism strictly forbids it and he had never touched alcohol in any form. The brother told him that we used unfermented grape-juice in which there is no alcohol. It was a strong point in favor of unfermented wine at communion. It ought to be a strong point in the church everywhere. Fermented grape wine should not be used in any congregation. Anything that intoxicates should be forbidden at the table of the Lord.

Dhamtari, C. P., India.

CONCERNING THANKSGIVING AND CHRISTMAS DINNERS AT MISSIONS

Possibly some of the missions are thinking of, or planning for, a Thanksgiving or Christmas dinner. We trust that no one will feel that what they may have to give to missions in the way of provisions, clothing, contributions or assistance in any way will not be appreciated on Thanksgiving day or any other day. To give food to such who are in need and deserving of it we believe is well pleasing to God, but we also believe that there is a better way for missions to take, than to make great preparation for a Thanksgiving or Christmas dinner and then invite all who wish to come and partake, as on such occasions many may come to enjoy the meal who have plenty at home to eat and to spare, and some too under the influence of strong drink, who come to the mission at no other time, but only on such occasions for the loaves and fishes. While we may also have spiritual feasts, preaching, song services, etc., at such times, we believe it advisable to invite only the worthy poor to a meal; not only on such days as Thanksgiving day and Christmas but also on other days when our means and strength allow it.

Of late we have given one meal each day (dinner) to a number of the poorest children of our town. To each one that is invited we give a card with a child's name and the time when the meal is to be served, and the children usually are on time. Some may say this makes so much work, but the faithful workers think not so much about the amount of work, but the amount of good that may be accomplished. At the same time we can also teach them from the Bible, and can better teach them economy than giving them a meal only on Thanksgiving and Christmas. If we mistake not one or more of our missions have in the past received for one day either Thanksgiving day or Christmas more than 100 pounds of turkey besides many other eatables which they were obliged to use in a few days or they would have spoiled. Would it not be better to have some of these good things each day to carry to the sick, and to give to the most worthy than to have so much on one day, and some wasted by some who know not what it is to be economical.

The indications at present are that there will be much suffering among the poor in the cities this coming winter; so that at this place, as also we believe at other city missions, provisions, shoes, clothing, etc., will be much needed. The poor as well as the rich, need something to eat every day. We sincerely thank all dear ones who have so kindly remembered the work here with provisions, clothing, religious reading matter, contributions, etc., and will you kindly remember us in the future and help to supply the needs of the poor who almost daily call here for help. The Lord willing, Bro. J. F. Bressler will conduct a series of meetings at this place in January instead of December, as was heretofore stated. We ask an interest in your prayers.

C. B. and Anna Byer.

Columbia, Pa., Nov. 11, 1914.

Note.—We commend the above to the attention of the workers in our city missions. Circumstances differ in different places and what might be advantageous in one place would be decidedly objectionable in another. However, it is true in every place, that the less display there is in connection with our charity, other things being equal, the more good it will accomplish. While all of our city missions may not be in a position to adopt the plan used at Columbia, Pa., the suggestions given are at least worthy of consideration.—R.

"Peace on earth."

HOMELESS CHILDREN

By S. G. Shetler.

For the Gospel Herald.

For a number of years much interest has been aroused and maintained in behalf of the homeless children in the east.

The result has been that establishing of several Orphans' Homes, and the placing of many poor children into good Christian homes. The brotherhood in the Pacific Coast Conference District has felt that something ought to be done for the homeless children in this large field. It seems also that the work became a reality when five children from three different homes were at our very doors. The last conference appointed a Children's Welfare Committee, composed of M. E. Brenneman, Albany, Oreg., S. G. Shetler, Hubbard, Oreg., J. A. Hilty, Nampa, Idaho, and Chris Snyder, Filer, Idaho. This committee is authorized to receive and place children, to receive and distribute money, and to take steps towards the opening of an Orphanage in the Pacific Coast District. Two children have already been placed into good homes and another is soon to be placed. A little money has been donated, and we believe the Lord will bless the work. The purpose of these few lines is not to solicit money, yet we feel that this cause is worthy the support of some of our strong eastern churches. It should be remembered that the total membership of this district is less than one of a number of congregations in the east. Who shall support this work? Shall the homeless be cared for? Are they as precious in the sight of God as the eastern homeless ones? A street car conductor from Portland came one day with his little son, six years old, and called at our home. He wanted to place the son in a Mennonite home, as he had known the Mennonites in Kansas City. He offered to pay for caring for him. Shall such be placed under our influence?

A poor widow with three children has asked us to place them into good homes. Are they worth looking after? It seems to me I hear many of you saying, "Yes." Will you then remember this phase of God's work in the west?

Hubbard, Oreg.

While the works of once famous skeptics are left to rot on bookshelves every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—Guthrie.

"He who makes light of temptation will soon find it making light of him."

A CHURCH WEDDING

By S. B. Wenger.

For the Gospel Herald.

In one of the reports of an eastern conference this fall we noticed a resolution favoring the performance of marriage ceremonies in public services in churches. By reading this report I was reminded of a marriage which it was my privilege to see a number of years ago in a city in one of the western states.

It was reported at the hotel where I was staying for the night that there would be a public wedding at one of the churches in the city that evening, and as I had never seen a wedding of that character I proposed to some of the men who were guests at the hotel that we go to the wedding, to which they agreed. On our arrival at the church we found the lower floor of the church already crowded with people awaiting the services. Our party happened to be among the first admitted to a large gallery and we were pushed forward by the throng of people who filled the gallery till it seemed we were leaning over the banister to make all the possible room for the standing audience. The building was a new one and if I remember correctly the gallery was not yet furnished with seats. At least, it was said by some, "This is the first time this gallery was ever loaded" and we were quite uneasy about its strength; but it would have been useless to try to get out, as the entire gallery and entrance were completely packed, so we held the place at the railing. After some music the minister began a discourse on the creation of man and how God had provided him with a help meet for him and said, "It is not good for man to be alone." He then dwelt largely on the duties and responsibilities of husband and wife.

He gave a very fitting discourse along matrimonial lines and at a certain period in his talk, which was of course pre-arranged, a young man came up one aisle of the church and a young lady up the other aisle and met in front of the minister. Without any pause in his discourse he pronounced them husband and wife and as they walked slowly down the aisle together the minister went on with his discourse on the responsibilities of a wedded life.

I might go more into detail, but suffice it to say that there seemed to be very little unnecessary display. On the whole it seemed to be a simple affair and very appropriately conducted. One of the most appropriate talks I had ever listened to on the duties and responsibilities of marriage.

The marriage relation ought to be regarded with more seriousness and it seems to me there ought to be more sound teaching and warnings given on matrimonial subjects. It is one of the most solemn repsonsibilities and obligations of the human life and ought to be regarded with solemnity rather than so much display and levity as is often the case. If people could see the future of many marriages they would feel more like weeping and fasting than laughing and feasting.

If more of the sober things of life, more of the solemn obligations of the wedded life, were presented to the public and more simplicity taught, it might have a tendency to more sober thoughts in the minds of the young, and there would be fewer divorce cases with the untold sadness and misery and woe which often follow the light, frivolous, displayed weddings of our country. The privations, the wretchedness, the poverty and sufferings that are caused by the light considerations given the marriage relation are beyond description. I believe the public sanctuary, when properly conducted, is a very appropriate place to conduct marriage ceremonies. It gives an opportunity for sound teaching.

South English, Iowa.

TRUTH

By Mary Steckley.

For the Gospel Herald.

To be truthful means more than simply telling the truth when it suits us, but it means to tell and act the truth at all times whatever the cost or the loss may be. In Jno. 8:31,32 Christ promised those who believe on Him, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." This promise reaches down to the present time to all who are willing to accept and obey the truth which is God's Word, the only safe guide.

"Not for the strong is the battle,
Not to the swift is the race;
But to the true and the faithful,
Victory is promised through grace."

Albany, Oreg.

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THANKSGIVING

We give Thee thanks, O Lord!
Not for armed legions, marching in their might,
Nor for the glory of the well-earned fight
Where brave men slay their brothers, also brave;
But for the millions of Thy sons who work,
And do Thy task with joy, and never shirk,
And deem the idle man a burdened slave;
For these, O Lord, our thanks!

We give Thee thanks, O Lord!
Not for the palaces that wealth has grown,
Where ease is worshiped, duty dimly known,
And pleasure leads her dance the flowery way;
But for the quiet homes where love is queen
And life is more than baubles, touched and seen,
And old folks bless us, and dear children play;
For these, O Lord, our thanks!

—Robert Bridges.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

IV. The Family's Relation to the Minister.

And when he (the Philippian jailer) had brought them into his own house, he set meat before them, and rejoiced, believing in God with all his house,—Acts 16:34.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.—I Thes. 5:12, 13.

After having received the Lord Jesus as his Savior, the keeper of the Philippian jail was constrained through love to extend his hospitalities to his Master's servants. Note the contrast between the relationship which the jailor and his family sustained to Paul and Silas before and after their conversion. Before the jailor and his family were converted, the missionaries were kept in the inner dungeon with their feet in the stocks, but after conversion they sit together around the table and are rejoicing in the Lord.

Paul in addressing the brethren at Thessalonica exhorts them to know their ministers, as sheep know their shepherd. They are to be intimately acquainted with them, hear their voice, and pay due regard to their admonitions, teaching, and ruling, and to "esteem them very highly in love for their work's sake," not for the sake of their position as overseers of the flock, but as preachers of the Gospel and promoters of their spiritual good. Ministers who have the oversight of Churches are not to be esteemed merely on account of their office, but because of their labors of love, self-denial, and deep concern for the best welfare of every individual member of their congregations.

Parents, and every member of the family, if they are Christians, should remember that it is a divine injunction to have, not only respect, but esteem for God's servants whom the Holy Ghost has called to break the Bread of Life, and build up His spiritual kingdom. It is, of course, understood that only those who give evidence of being true Christian ministers are worthy of esteem.

The minister's life should be such that every member of his Church both young and old will have implicit confidence in him as a spiritual adviser. Parents, young people, and children should readily confide in their pastor, and come to him with their trials and difficult problems, asking for suggestions, and seeking advice, counsel, and help. The true, sympathetic minister will always appreciate the privilege of lending a helping hand to his people, who are as near to him as his own life. It should be a privilege greatly appreciated by the various members of the family if they can have the assurance that it is to their best interest to have an occasional heart to heart talk with the preacher. Where such a relationship exists the Church is sure to prosper, and the spiritual development of its members will be very manifest, providing the minister is a devoted, pious, consecrated man.

Freeport, Ill.

(To be continued)

"Drinking strong drink deceives, causes sorrow, leads to poverty, breeds lasciviousness, deadens the senses, brings remorse, is forbidden and excludes from heaven."

"Parents shall provide all the needs of the child, both spiritual and temporal, otherwise they are worse than an infidel.—I Tim. 5:8."

"Children should be taught, provided for, corrected, ruled, loved."

THE FAMILY ALTAR

To the earnest Christian man and woman of today it must be a matter of keen regret to note the decline in the observance of the duties pertaining to the family altar in the homes of our people.

A sober view of the situation induces one to think that there is no home so thronged, no business so urgent, no duties so pressing, no obligation so imperative that would make it proper to omit regular performance of this duty.

The boy and girl of today should come up in the home with an abiding faith in a living Redeemer, a saving trust in the Christ who alone can keep them from falling, and give them the joy that endures beyond this vale of sorrow. There is no better way to bring this about than the proper observance of the duty named herein.

Can there be a purer scene than for two young people, whose lives are plighted, affectionately to kneel together daily and commit to the living God the keeping of all that is precious?

In these stirring times, there is a sleepless effort to induce our people to omit the reading of God's Word and prayer in the sessions of our schools and, in fact, to undermine our free school system. It is equally true that there are those who ridicule the idea of a living God, and who make sport of individual repsonsibility to a divine being. Therefore, it behooves every true parent to

Look well to the spiritual wireless
And keep in close touch with the throne,
A privilege no less than priceless,
A sweet balm for all of our gloom.

Would that we might have a revival of the sincere, faithful performance of the duties pertaining to the family altar in the homes of our Church everywhere, and that it could be sustained inviolate through all the vicissitudes of life.—A. J. Scott. in Religious Telescope.

THE MYSTERY OF DEATH

O death! How speedy thy approach! How stealthy thy steps! How uncertain thy hour! How universal thy sway! The powerful cannot escape thee; the wise know not how to avoid thee; the strong have no strength to oppose thee; the rich cannot bribe thee with their treasures. Thou art a hammer that always strikes, a sword that is never dull, a net into which all fall, a prison into which all must enter, a sea on which all must venture, a penalty which all must suffer, a tribute which all must pay.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Dec. 6, 1914—Mark 16:1-8; Matt. 28:11-15

CHRIST RISEN FROM THE DEAD

Golden Text.—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

Introductory.—Our last lesson was one of indescribable sadness and gloom. The present lesson is one of unalloyed triumph and glory. The two lessons have this in common: both planned of God and both successful, for even in the death of Christ there is the triumph over sin and the wiping out of the sentence of eternal doom upon man. If now man is lost, it is because he deliberately refuses to profit by the tragedy of the cross. The Christian world rejoices that Christ did not remain in the grave, but that by His resurrection He triumphed over sin and hell and opened the way for the ultimate bodily resurrection of man.

The Women at the Tomb.—It was early in the morning, the first day of the week, when the faithful women came to the sepulchre wherein Jesus had lain. On the way this question troubled them: "Who shall roll us away the stone?" A heavy stone had been rolled to the mouth of the sepulchre, and a guard placed there, that no one should steal away the body of Jesus. But when the women came to the sepulchre they found that their question had already been answered, as the stone had been rolled away and no Jesus was to be found. A lesson may be learned in this that if we move forward by faith the obstacles in our way will be removed. Man need not concern himself with the impossible; God will take care of that. But oh! what must have been their feelings when they beheld the sight! Had the enemies of Christ stolen away His body? or had the disciples come secretly and taken Him away, just as the Jews said they would likely do if they had a chance? These were indeed faithful women; but even this great faith did hardly take them to the length of comprehending that this same Jesus would literally rise again after having been so cruelly put to death.

The Message of the Angel.—But their feelings suddenly changed when the angel informed them that the Jesus whom they loved had risen again. "Be not affrighted," said he, "ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee."

The women at once obeyed. They took every word by faith. They quickly carried the message to others. Mary seems to have returned to the sepulchre, and was the first to see her risen Lord. He also appeared to the other women on their return from what may be considered the first missionary journey after the resurrection of Jesus. Soon Peter and John came to the sepulchre, and they entered it but found that the body of Jesus had indeed gone. Jesus was indeed risen, just as the angel had said, and ever since that time the Christian Church has had the blessed privilege of worshiping a "once crucified but now risen Redeemer."

Bribing the Soldiers.—The Pharisees were not to be outdone or baffled in their schemes. Their scheme had been thwarted. That great stone combined with the mighty power of Rome was not strong enough to keep our Savior in the tomb. It was the height of folly for these hypocritical Jews to pretend to be honest in their opposition to Christ, for had they but opened their eyes a little they could have seen the One who expired on the cross was more than a mere man. Now that He fulfilled the very prophecy that they feared He might, had they been honest they would have said, "It is enough; Jesus of Nazareth is indeed the Son of God." But their true character was made manifest in that they bribed the watchmen at the tomb and told them to tell the governor that the disciples came and stole away the body of Jesus while they slept. They succeeded in making the Jews believe their story, but the fact of the resurrection of Jesus is made clear "by many infallible proofs," and the glorious resurrection and ascension of Jesus Christ stand out in vivid contrast with the dark schemes and perjured falsehoods of His adversaries.

Tell the Glad Story to Others.—"Go . . . . tell—" was the glad message to the women who were the first at the tomb. "Go . . . . tell—" is the message to the Christian Church today. Tell the lost world about the Christ who died that we might live, who rose that we might be ransomed from the grave, who led the way in a triumphant ascension that we might reign with Him in glory. Tell the glad message to all—and show them by walking "in newness of life" the power of the resurrection in the lives of the children of God.—K.

The love of God is fathomless; a height without a limit; a depth without a bottom; a width beyond measure; a length without an end.—Sel.

Our Young People

Topic for Dec. 13, 1914

PERSONAL AND VISITATION WORK.—Matt. 25:34-40

Motto: "Let this mind be in you, which was also in Christ Jesus."

Who should do visitation work?

1. Ministers, who as watchmen on the walls of Zion, should keep in close personal touch with all their members.
2. All people who love the Lord, who love to see His cause prosper, who themselves need the uplift that comes through association with others in the right way.
3. Epecially those who are gifted with fine social powers and who are influential in helping others to a higher standard.

Why should we visit?

1. For the good that we may do others.
2. For the good that it will do us.

Whom should we visit?

1. Our ministers, who need our encouragement, and whose association will be a help to us.
2. Our neighbors, with whom we should at all times be on friendly terms.
3. Those "of like precious faith," that our fellowship may be kept alive and active.
4. The sick, that we may minister to their bodily and spiritual wants.
5. The poor, that their poverty may not be a means of discouraging them.
6. The needy, that we may help bear their burdens.
7. The discouraged, that we may be the means of inspiring them with fresh zeal and hope.
8. Those bearing heavy loads, that they may be encouraged to press on in the way.

Read the chapter on "Personal Work," found in "BIBLE DOCTRINE," pp. 494-509.

Precepts for Workers

1. Be diligent in study.—I Tim. 4:13.
2. Seek divine approval.—II Tim. 2:15.
3. Improve every opportunity.—Gal. 6:10.
4. Be cheerful.—Phil. 4:4.
5. Be serious.—Tit. 2:12.
6. Wear the full armor.—Eph. 6:10-18.
7. Never give up.—I Cor. 15:58; Gal. 6:9.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Visit.**
2. Relate some appropriate stories; for example: "The rich man and Lazarus," "Zaccheus, the Publican," also examples of helpfulness to others appealing to children.

For Young People.—

1. The Power of the Personal Worker.
2. Working with the Talent God has Given.
3. What Improvements can We Make Among Us in Personal Work?

For Older People.—

1. Results of Personal and Visitation Work.—
   a. Bible Examples.
   b. Personal Experiences and Observation.
2. Equipments of the Personal Worker.

When Jesus comes we will be glad not to look like the world.—Lydia Harman.

Gospel Herald

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THURSDAY, NOV. 26, 1914

Field Notes

Communion services were held at Marion, Pa., on Sunday, Nov. 15. Bro. J. S. Burkholder of Chambersburg, Pa., was present and led in the services.

We have an interesting program of a Bible instruction meeting to be held at the Maple Grove Church near Atglen, Pa., beginning Nov. 30, 1914. See announcement on last page.

Continued meetings were begun in York city (Pa), on Thursday evening, Nov. 19, 1914, Bro. John W. Weaver in charge. The Lord willing the meetings are to continue twelve days.

Arrangements were made for a communion service at Alpha, Minn., on Sunday, Nov. 15, at which time Bro. S. G. Lapp of South English, Iowa, expected to be present and officiate in the service.

A very interesting Bible conference was held at Masontown, Pa., Nov. 13-15, with E. F. Hartzler and Noah E. Miller as instructors. A good interest was manifested and the attendance was fair. Two young souls confessed Christ as their Savior. May the good work go on as the days go by.

Bro. S. G. Shetler of Hubbard, Oreg., has left the evangelistic field for the time being, and is engaged in teaching school. School evangelism is an important feature of present day work.

An inspiring revival meeting just closed at the Chestnut Hill congregation, conducted by Bro. Noah H. Mack, New Holland, Pa. Two precious souls made the wise choice and are now happy in Jesus. Others are counting the cost. They desire an interest in your prayers.

In our field note last week we should have stated that all orders for the Gospel Tract Calendar should be sent to Bro. S. E. Roth, Woodburn, Oreg. This calendar must not be confused with the Gospel **Text** Calendar which is advertised by the Mennonite Publishing House.

A Special Bible Course has been arranged for at the Mennonite Gospel Mission, 1614 Eighth Ave., Altoona, Pa., from Nov. 25, to Dec. 23, 1914. The following are the topics announced: Teacher Training, Bible Doctrines and Teachings, Studies in Daniel, Music, Personal Work. Those wishing to attend this meeting should notify Bro. J. L. Stauffer as soon as possible of their intention to attend. Address him at the Mission. All are invited.

The Sunday School Lesson Helps for the first quarter of 1915 will be ready to send out earlier than usual, according to present indications. We wish to suggest that the orders be sent in at the earliest date possible so as to enable our mailing department to get them out before the holiday season rush comes on. This will insure early delivery and possibly against loss on account of the congested conditions of the mails at that time. It might be well to do it **NOW** and the order will then have attention as soon as the supplies are ready.

Correspondence

Lancaster, Pa.
(206 E. King St.)

Readers of the Gospel Herald, Beloved in the Lord:—A happy greeting to you all in the name of "Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

It is pleasant to praise the Lord. He is Lord of all, "and His tender mercies are over all His works."

I am glad I have been able to acknowledge this during the past, since the last item from this small corner of mine in the great harvest field. My responsibilities are still pressing me onward to consider the poor. Pray for me. God bless you all. I remain as ever yours to help suffering humanity.

Lizzie M. Wenger.

Inman, Kans.

Herald Readers, Greeting:—Communion services were held at this place on Oct. 25, at which time almost all the members partook of the emblems of the broken body of Christ. Our aged Bro. Samuel Yoder who has not been able to attend services for some time, asked for the prayers of God's people.

Bro. Geo. R. Brunk, whose former home was here favored us with three very instructive sermons while on his western trip. We were pleased to again hear the brother who has been absent for a number of years.

Bro. J. F. Brunk was with us and preached for us Sunday morning, Nov. 15, also in the evening.

The congregation at this place intend to have a Bible conference from Dec. 17-24. Bro. S. Yoder of Kalona, Iowa, and Bro. J. Thut of La Junta, Colo., are the instructors. We extend a hearty welcome to anyone to attend these meetings.

Cor.

Lancaster, Pa.

To all Readers of the Herald, Greeting in Jesus' Name:—We surely are thankful for the many blessings bestowed upon us by our Father in heaven. On Sunday, Nov. 15, a series of meeting closed at the Mennonite Mission, 112 E. Vine St., when 5 precious souls were made willing to confess Christ as their Savior. May they ever prove faithful to Him who has bought them with His own blood.

In His service,
Lloyd S. Kemrer.

Suver, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—We are having fine weather at present for which we are very thankful. Health in general is fine. Bro. Gabriel Shenk is feeling some better again for which we are glad. Oct. 10 Sister Rebecca Shenk of Hubbard, Oreg., came over and stayed for a few days. On the fifteenth Bro. Emanuel Stahley of Porterville, Calif., also gave us a visit. He preached two evenings for us which we enjoyed very much. On Nov. 1 we held our communion services Bro. Bontrager had charge of the service. The brother preached us a good sermon. We were all benefited by his coming 14 miles through the rain and mud. It made us think

what faithful workers the Lord has in His great field, and reminded us that we should press onward and be more faithful than ever. Pray for us, as we are just weak babes in this battle. On Nov. 30 Aunt Manda Pletcher and Grandpa Sharer and wife and son Milo arrived here from Wyoming. We would be glad if any brethren coming this way would give us a call, especially do we invite the ministers as we are so glad when we can have services.

Orva Kilmer.

Nov. 9, 1914.

Waynesboro, Va.

Loved Ones in Christ, Greeting:— As we are in the field to herald the glad tidings of salvation our heart bleeds to see the careless indifference manifested by the people who call themselves Christians both as to their own lives and to the ones out of Christ. Then, too, the warnings that are given on every hand, the many who are laid away in the tomb should greatly impress us. And yet, withal, people become gospel hardened, "used to" these scenes, and even in funerals we hear careless ones talking loudly, laughing, and with an attitude of curiosity to see, as if at some exhibition, even by church people instead of that quiet, respectful solemn attitude of real thought and sympathy.

The brevity of life, the certainty of death, and the fact that each of us closes a page of final record each day we live should impress us to make every day our best. Lives whose record and reputation would cast no reproach upon us if we lived five hundred years, and whose testimonies would leave a living evidence of loyalty and faithful service to the Master if we should be called home tonight. Look and think a moment of the many called away from our side If this call would be for us, and it will be ere long, how would it find us? Would you like to spend eternity in the occupation you are in today?

This has been a week of funerals in this neighborhood. At the Church of the Brethren (Middle River) they have five funerals this week at one church house. Some of great prominence in the church—a record of events never equaled in the history of that denomination. They buried two of their faithful elders in this congregation. Yesterday we attended the funeral of Elder Daniel C. Flory. The day before they buried Elder Levi Garber. The loss of two prominent leaders is a severe blow on our sister Church and we shed tears of sympathy. How faithful we as ministers should be to leave the truth impressed on lives who follow us to the tomb! Let us live in active consecration—our bodies a living sacrifice, used to distribute food to souls with the Bread of Life.

Bro. Flory was in Indiana to hold meetings. Closed one series and held love feast as a beginning of a new series. Preached Sunday morning. Preached Sunday night on Acts 24: 16: 'And herein do I exercise myself, to have always a conscience void of offense toward God and man." Impressed the lessons. Said he hoped God would call him while engaged in active work for him, announced his text for Monday night, Prov. 4:23: "Keep thy heart with all diligence." Retired at 10 P. M. feling fatigued. At 6 A. M. when his friends called they found him unconscious, with paralysis, having had a hemorrhage of lungs and heart, and died at 1 P. M., thus he had his wish granted. He was founder of Bridge Water College. About 1200 people gathered at the funeral. What is life if we don't live it for God, and His cause? Are we doing our part in the work He has planned? If not, why not? Let us profit by the sad scenes of our fellow men, learn life's lessons, and help the world by leaving an impression for good, for the noble, for God and for eternity upon every life that is possible to influence.

Interest and attendance is increasing in meetings at the Hildebrand Church, with one confession. Will remain here another week. Pray for the work and workers.

E. J. Berkey.

Nov. 14, 1914.

Quarryville, Pa.

The continued meetings conducted at the Mechanics Grove Church by Bro. John B. Senger of Kinzer, Pa., closed on Sunday evening, Nov. 8. Three young girls have promised to forsake the world and live for Christ, and an aged grandmother also accepted Jesus as her Savior and was baptized, and others were visibly convicted of sin, and like king Agrippa, almost persuaded to be a Christian, but not yet. Oh, if they could but realize what God has in store for those that love and obey Him, how happy they could be! There was very much interest manifested in the meetings throughout. May the seed sown bring forth much fruit and may the converts be bright shining lights unto the world. The Lord's richest blessing to all.

Amos B. Miller.

Nov. 9, 1914.

Pryor, Okla.

Greetings to all Herald Readers:— On Nov. 3 the brethren, J. C. Birkey of Hopedale, Ill., and L. J. Miller of Garden City, Mo., and S. H. Detweiler of Harper, Kans., came into our midst. Meetings were held each evening by the brethren. Bro. L. J. Miller left for his home Wednesday evening. On Nov. 5 Bro. Birkey held baptismal services when three precious souls were received into church fellowship by water baptism. Nov. 6 Bro. Birkey held our communion, after which he left for his home. Bro. Detweiler remained with us over Sunday, and favored us with three good sermons. May God richly bless these brethren in their labors, and hope we may be visited by many more of the ministering brethren, as these meetings were very much enjoyed by all present. We are having nice weather, and have been blest with fairly good crops for which we feel thankful to our heavenly Father who supplies us with both temporal and spiritual blessings.

Lydia E. Zook.

Nov. 16, 1914.

Johnstown, Pa.

Dear Herald Readers:— I am thankful to say that I have felt better this summer than I have for several years, and I am still in good hopes to be unloosed some day of these bonds. Jesus said, "Ask and it shall be given you." I have the promise, so I will hold unto it, God's will be done.

Now I filled a bottle full of mottoes which I cut out of wood and fitted them together in frames inside of a bottle, it might be of some interest to the readers, I put seven mottoes in one quart bottle, as follows:

(1) Why are ye fearful, O ye of little faith.—Matt. 8:26.

(2) Ask and it shall be given you, Seek and ye shall find, knock and it shall be opened unto you.—Matt. 7:7.

(3) Let not your heart be troubled. —Jno. 14:1.

(4) All things are possible to him that believeth.—Mark 9:23.

(5) I will never leave thee, nor forsake thee.—Heb. 13:5.

(6) Fear not, believe only.—Luke 8:50.

(7) And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:22.

Daniel Rose.

Nov. 16, 1914.

East Berlin, Pa.

(Kralltown congregation) . .

On Nov. 10 ordination services were held at the Kralltown Church. The lot fell on Bro. Jesse Harbold. May the Lord bless the brother and let the Lord's work his pleasure be.

Our continued meetings started the same evening which are conducted

(Continued on page 564)

Miscellaneous

WE THANK THEE

We thank Thee, O Father, for all that is bright;
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to Thee;
For all our eternity form, through Thy love,
One Thanksgiving Day in the mansions above.

—Will Carleton.

THE IDEAL TEACHER

By Dema G. Horst.

For the Gospel Herald.

Every life lives in two lives, often widely apart, the life of the real and the life of the ideal. The real life is what we are accomplishing at the present time, whether it be in the school room, on the farm, in business, etc. The ideal life is what we aspire to do in the future. It is the life of ambition and aspiration. A certain writer said, "There will always be a wide interval between the practical and the ideal."

Ideals differ in individuals. Some people have a higher aim or ideal in view than others. One person may picture in his mind what constitutes an ideal teacher, farmer, or business man and another person may have an altogether different idea. We should have a high ideal in view for we can never expect to rise higher than our ideals and seldom if ever does any one reach this ideal.

Ideals may be right or wrong from a Scriptural standpoint. Saul had an ideal in view when he received permission from the high priest to persecute the Christians, but his ideal was wrong. The ideal which I desire to present to you is the one which has Jesus Christ as its perfect model. To prove our ideals we need to test them with some accepted authority. The life of Christ forms an authority absolutely undisputed.

Knowledge of the Bible.—Since the life of Christ our "Ideal Teacher" forms the basis of all teaching pertaining to true Christianity, a knowledge of the Bible is indispensable. The teacher's work is with the Bible; therefore he should make a thorough study of it, not only of the lesson but the chapter in which it is contained. He should study it in the spirit of reverence, humbly seeking in its pages for the truth which shall feed his own soul and supply the needs of his scholars. He should know something about the history, places, peoples, customs and institutions of the Bible. The teacher should have a knowledge of the principles and methods of teaching. He should also have a knowledge of his scholars and know as much as possible concerning their mental acquirements and capabilities, their moral character, their home and school surroundings, and their spiritual needs. He should have the gift of imparting knowledge. The success of the teacher depends not so much on what he knows as on what he can teach others. In II Tim. 2:24 Paul wrote, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

Love.—While the knowledge of the Bible and the gift of speech are essential in the making of an ideal teacher, yet there is another qualification which is very important. Paul said, "Covet earnestly the best gifts and yet shew I unto you a more excellent way. For though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." Love is the medium through which the teacher may win the scholar. The teacher that does not have the love and good will of his scholars will not make a success. The way to win the scholar's love is to love the scholar. Hurlbut says, "No mere intellectual machine can teach living hearts, for not by knowledge, nor gifts of expression, but by the personal contact of heart with heart are scholars led upward to the best in thought and life." If we would reach the unsaved we must love them and place ourselves on a level with them; not on a level with their sins, but show them that we do not think ourselves above them. You will never win them by treating them coolly.

Helpfulness.—The ideal teacher will be helpful to his pupils. His helpfulness can be shown by a grasp of the hand, a gift, by aiding them in selecting good literature, or a willingness to take trouble for another. The ideal teacher should be refined, mild, and agreeable. He should have an agreeable personality and be possessed with that disposition that takes well. Jesus had a friendly and loving disposition which drew people to Him and caused the multitudes to cling around Him so closely that at one time it was necessary for Him to get into a ship to teach the people to avoid the vast throng.

Methods.—A study of Christ's methods is helpful. One of His methods was to let people work out the spiritual truth from the physical. When Jesus met the woman at the well He drew her mind from the natural water to the water of life and in many instances by healing people physically they learned of spiritual healing. Another method was to meet people on their own level. The Savior's teaching was effective because He found men's point of contact in their occupation and environment and from these taught them the truth which He wished to teach. At one time when Jesus was walking by the sea of Galilee He saw Peter, and Andrew his brother, casting a net into the sea: for they were fishers. "And He saith unto them, Come and I will make you fishers of men."

Paul also met people at their point of contact. When he was at Athens, the literary center of Greece, and saw their inscriptions, "To the unknown God," he approached them on that subject and pointed them to the true God which dwelleth not in temples made with hands, "Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things." Paul said, "For though I be free from all men, yet have I made myself servant of all, that I might gain the more. And unto the Jews I became as a Jew that I might gain the Jews, to them that are under the law, as under the law, that I might gain them that are under the law. To the weak became I as weak that I might gain the weak: I am made all things unto all men that I might by all means save some."

Sympathy.—The ideal teacher in order to be successful must not only feel for his pupils; but with them and try to put himself in his pupils' place. Probably the reason that there are so many failures in teaching, especially in teaching the intermediate grades, is that the teacher and pupil do not have a common interest, therefore the teacher cannot sympathize with the problems that confront the youth in the adolescent period. The teacher's highest aim should be to bring his pupils to a saving knowledge of Christ and he should do all in his power to gain this desired end.

Humility.—Humility is a Christian

virtue the ideal teacher should possess. Jesus came to this earth as an humble child and was classed with the poorest. "He made himself of no reputation" while on earth and had no home and not where to lay His head. The teacher should be humble and not think of himself "more highly than he ought to think." He should show the same love and consideration for the pupil that is poor as for the one that is rich in this world's goods. Christ's impartiality in another example the ideal teacher should follow. When people needed His help He helped them: no matter if they were rich or poor, Jew or Gentile, saint or sinner.

Illustrations.—Another example is His use of natural and easily understood illustrations. The Savior did most of His teaching by parables. He always used something to illustrate that was familiar to the people or some incident that often occurred in every day life, such as the mustard seed, the fig tree, lilies, ravens, the lost sheep, the sower and the soil. Every season of the year suggests something that the children are interested in and the wise teacher will take advantage of this and use them to illustrate the truth he wishes to present. Illustration means "to light up." In the first place they attract attention. Just as a light brought into a dark room, or a star shining in the sky attracts the attention of every eye, just so will the ear be quickened to interest by a story. Nothing awakens and retains the interest more than a story.

Second, they quicken the apprehension. To illustrate: In a dark room we may be informed concerning the place and form of every object. But how all our ideas are changed the instant a light is introduced; enabling us to see its contents! So the illustration gives a new conception of the truth.

Illustrations also aid the memory. Often the truths of some lesson or sermon are recalled when we think of the illustration used in connection with it. Illustrations awaken the conscience. How many people have been convicted of sin by the parable of the prodigal son or how many have been caused to realize the love we should have for our fellowmen and especially those who are weak or fallen by the wayside by the parable of the Good Samaritan. More lasting impressions have been made and more hearts touched by giving some illustration than in any other way. It has been said that Moody's stories have sent the truth home as deeply as his exhortations.

Tact. — Teachers should exercise tact. We quote the following definition: "Tact is in wisdom to know one's opportunities and practical skill in making the most of them." Tact is especially needed in teaching the primary and junior grades. Every boy and girl is interested in something. Whatever that something may be is the best place to introduce the child to the lesson. If they are interested in the flower, teach them about the plant. If in birds or in the beauties of nature, draw their minds to the Creator who has made all these things for their happiness. We read of several instances in the Bible where reference is made to birds and flowers. When Elijah was by the brook of Cherith God commanded the ravens to bring him food to eat. Jesus at one time said, "Consider the lilies how they grow, they toil not neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these." The poet said,

"There is a lesson in each flower,
A story in each stream and bower.
On every herb on which we tread,
Are written words which rightly read
Will lead us from earth's fragrant sod,
To hope and holiness and God."

Sometimes it may be necessary to begin the recitation by talking about something that occurred during the week as a point of contact to introduce the child to the lesson. May we quote an illustration: "A substitute teacher was one day asked to teach a class of boys, ranging in age from nine to eleven years. The lesson was about the Golden Rule. The boys were full of mischief. The teacher saw that scripture reading or ethical abstractions would not appeal to the boys, so he drew an ivory foot rule from his pocket. After asking a few questions and receiving correct answers he began speaking of an imaginary rule until the Golden Rule was reached. Golden texts or abstract doctrines would have been given to these boys in vain, but by arousing their curiosity through a common foot rule the teacher was able to develop naturally the moral rule from the material rule. He used tact by taking the boys on their own plane and leading them to the lesson he wanted them to learn. Sometimes it is necessary to change the program suddenly or do something unexpected to get pupils to think or hold their attention. Christ is our model teacher. He did not always use the same methods but used wisdom and tact in teaching. "If any man lack wisdom let him ask of God that giveth to all men liberally."

Adaptability. — The instruction must be suited to the needs of the scholar. The teaching needed by the adult class is different from that needed by the primary class. In fact, no two classes and no two scholars in the school can be successfully reached by the same teaching. It is a mistake to teach a child from the standpoint of adult thinking. It will not benefit him because there is nothing in his experience that will respond to the thinking of adult life.

Practical Training. — The ideal teacher should be a trainer as well as a teacher. What I mean by training is to create such a love for the Bible with its stories and promises that they will put into practice the teachings of God's Word. Children are sent to day school not only to obtain knowledge for the sake of knowing but because of the benefit it will be to them in the future. Someone said, "If the Sunday school teacher has really led the child to love the Bible it is because he has loved that child and met him upon the plane of his own experience and from that developed a love for the true, the noble and best things in life." The ideal teacher should be an earnest worker. In teaching, as in any other vocation in life, it takes preparation and a determination that knows no defeat to make the work a success. The work that is successful and permanent is always the work of someone who has put his thought, life, and energy into that work. May those who have the responsibility of teaching and training precious souls strive to attain more and more the qualifications of an ideal teacher.

Dalton, Ohio.

HOW CULTIVATE PATIENCE

By Emma Horst.

For the Gospel Herald.

While patience is a Christian virtue, it is something which we believe needs to be cultivated and made practical in the life of each individual. In Jas. 1:2-4 we learn of patience as necessary to perfection. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." To be patient means to endure uncomplainingly wrongs and misfortunes and such things as toil, pain, poverty, insult, oppression, etc. The Word also suggests quiet waiting for what is expected or persistence in what has been begun.

In Rom. 15:4 we read, "For whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

In speaking of patience as a gift we find it is only given to us as we really desire it and make it a part of our character. There are those who seem to possess more patience than others, and we may think they are

especially gifted along that line; but that does not excuse others who are less patient. It is only a weakness on their part, for we have many scripture references in which we are taught that patience is necessary to salvation. Without it the strong character has a dangerously weak spot, which at any time may be its ruin. With it the otherwise weakest has an element of invisible strength. There are various ways in which our patience may be tried at times, or we may meet with many trials which try our patience; but this should not discourage us, for if we put our trust in God and believe on His promises, it will only be the means of making us stronger and better equipped in the service of our Master.

Therefore to cultivate patience we need to calmly endure that which must be endured for the sake of Christ. Isa. 40:31 tells us of the strength gained in waiting on the Lord. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Also in Rom. 8:25, 28 we have these words: "But if we hope for that we see not, then do we with patience wait for it. . . . And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Dalton, Ohio.

CORRESPONDENCE

(Continued from page 561)

by Bro. Daniel Gish. Thus far no confessions. May the Lord bless the work. Pray for the work at this place.

Nov. 16, 1914. N. H. B.

Souderton, Pa.

Dear Herald Readers, Greeting:—Bro. and Sister C. Z. Yoder came into our midst on Saturday, Nov. 14. Bro. Yoder preached an impressive sermon on "Winning of souls" the same evening at the church at this place. They have been visiting the various churches of this district this week, urging the brotherhood to become more burdened in bringing in the lost souls. The readers have already been informed of the ordination of Bro. Jacob M. Moyer to the ministry at this place. The young brother desires and needs the help and prayers of all God's people.

Services have been announced for Thanksgiving evening J. D. E.

Nov. 17, 1914.

Flanagan, Ill.

Dear Herald Readers, Greeting:—We were favored with a visit by Bro. E. S. Hallman from Goshen, Ind. Sunday evening he gave a short talk to the children and after young people's meeting he preached to us from Luke 3:4, latter clause, and on Monday evening he again preached to us basing his remarks on Psa. 8:2-4. May God bless the brother in his labors for Him. Pray for the work at this place.

In His name,
Lydia H. Smith.

Nov. 17, 1914.

Jackson, Minn.

Greetings to all Gospel Herald Readers.—I will again send a few lines from the Alpha congregation. We again had the pleasure of having Bro. S. G. Lapp with us for a short season. He arrived here on the 13th and remained until the 16th, preaching five very interesting and edifying sermons. On Sunday communion was held at this place. It was a very inspiring service, about 30 participating. It is always an encouragement to have Bro. Lapp with us, as he has made his regular visits here for about 10 years. May the Lord abundantly bless him. We expect Bro. Silas Weldy to be here in a short time to hold a series of meetings. Pray for us that much good may be done.

The fall weather here has been exceptionally fine, and we farmers certainly appreciate it for gathering in the corn crop. Oh that we might be just as busily engaged in the service of the Lord. We again ask an interest in the prayers of God's people.

L. H. Garber.

Nov. 17, 1914.

Port Trevorton, Pa.

Dear Herald Readers:—On Oct. 24 Bro. J. A. Brilhart came into our midst and gave us courage in the Master's work and on the 25th we had our communion in which nearly all took part, and we were also blessed with the brethren and sisters from the west end of the district, namely Richfield and Lost Creek valley, about 20 in number. It always gives us more strength to have visiting brethren come into our midst.

On Oct. 26 Bro. D. N. Gish of Millersville, came into our community and labored faithfuly till Nov. 7 and he was with us and we took him to the Lauver Church where communion was held Nov. 1. We had a full house there, brethren and sisters from all parts of the district attending.

There were no public confessions, but let us not grow weary. Let us pray on that the Lord may give us light that we may be the means of saving those who are not on the Lord's side.

C. M. Brubaker.

Nov. 18, 1914.

Washington Boro, Pa.

(Habecker's congregation)

Greetings to all Gospel Herald Readers:—On Sunday, Nov. 1, we again had the blessed privilege of partaking of the bread and wine in rememberance of Christ's broken body and shed blood. Do we realize to the fullest extent what Christ's death on the cross means to us? We should not only think of His death and sufferings at this time or twice a vear as the seasons come and go, but let us ever behold Him hanging dying that we poor sinful humanity could and would be redeemed, all we need to do is accept, "Look and live."

Friday forenoon previous to our communion services we held preparatory and baptismal services. One precious soul was received upon confession of faith, being beforehand baptised, and one receiving the ordinance of baptism. Our hearts send prayers to the throne in their behalf that they may be bright and shining lights in this dark world in which we "should shine as lights."

The Lord willing we expect to begin a series of meetings at this place Nov. 29 with Bro. Walter Charlton of Newville, Pa., in charge. Will you pray with us that the brother may be endowed with power that he "may open his mouth boldly to make known the mystery of the gospel," not shunning to declare the whole gospel," that men and women may see their lost condition and flee to Him who has said and is saying today, "He that believeth and is baptized shall be saved." May we who have started on the way not become "weary in well doing" knowing that "in due season we shall reap if we faint not."

Unworthily in Him,
Mary D. Martin.

Nov. 19, 1914.

DESPAIR

Despair is not only cowardly, but it is absolutely useless. Despair is a mood which requires the lack of five qualities—courage, love, integrity, fortitude, and intelligence—if it is to continue in possession. Any one of these five qualities can conquer despair, and, though there are circumstances in which the fight will be sharp at first, the victory is sure.—Sel.

REPORT
Of the Sunday School Meeting Held at the New Providence, Pa., Mennonite Church Nov. 12, 1914

For the Gospel Herald.

Devotional, 23rd Psalm, Jacob H. Mellinger.

Address of Welcome, Amos Shaub.

Moderator, David Mosemann.

The Best Method to Interest Older Members in Sunday School Work. J. C. Clemens.

Isa. 40:31; I Tim. 5:1, 2. In a spiritual sense we never grow old. We as young people must make the older ones feel that we want them and need them. May we treat them as fathers and mothers in Israel, for we need their counsel, prayers, and support. Surely there is work for all.

How to Retain Scholars in the Sunday School from the Age of 16 to 20 Years. Noah Mack.

May we begin early in the life of the child to get results from this question. There should be no time lost at home or in Sunday school to impart the lessons of Christian piety. In the Sunday school therefore we need faithful teachers, and there should exist a close relationship between the pupil and teacher, so that the pupil may at all times feel at home to speak with the teacher on Bible subjects as well as material lines. Example however is often times better than precept.

Why Does the Ministry Need the Spiritual as well as the Material Support of the Laity? Simon B. Landis.

Rom. 15:30: Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Gal. 6:6: "Let him that is taught in the word communicate unto him that teacheth in all good things." May we as Christians arise to the heights of our privileges in Christ Jesus, to give to the ministry of the Lord what He would that we should.

Afternoon Session

Song service.

Devotional, Aaron Harnish.

Special talks to the children by Jacob Mellinger, J. C. Clemens, Martin Rutt, Noah Mack.

Children obey your parents in the Lord, for this is right.

When the Lord speaks to you reply; follow Where He leads. Children are a blessing and bring sunshine into our souls. In them lies the future hope of the church.

From a Bible Standpoint What Service is Required of Me? Walter Charlton.

The theme of this discourse was found in the words "Do all to the glory of God" (I Cor. 10:31). We were led in thought to the service as rendered by several Bible characters such as Abraham, David, and Daniel. Shall we remember our service as being after all a peculiar service and our privilege and duty is to remain faithful thereto.

Honor Thy Father and Mother—How Long and to What Extent are We Under that Command? Daniel Lehman.

Honor them as long as they are spared to us. Revere them even though they be dead. May we ever obey them in the Lord, and the promise is sure to follow.

Evening Session

Short talks by Sunday school workers.

An instructive sermon by J. C. Clemens whose theme was, "For where your treasure is there will your heart be also."

May the many good things we heard at this place give us renewed interest in the work of the Lord, to labor more abundantly, for the accomplishment of His will concerning us.

Musser S. Herr, Secy.

REPORT
Of Ninth Annual Pacific Coast Sunday School Conference, Held at Hopedale Church, near Hubbard, Oreg., Sept. 29, 30, 1914

For the Gospel Herald.

Organization: Moderator, I. S. Mast, Minot, N. D.; Asst. Mod., J. B. Bontrager; Secys., E. Z. Yoder, S. Honderich; Chor., Joe Widner.

The report from the various Sunday schools of the district showed that 31 of our Sunday school pupils had been received as members into the Church, also liberal contributions given to the mission cause. Bro. Roth, Roundhill, Alta., Bro. Mast, and Bro. Frey, Archbold, Ohio, also gave reports of their respective fields showing that they, too, had small beginnings but now are blessed with larger attendance which gave much encouragement to our workers in this new field.

What is the most Important Work in a Successful Sunday School? J. B. Mishler, F. H. Hostetler.

1. To secure qualified teachers. 2. Much time for prayer.
3. Proper organization.

Primary Class. (a) **Its Importance,** essay by Rebecca Shenk. (b) **Its Needs.** I. S. Mast. (c) **Its Difficulties.** E. Z. Yoder

In the primary class we have the coming church, plastic memories to retain truths presented, great opportunities in establishing reverence.

We need teachers who know the Word and who can compete with the public school teachers in the art of presentation of the same.

The primary class also demands the continuous love of the teacher, and a separate room for the presentation of the lesson.

How may We Increase the Attendance of Our Sunday Echools? Essay, Matilda Steckley; G. B. Hilty, M. H. Hostetler.

The attendance of our Sunday school can be increased, 1st by holding only such teachers and officers as measure up to the example of Christ in Matt. 2:52; Acts 2:47. 2nd. By interesting each church member in the Sunday school. 3rd. By holding up Christ in all His beauty of character and the blessings of His atonement will draw all men. Jno. 12:32 4th. By giving more attention to our daily life, Sunday school organization, proper literature, training of teachers, and study of each individual child.

Lesson Helps—Their Use and Abuse. M. B. Weaver, C. C. Steckley.

Helps are beneficial if used as helps only, and the comments sifted and the gems made personal property before attempting to use them.

Class Recitation. (a) **Teacher's Training and Preparation.** R. G. Bebb.

Teacher's training classes are especially in demand today because of the special training of our public school teachers which largely enters into the pupil's concept of a qualified teacher.

(b) **Awakening and Maintaining Interest.** P. H. Zigler, S. P. Martin.

By being sociable at all times regardless of circumstances and giving each pupil a welcome and a fair hearing during the recitation, are a few great aids in behalf of interest in the class.

(c) **Presenting Central Truths.** A. G. Metzler.

The teacher should view each lesson from the pupil's viewpoint and after determining upon the most important truths for the class, emphasize and review the same until grasped by the learners.

To what Extent can We Labor with Sunday Schools of Different Faith as in Union Meetings, Socials, etc., Without Endangering Our Faith in the True Bible Doctrines? Discussed by Royal Buskirk, S. Honderich.

After setting forth our social needs in associating with others according to Gospel principles, the great dangers of associating with others not within Gospel bounds, the subject was referred to the Church Conference for final decision.

Children's Meeting, conducted by S. G. Shetler and Siddie King.

Home Influence on the Child. J. M. Schlegel, C. R. Widmer.

Children are continually forming character by the exemplary life of the parents, by the unity manifest in the home, by recognizing the good and rebuking the evil in their lives, and the live family altar service.

How Can We Best Teach Against Worldly Amusements? Essay, Nan Hartzler; Dan Shenk, E. Stahley.

By living examples and genuine conversion of those inclined to attend, by doing more positive teaching and upholding the beauty of the Christ-life.

Miscellaneous Business

Moved, That we ask the Church Conference to consider the advisability of making provision for a Sunday school field worker. Carried.

Moved, That a committee be appointed to arrange uniform blanks for reporting our Sunday schools throughout the district, and present the same to our Church Conference for consideration. Carried.

The following were then appointed for said committee: S. G. Shetler, C. R. Widmer, F. H. Hostetler, S. Honderich.

Conference closed with a sermon.

Secretaries.

Married

Albrecht—Gunden.—On Thursday, Nov. 12, 1914, Bro. San Albrecht and Sister Mary A. Gunden were united in marriage at the Pigeon River Church near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May their pathway of life be strewn with blessing of God.

Yoder—Kropf.—On Sunday, Oct. 25, 1914, Bro. John P. Yoder of Wellman, Iowa., and Sister Ida Kropf of Harrisburg, Oreg., were united in holy matrimony at the bride's home by Bro. D. J. Kropf. May the Lord bless this union and keep them in peace and love through all the days of their lives.

SONG

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again
I shall not live in vain.

—Emily Dickinson.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

October, 1914

General Fund

Freeport Cong., Ill.	$ 35.00
E. Fairview A. M. S. S., Nebr.	25.03
Sugar Creek Cong., Ia.	18.97
Pike S. S., Ohio	19.98
Union S. S., Washington, Ill.	8.46
S. S. Quarterly Meeting, Ill	17.48
Beech Cong., O.	24.89
Mrs. Susanna Weaver	2.00
Lower Deer Creek S. S. Ia.	23.24
A Sister in Faith	1.00
Logan & Champaigne S. S. Union, O.	52 57
East Union Cong., Ia.	20.08
A. M. Cong., Fulton Co. Ohio	140.00
Union S. S., Washington, Ill.	11.10
Total	$399.50

India Missions

_____	$ 9.25
Waldo Cong., Ill.	21.00
Youngstown Mission, O.	6.49
Vincent Cong., Pa.	110.00
Cullom Mennonite S. S., Ill.	20.00
Willow Springs Cong., Ill.	21.18
Orrville Mennonite Cong. O.	12.10
Ella Zook, Manson, Ia.	5.00
Christian Birky, Ill.	20.00
Blough Cong., Pa.	23.05
Total	$248.07

India Hospital

Collected by P. A. Friesen	$322.00
Ephrata Y. P. B. M., Pa.	24.00
Ross Witmer, Lampeter, Pa.	3.00
Total	$349.00

India Widows & Orphans

Salem S. S., Wayne Co., O.	$ 2.38
Dan J. Miller, Wellman, Ia.	15.00
Total	$ 17.38

Native Workers' Support

Mr. & Mrs. H. F. Reist	$ 15.00

India Bible Women

Minnie Campbells S. S. Class	$ 2.00
Old Sisters' S. S. Class, Oak Grove Cong., O.	4.00
_____, Ia.	18.00
Minnie Campbell, Kans.	2.00
Salem S. S., Wooster, O.	2.00
Total	$ 28.00

India Missionary Support

Plumb Creek S. S., Beemer, Nebr.	$ 11.25
W. Fairview Cong., Nebr	26.55
S. S., Manson, Ia.	23.10
Zion Cong., Woodburn, Ore.	15.00
Total	$ 75.90

Chicago Missions

Western A. M. Conf.	$ 70.95
West Union Cong., Ia.	14.30
Bro. Yoder, Wellman, Ia.	3.00
Total	$ 88.25

Ft. Wayne Mission Building

Per L. S. Glick, Minot, N. Dak.	$ 45.20
William Yoder, Ia.	5.00
S. M. Bender, Ia.	5.00
A. C. Brenneman, Ia.	5.00
Abner G. Yoder, Ia.	5.00
A. E. Kinsinger, Ia.	5.00
Edward Martin, Ia.	5.00
G. B. Swartzendruber, Ia.	5.00
D. B. King, Ia.	5.00
J. S. Eash, Ia.	4.00
J. K. Yoder, Ia.	2.50
J. M. Swartzendruber, Ia.	3.00
Leo Hooley, Ia.	2.50
John Erb, Ia.	2.50
Fulton Co., O., Cong.	54.50
Andrew S. Eash, Ia.	2.50
J. C. Gingerich, Ia.	2.00
C. J. Gingerich, Ia.	2.00
Norman Schrock, Ia.	2.00
Jonas Yoder, Ia.	2.00
I. C. Swartzendruber, Ia.	2.00
A. Yoder, Ia.	1.00
W. M. Yoder, Ia.	1.00
Dan J. Shetler, Ia.	1.00
Samuel Schlabaugh, Ia.	1.00
L. J. Miller, Ia.	1.00
B. J. Otto, Ia.	1.00
A. D. Bender, Ia.	1.00
Joe Gnagey, Ia.	1.00
W. H. Miller, Ia.	1.00
Total	$175.70

Kansas City Missions

Western A. M. Conf.	$ 70.95
West Union Cong., Ia.	14.30
Harmony S. S., Ill.	15.78
Total	$101.03

Lima Mission Building

New Stark Cong., O.	$ 50.00

CANADIAN TREASURER'S REPORT

M. C. Cressman, Treas.

India Mission

Wanner Cong.	$ 14.83
Abram Swartz, Berlin	1.00
P. D. Burkholder, Markham	25.10
Geiger Cong.	48.21
Blenheim Cong.	13.00
Clearwater Cong., Alta.	11.00
Sharon Cong., Sask.	43.65
Weber Cong.	34.71
Wellesley A. M.	45.00
Total	$236.50

Toronto Mission

Waterloo Cong.	$ 41.77
Blenheim Cong.	8.75
Detweiler Cong.	7.50
Total	$ 58.02

IND.-MICH. MENNONITE MISSION BOARD

India Mission

B & S, Kokomo, Ind.	$ 5.00
Holdeman Cong.	3.50
Jonathan Kurtz, Ligonier	20.00
W. F. Holdeman	3.00
Howard-Miami Cong.	9.91
Middlebury Cong.	9.75
Total	$ 51.16

India Native Workers

A Sister	$ 5.00
C. A. Shantz & Wife	5.00
Ft. Wayne Cong.	8.41
Total	$ 18.41

India Bible Women

Sisters' Class, Elkhart S. S.	$ 2.00
Clinton (Frame) S. S.	2.00
Total	$ 4.00

India—Lydia Schertz (Personal)

Y. P. C. A., Goshen College	$ 6.00

Orphans' Home

Short Cong.	$ 5.00

Youngstown (Clothes Drier)

Holdeman Cong.	$ 2.55

Rural Missions

Holdeman Cong.	$ 1.00
Clinton (Brick) Cong.	15.00
De Kalb Co., Cong.	7.20
Bowne Cong.	6.75
Shore Cong.	5.00
Total	$ 34.95

Chicago Missions

A. R. Miller	$ 1.00
Salem S. S.	16.98
Total	$ 17.98

General Fund

Sunnyside Cong., Mich.	$ 6.70
Holdeman Cong.	18.89
Barker St. Cong.	4.25
Forks Cong.	23.00
Shore Cong.	10.56
Clinton (Frame) Cong.	31.00
Maple Grove Cong.	24.00
Total	$118.40

Ft. Wayne Mission

Fairview Cong. & Bible Meeting	$ 15.60
Holdeman Cong.	9.10
Emma Cong.	9.01
Nappanee Cong. (West)	15.00
Salem S. S.	16.98
Yellow Creek Cong.	10.00
Goshen Cong.	15.00
A. R. Miller	1.00
Total	$ 91.69

Ft. Wayne Mission Building

Clara Bollman	$ 5.00
Mrs. Isaiah Christophel	10.00
Anna W. Christophel	10.00
J. B. Moyer & Wife	20.00
Mrs. Nancy Kulp	10.00
Bro. & Sister	25.00
Early C. Bontrager	5.00
W. H. Slabaugh	3.00
Olive Cong.	18.60
Amos Nusbaum	5.00
Frank Gardner	15.00
Jonathan Kurtz	10.00
Henry M. Kauffman	75.00
A Sister, Yellow Creek	1.00
J. H. McGowen	50.00
Will Welty	1.00
Amos Weldy	5.00
Dan Beaverstein	1.00
Jesse Bleile	2.00
Y. C. Miller	5.00
Emma Baker	.50
G. L. Mishler	10.00
Samantha Loucks	10.00
J. H. & L. Bare	5.00
Menno J. Yoder	15.00
Vinetta Garber	5.00
Geo. Weldy	5.00
Calvin Smeltzer	5.00
Simon Hartzler	5.00
Walter Weldy	15.00
Holdeman Cong.	13.50
Glen L. Troyer	3.00
J. S. Slabaugh	10.00
Daniel Honderich	10.00
Josiah J. Miller	10.00
H. C. Prough	10.00
Hub Hostetler	20.00
A. J. Yoder	10.00
John E. Miller	10.00
12—Herald	
Wallace Yoder	5.00
Lizzie Blough	3.00
Emma Miller	1.00
Maud Bichtet	2.00
A Bro., Wakarusa	25.00
Perry J. Yoder	10.00
Pearl Hostetler	3.00
Lizzie Haarer	5.00
Ira S. Yoder	5.00
Benj. J. Troyer	5.00
Total	$512.60

KANSAS-NEBRASKA MISSION BOARD

India—Support Lydia Schertz

Missionary Support Band Penna. S. S.	$ 33.00

India Missions

Kans.-Nebr. Conf.	$166.94
E. Holbrook Cong., Colo.	20.15
Spring Valley S. S.	16.69
Pleasant Valley S. S.	7.05
Total	$210.83

Canton Mission

Bro. E. M. Troyer	$ 24.50

Kansas City Missions

Bro. E. M. Troyer	$ 24.50
Spring Valley S. S.	16.70
Total	$ 41.20

Home Missions

Catlin Cong.	$ 1.00

S. S. Field Worker

La Junta Cong.	$ 4.36

Miscellaneous

Kans.-Nebr. Conf.	$ 40.00
Total for the month	$354.89

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Treas., Mt. Joy, Pa.

Ft. Wayne Mission Building

Erbs Cong.	$ 10.00

India Mission

Kraybills S. S.	$ 19.25
Salunga S. S.	16.25
Bowmansville Mission Friends	53.63
Hersheys S. S.	20.82
A Bro., Rohrerstown	20.00
Groffdale Cong.	67.50
Mt. Pleasant S. S.	35.44
Total	232.89

India—Support of Sister Hershey

	$ 22.00
Total for month	$264.89

LOCAL INSTITUTIONS

Kansas City Missions
J. D. Mininger, Supt.

Crystal Springs Cong., Kans.	$ 16.00
Sugar Creek Cong., Ia.	18.97
Sycamore Cong., Mo.	24.45
Hopedale A. M. S. S. Conf., Ill.	45.20
Mo.-Ia. Dist. Miss. Bd.	15.28
Lydia Kauffman, Kansas City	2.00
M. M. Buch, Olathe, Kans.	2.00
Sewing Circle, Sugar Creek	5.00
Cong., Iowa, as follows:	
Mrs. Frank Rupp	1.00
Daniel Kauffman	1.00
W. H. Miller	1.00
Lydia Oyer	2.00
Phoebe Bachman	2.00
Chris. Orendorff & Wife	2.00
Simon Gingerich	1.00
Sister Olliman	1.00
I. G. Hartzler	.50
Dan Hershberger	.50
Sold Stove	.50
Total	$141.40

Ft. Wayne Mission
B. B. King, Supt.

Bro. Musselman	$ 1.00

Canton Mission
C. K. Breneman, Supt.

A Sister	$ 1.00
Salem Cong.	11.00
Martins Y. P. B. M.	5.30
Beech S. S.	10.00
T. R. M. S.	1.00
Medina S. S.	15.00
Tri-Co. S. S. Conf.	18.35
Total	$ 61.65

Toronto Mission

Visitors	$ 1.25
Mr. Drury (Board)	22.50
Total	$ 23.75

Gospel Mission, Chicago
A. M. Eash, Supt.

Tiskilwa S. S., Ill.	$ 13.81
Morrison S. S., Ill.	5.11
Visitors	6.00
Total	$ 24.92

Home Mission, Chicago
A. H. Leaman, Supt.

Deer Creek Cong., Ill.	$ 9.00
Bro. Durr Pa.	10.00
Total	$ 19.00

Old People's Home
J. F. Brunk, Supt.

Special Support	
John Young	$ 45.00
Sally Crater	25.00
Menno Yoder	30.00
Freewill Offerings	
Jeremiah Loerhe	5.00
——— Stover	1.00
A Bro.	1.00
A Stranger	.50
Sam Short & Seth Myer	3.00
Oak Grove Cong.	30.00
Cyrus Flickinger	2.00
Sales of vegetables	1.05
Total	$143.55

Orphans' Home
A. Metzler, Supt.

Martinsburg S. S., Pa.	$ 5.50
Pike S. S., Elida, O.	25.00
Mrs. J. A. Leichty	1.00
Lizzie Yoder	5.00
Special Support	481.50
Total	$518.00

Mennonite Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$249.70
F. M. Stark	10.00
H. M. King	10.00
First National Bank, La Junta	10.00
Colo. Savings & Trust Co.	5.00
Cook Brandt Laundry Co.	5.00
Bombgartner Hdw. Co.	5.00
La Junta Ice & Storage Co.	2.00
A Friend	5.00
La Junta State Bank	10.00
La Junta Lumber Co.	5.00
Smith Dry Goods Co.	5.00
W. H. Snyder	5.00
Thos. C. Coltman	5.00
W. C. Chilton	1.00
J. Fisher	1.00
N. Larson	2.00
H. W. Allen	1.00
C. M. Porter	1.00
W. A. Hart	3.00
La Junta Tribune	5.00
Rexall Store	2.00
La Junta Trading Co.	3.00
G. S. Thomson	3.00
J. Johnson	5.00
Draper Shoe & Dry Goods Co.	10.00
M. R. McCauley	5.00
Fred A. Sabin	5.00
J. F. Prinster	2.00
T. T. Woodruff	25.00
Beaty Reynolds Trad. Co.	5.00
First State Bank, Swink	5.00
D. M. Fox	2.00
Hannagan Bros.	2.00
Paul Gebhard	2.00
J. D. Kroboth	4.00
Mr. & Mrs. Hill	1.00
J. D. Yoman	1.00
Lee Hyatt	5.00
W. Hartman	1.00
A. Tovatt	2.00
Cash	.50
Rocky Ford National Bank	10.00
L. R. Fenlenson	10.00
F. Y. Hawk	5.00
O. J. Baxter	5.00
W. C. Steel	5.00
First Nat. Bank, Rocky Ford	5.00
P. F. Rifle	5.00
J. W. Ecton	1.00
Rocky Ford Hdw. Co.	2.50
Unknown	.50
Mary J. Anderson	1.00
Rocky Ford Tribune	1.00
Greenwood & Butterfield	1.00
A Friend	1.00
Stauffer Meat Market	2.50
Lewis Bros. & Johnson	2.50
La Junta Menn. Sewing Circle	40.00
Total	$1334.20

Youngstown Mission

Lawrence Co. Cong., Pa.	$ 8.55
Woodville S. S.	22.65
Leetonia Cong.	23.74
A Friend	1.00
N. Lima S. S.	10.50
Midway Cong.	12.72
Dan Lehman	5.00
A Friend	1.00
M. H. Eshleman	2.00
Henry Eshleman	.25
Total	$ 87.41

Total for the month $5678.86

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Corrections.—In the Sept. report of the M. B. of M. & C. in the General Fund Barbara Reber's S. S. Class should be credited with $2.60. In Ind.-Mich. Board report in the General Fund, the Forks Cong. should have credit for $20.54 instead of the Middlebury Cong.

Obituary

Miller.—Herbert William, son of J. I. and Lydia Miller, was born Sept. 1, 1913; died Nov. 5, 1914; aged 1 y. 2 m. 5 d. Funeral services were held at Thomas, Okla., Nov. 6, 1914. Text, Luke 18:16.

Rose.—Samuel Rose was born Mar. 1, 1833; died Oct. 24, 1914; aged 81 y. 7 m. 24 d. Death was due to a number of diseases. He leaves to mourn 5 sons and 4 daughters. He was baptized under the Mennonite faith 10 or 12 years ago. The funeral service was conducted by Bro. Alexander Weaver. Interment was made in the Dunmire Cemetery near Elton, Pa.

Blough.—Jesse Blough was born in Somerset Co., Pa., Aug. 2, 1834; died at his home in Jonia Co., Mich., Nov. 1, 1914; aged 80 y. 2 m. 30 d. He was united in marriage to Magdalena Kime in January, 1860. For the first five years of their wedded life they resided in Pennsylvania and Indiana, coming to Michigan 48 years ago. He is survived by one son, one daughter, one brother, and five grandchildren. The deceased united with the Church of the Brethren fifty-one years ago, and was a consistent member until death. The funeral was held from the Mennonite Church in Bowne, Nov. 3, conducted by John Smith, assisted by Sam Smith and Peter Messner. Interment in the adjoining cemetery. S. J. Speicher.

Blosser.—Peter Blosser died at his home near Versailles, Mo., Oct. 14, 1914, of apoplexy. He was sick for only a few hours. Bro. Blosser was born in Mahoning Co., Ohio, Fem. 7, 1847; aged 67 y. 8 m. 7 d. He was married to Elizabeth Weldy Feb. 4, 1872. To this union were born 11 children, 8 of whom survive to mourn the loss of a father, the mother and 3 children having gone before. Funeral services at Mt. Zion Church on the 16th. Text, Matt. 25:13. Sermon by Bro. Amos Gingerich, assisted by Bro. W. W. Holsopple and H. J. Harder.

Johnson.—Emma Ellen, daughter of Charles Johnson and wife, was born in Chicago, Ill., Nov. 29, 1894; died Oct. 9, 1914, at the age of 19 y. 10 m. 10 d. For about 6 years she was a faithful attendant at the Mennonite Gospel Mission and took great interest in the Sunday school and Bible classes. Although she was a member of the Finnish Lutheran Church and because of certain conditions never was affiliated with the Mennonite Church, we have the testimony of her life, supported by testimony from her family, that it was in the services of the Mission that she learned to know Christ as her Savior and came to love her Bible. During much of her life she was afflicted with heart trouble, and often when others would not have ventured from their homees she was at the post of duty to which she had been assigned. Her conscientious living will long be remembered by the circle of young people in which she moved.

Emma left father and mother, 6 brothers, 4 sisters, and many friends and acquaintances to mourn her departure. The funeral service was conducted in the home by a Finnish minister and at the mission by A. M. Eash. Matt. 5:16, her favorite verse, was used as the text for sermon. Interment was at Mt. Greenwood Cemetery.

Hostetler.—Eli, son of Christian J. Hostetler, died at his home near Shelbyville, Ill., Nov. 3, 1914; aged 52 y. 9 m. 7 d. He had been ailing for some time but was bed-fast less than a week. His mind was good up to the last, and he was willing and ready to go if the Lord so willed it. The day before his death he made a will and also had the elder to come and anoint him. He joined the A. M. Church in his youth in Cass Co., Mo., and was true to his profession to the end. He was born and lived to the age of 7 years in Elkhart Co., Ind., and then moved with his parents to Hickory Co., Mo., and later to Cass Co., Mo., where he lived nearly all his life up to Dec. 1910, when he moved with his family to Shelby Co., Ill. Early in the spring of 1910 he came to Illinois the first time to hear the preaching of John D. Kauffman and then at once made up his mind to leave parents and friends of which he had many and move where he could hear this preaching regularly. Now some remember quite well that the Spirit

(Continued on next page.)

Items and Comments

It is announced that Japan is not going to build any new battle ships this year. This is encouraging to those who are hoping for the decrease rather than the increase of armaments.

The twenty-eighth annual report of the Moody Bible Institute shows that during the past year 2,486 students have received training either at the institution or by correspondence. The net expenses for the year were $141,880.58.

Automobile manufacturers and owners are interested in a new fuel for gas engines which, it is claimed, can be manufactured at two cents a gallon. Tests are now in progress at Indianapolis, and so far they seem to be very satisfactory.

Prince Bernhard von Buelow former German imperial chancellor, has been appointed as the German ambassador to the court of Italy. The prince is married to a member of a prominent Italian family and has lived almost continuously at Rome since his retirement from active life some years ago. He is very much interested in getting Italy to join with Germany and Austria in the present war.

Relief work is planned for the unemployed in Pittsburgh, Pa., and the mayor has opened a relief fund, for which voluntary contributions are asked. The plan is to use this fund for the employment of workmen who would otherwise be idle in making much needed improvements in the city. This is the plan followed by the Government in India in times past in case of famine. Other governments have also used this plan for giving relief in times of stress.

As we go to press a general engagement is in progress on the eastern frontier of Germany and in Russian Poland, the object of the German forces being to reach the Polish capital, Warsaw. Half a million German troops have been sent against the Russians in this region and their advance has brought on a general attack from the defending Russians. In the west the position of the conflicting armies remains practically unchanged and there is no evidence pointing toward a near end of the terrible carnage.

Conditions in Mexico are far from satisfactory. It is hard to keep track of the various factions that continue to disturb the peace of the southern republic. Villa it reported to be marching on to Mexico City. "To intervene or not to intervene" is the question which is actively agitating the minds of statesmen in this country, but the sentiment which seems to be prevalent is to let the people of the country settle their affairs in their own way. In the meantime Christian pepole everywhere can make use of the most effective weapon at the command of any one—prayer to our heavenly Father that righteousness and peace may prevail.

I thank Thee that I learn
Not toil to spurn;
With all beneath the sun
It makes me one;
For tears, whereby I gain
Kinship with human pain;
For love, my comrade by the dusty ways,
I give Thee praise.

—Selected.

(Continued from preceding page)

said one evening in his talk while Eli was here on that visit that he (Kauffman) would not be here so very long any more and that the cripple would follow after him. And so it came to pass that this Kauffman died in Oct., 1913, and Eli one year and one week later and was the first church member who died here since Kauffman died, who was the first member who had died since the church was organized here. Eli had something like rheumatism when yet a baby which resulted in a thick knee and left him lame or a cripple all his life. He was a jeweler and optician by trade and enjoyed a good trade while living in town, but being more interested in raising his children right than in making money he moved to the country again. Morning and evening he would read a chapter and pray with his family. He leaves to mourn his wife, 1 son and 2 daughters, parents, 8 brothers and 1 sister, all of whom live here in Shelby Co., Ill., except 3 brothers. May we who have followed him to Illinois also follow his example of being steadfast and true to the end and be able to meet him in glory. P. H.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Conestoga Church, near **Morgantown, Pa., Nov. 26-28, 1914.** Instructors, J. S. Gerig, E. B. Stoltzfus.

Midway Church, near **Columbiana, O., Nov. 26-29, 1914.** Instructors, I. W. Royer, M. C. Lehman.

Casselman Church near **Grantsville, Md., Nov. 26-29, 1914.** Instructors, E. D. Hess, J. B. Zook.

Marion, Pa., Nov. 27-29. Instructors, C. R. Strite, W. W. Hege, Daniel Kauffman.

Oneil, Nebr., Nov. 28-30, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Beech Church, near **Louisville, Ohio, Thanksgiving week.** Instructors, J. S. Shoemaker, S. H. Miller.

Weaver's Church, near **Harrisonburg, Va., Nov. 22 - Dec. 2, 1914.** Instructor, Geo. R. Brunk.

Sugarcreek, Ohio, Nov. 30-Dec. 2, 1914. Instructors, J. E. Hartzler, J. S. Shoemaker.

Maple Grove A. M. Church near **Atglen, Pa., Nov. 30—Dec. 3, 1914.** Instructors, J. S. Gerig, E. B. Stoltzfus.

Nappanee, Ind., Nov. 30-Dec. 5, 1914. Instructors, E. L. Frey, S. E. Allgyer.

Mennonite Gospel Mission, **1614 Eighth Ave., Altoona, Pa., Nov. 25—Dec. 23, 1914.** Instructors, J. F. Bressler, J. L. Stauffer, C. F. Derstine, J. A. Ressler.

Chappell, Nebr., Dec. 2-4, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Walnutcreek, Ohio, Dec. 3-5, 1914. Instructors, J. S. Shoemaker, J. E. Hartzler.

Woodriver, Nebr., Dec. 5-8, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Maple Grove Church, near **New Wilmington, Pa., Dec. 7-12, 1914.** Instructors, S. H. Miller, Geo. R. Brunk.

Slate Hill, near **Shiremanstown, Pa., Dec. 8-10, 1914.** Instructors, S. B. Landis, D. N. Gish, A. D. Wenger.

Schickley, Nebr., Dec. 9-12, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Bowne Mennonite Church near **Elmdale, Mich., Dec. 8-14, 1914.** Instructors, E. L. Frey, Amos Nusbaum.

Beavercrossing, Nebr., Dec. 14-16, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Diller Church near **Newville, Pa., Dec. 17-20, 1914.** Instructors, Geo. R. Brunk, Abram Metzler.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Inman, Kans., Dec. 17-24, 1914 Instructors, S. Yoder, J. Thut.

West Liberty, Ohio, Holiday week. Instructors, J S. Shoemaker, Paul E. Whitmer.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

FAMILY ALMANAC

for 1915

Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

Furnished in both the English and German languages. We shall be pleased to have an active agent in each congregation. Note the following prices:

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 3, 1914 (Gospel Witness Established 1905) No. 36

EDITORIAL

"Behold, thy king cometh unto thee: he is just, and having salvation."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Thanksgiving Day for 1914 is now a thing of the past; but thanksgiving is, or ought to be, still with us, as it is our privilege to "in everything give thanks." "Oh give thanks unto the Lord; for his mercy endureth forever."

Our business is to take our affections off the things of this world and fix them upon things eternal—no matter whether this takes away riches, friends, or anything else we prize. "If any man love the world, the love of the Father is not in him."—S.

Too Heavy.—The greatest load that can be placed upon any church is a lot of unconverted members. The greatest hindrance to the progress of the cause of Christ is the preaching of a gospel with the essentials of true Christianity left out. This is a load which no church is able to bear.

A very practical question—"My Place in Life, How Find It?—is discussed in a very practical way on another place in this number of the Gospel Herald. We wish especially to commend for your consideration the part committed to God in this great question. Too many try in their own wisdom to find the place—and fail. Where God leads, His wisdom and the good of the cause determine our place. Where we try to find our place in life without the aid of the Higher Power, selfish ambition too often dictates and our efforts land us in the wrong place—here and hereafter. And let us not forget the use of God's organization, the Church, as an instrumentality in His hands to lead us to the place in the Church in which we may be of service to God and man.

WHAT YOU MAY DO FOR THE GOSPEL HERALD

1. Read it.
2. "Prove all things: hold fast that which is good."
3. Encourage others to subscribe for it.
4. Subscribe for those who are too poor to pay for it themselves. (Donations, half price.)
5. Send in a list of names of those who ought to be readers of it but are not.
6. Look at the top of this page, and if the label indicates that your subscription is due, either renew yourself or send in two new subscribers with two dollars, in which case your own subscription will be extended one year.
7. If the Spirit prompts you to do so, send in your best thoughts for publication.

Before Jan. 1, 1915, we want—

1. **1,000** new subscribers.
2. **10,000** subscribers **fully paid up.**

WHO WILL HELP?

New subscribers may get the Gospel Herald the remainder of this year and all of next year for one dollar.

Pray for us, that the Gospel Herald may at all times be found on the side of right, a defender of the **entire Gospel,** helping lost souls to see the error of their way, and encourage all Christian workers to press on to higher ground.

Now that Thanksgiving day is over the next holiday in sight is Christmas. As we think of the joys of Christmas times we think of two crowds. One is the crowd that delights in the salvation which Jesus came to bring—whose joys are similar to those of the heavenly host which sang, "Glory to God in the highest, and on earth peace, good will toward men." The other is the crowd which seeks joy in carnal festivities, in gratifying the lusts of the flesh. Brother, which crowd do you mean to march with?

The Surrender.—This is something that must be considered in connection with every Christian experience and work. God blesses the souls of those only who give themselves unreservedly into His hands. And this is something which no one can do for us. God can convict and convince, but we have the power to resist or to yield. Our fellow men may plead, but unless we make the surrender to God we are lost sinners. Without the surrender of ourselves to God we may pray, quit our bad habits, connect ourselves with some church, live in strict conformity with all the rules of the Church of which we are members, give liberally of our means, and do a number of other commendable things which in themselves are pleasing in the sight of God; but all these avail us nothing unless we have surrendered to the Lord.

What do we mean by this surrender? Simply this: that we give up our will, our selfrighteousness, or self-justification, our inclination to have our own way whether God wills it so or not, and that we give ourselves wholly to Him, ready to do whatsoever He would have us do. If there is a single thing that God commanded us which we are not willing to obey, we have not yet surrendered. If there is a single point in which we are not willing to conform to the will of God, we have not surrendered. May the Lord move us **all,** that at **all** times and under all circumstances we may have such a submissive attitude toward Him that we will gladly obey in **all** things that He has commanded us to do.

"If ye know these things, happy are ye if ye do them."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WE SHALL BE IMMORTAL

Oft we tire of service here,
Oft the flesh is weary,
Oft we shed the burning tear,
Oft the way is dreary.
But the cares of life will cease,
When we cross the portal.
We shall find a sweet release—
We shall be immortal.

Oft we grieve o'er loved ones flown,
Oft we weep in sorrow;
Longing just to clasp our own
On some bright tomorrow.
But no shadow will annoy
When we cross the portal.
Sorrow will be turned to joy—
We shall be immortal.

Do we love the Savior more?
Are we onward pressing?
Do we count our mercies o'er?
Do we share our blessing?
Then the darkness will be light
When we cross the portal,
We shall walk with Him in white—
We shall be immortal.

Are we watching waiting here,
Lamps all trimmed and burning?
For a time that's drawing near,
For our Lord's returning?
Some of us may stand tonight
Just outside the portal,
And before the morning light
Find ourselves immortal.

Sel. by Alice H. Nissley.

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

III. FEET WASHING

1. Why We Practice it.

There are three things which our Savior said which lead us to conclude that it is God's will that we should practice literal feet washing. They are (1) "Ye ought to wash one another's feet." (2) "I have given you an example, that ye should do as I have done to you." (3) "If ye know these things, happy are ye if ye do them."

Another reason why we should accept this as being obligatory upon us at the present time is that it belongs to the "all things" which Christ said should be taught to "all nations." Here some object, saying that it is but an obligation pointed out, not a specific command. But, we ask, where is the obedient child of God who, after being told by His Savior that he "ought" to do a certain thing; that the example was given that he "should" do it, and that he would be happy in so doing, that would think for one moment about ignoring the obligation? Yet that is what the opponents of ceremonial feet washing contend for. Then some want to contend that this was simply a social function, and as such has no significance as a church ordinance. But it would be hard to reconcile this idea with the fact that Christ was not the host of a social company but the Head of the Church, teaching with authority and instituting ordinances.

2. Why Call this an Ordinance?

It was instituted by one having authority.

Christ's statement to Peter that he did not then know what he (Christ) was doing showed that this was something new.

It was not for physical cleanliness, as Christ distinctly taught them that with the exception of Judas they were all clean, and besides they could not have come to the table without having been ceremonially and physically cleansed.

It is a religious ceremony having a heavenly meaning.

There is a command to perpetuate the observance and a blessing pronounced upon those who observe it.

3. Why Associate this with the Communion Service?

There is no specific Bible command that it must be so. But there are several reasons why it is best to keep them at the same time. In the first place, Christ instituted both ordinances at the same meeting. (Some claim that the ceremony of feet washing was instituted at the Bethany supper, while the communion was instituted at the time of the passover feast; but if you will compare what Matthew, Mark, and Luke have to say about the institution of the communion with what John has to say about the institution of the ordinance of feet washing, you will conclude that they must have been talking about the same meeting, as there are several events mentioned by all of them.) Since Christ associated the two ordinances it revives sacred memories to do the same now. Besides, the Christian principles typified in the two ceremonies are so closely related that it is appropriate to observe the two ceremonies at the same service. While we would not wish to make law where there is no law, we see good reasons why the two ordinances should be kept together.

4. Why a literal Observance of this Ordinance Strengthens the Church.

It typifies beautifully and forcefully the principle of humility and brotherly equality.

It is a beautiful type and illustration of the admonition, "By love serve one another."

It encourages within us the Christian virtue of humility, something that is very much needed. As a rule, when pride enters the Church by one door, feet washing escapes through the opposite door, either immediately or not long after.

The consciousness that we can look God in the face and honestly say that by His grace we are endeavoring to keep all the commandments found in the Gospel of Christ means the strength of conviction "If ye know these things, happy are ye if ye do them," means nothing to those who are not doers of the Word

5. Why Practice it when but One of the Gospels Mentions it?

Once is sufficient. Bible students generally agree that one of the offices of John's Gospel is to supply what the others omitted. The epistolary echo found in I Tim. 5:10 shows that it was not forgotten in the apostolic Church.

Scottdale, Pa.

THE POWER OF THE WORD OF GOD

By Grace Cooprider.

For the Gospel Herald.

The word is used in two ways in the Bible. Christ is often spoken of as the Word. In the following scriptures we have the word referring to Christ: "In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1). "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (Jno. 1:14). Many other scriptures speak of the Word as the written word of God. Both are powerful, both are living, both impart life. We will treat this subject from the standpoint of the written Word.

The fact that the Bible has stood for ages proves that it is different from other books. The works of authors are soon forgotten, but of the Bible it is true that "the Word of God shall stand forever." No book could have been preserved through all the attempts to destroy it except through the power of One greater than all other forces combined.

What was the difference between Christ and other men? Christ appeared human. He spoke the same language, walked the same earth, and suffered as other men; but the difference between Christ and man is this: He had the power over death which was shown in the resurrection. He is now living. The Bible is written with the same materials, in the same languages, and has the same ap-

pearance as other books, but this same difference is manifest: namely, the difference between the living and the dying. Indeed it has been boasted that the scientific books of one generation are almost useless in the next. This only shows the frailty of the works of man. But think of the generations through which the Bible has passed and yet it is just as new, just as scientific and just as powerful now as it was when first written. The Word truly is powerful because it is living. For every living thing has some power, and that which can stand the test of ages is very powerful.

As we speak of the power of the Word we recognize the power of Christ and the Holy Spirit.

When Christ was here multitudes flocked to hear Him speak living words. They felt that He spake as "one having authority." His words bore a message to them which they had never heard. They felt the power of those messages and many were saved. Recall the incident where Peter spoke to the people after Pentecost. When he had given them a review of their own history and the work of Christ they were "pricked in their hearts." The Word had brought conviction. They saw the sinfulness of their own lives and sought a better way which was given them in these words: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Peter's answer gives the promise of salvation. The Word of God examines our lives, reveals the sin, and shows the way of escape.

The following are a few scripture quotations which are comforting both to the sinner and to the Christian: "Believe . . . . and thou shalt be saved." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that cometh unto me I will in no wise cast out." These Scriptures are comforting to the sinner because they point out the way to salvation and make it easy for him to be forgiven. The Christian receives comfort from the same because after fulfilling these requirements he has the assurance of eternal life. Christ says, "Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." This passage is certainly comforting to the Christian. The definite promise of the things needful if we are faithful.

God's Word draws the Christian so near Him that he may feel His presence, His power, and His great love. Through its study we know His will and are able to please Him. The joy and comfort which each true Christian gets from the Word are positive proof of its power. Each one knows and feels that nearness to God, that love and reverence for Him but is unable to express it adequately to one who has not received salvation through the Word.

Christ says, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24).

The Word is necessary to salvation. But hearing it alone will not bring salvation. He that heareth and **believeth** is saved. Some one may think he cannot have faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is only as we listen to the Word and make it a part of our lives that we really hear. This hearing begets faith. One can never have faith in anything without action, without exercising the powers within.

If the Word of God abides in us we are Christ's indeed. Jesus in teaching His own people said, "If ye continue in my word, then are ye my disciples indeed" (Jno. 8:30) but if "ye have not his word abiding in you: . . . . whom he hath sent ye believe not" (Jno. 5:38). "The words of Christ are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). The Word of God is pure, and that characteristic in any natural thing makes it powerful. Pure gold is more valuable than that which is not pure. Pure alcohol is stronger and more destructive than adulterated alcohol. Just so is the Word. The pure Word has the power to cleanse the life. "Now ye are clean through the word which I have spoken unto you" (Jno. 15:3). The pure Word abiding in one will certainly keep the heart from sin.

Recall the earnest prayer offered by Christ for the believers. Think of the whole prayer, but notice these words especially: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the **words** which thou gavest me; and **they have received them,** and have known surely that I came out from thee, and they have **believed** that thou didst send me. I PRAY FOR THEM . . . ." Christ prayed for those who had received His Word and kept it in their hearts. In this way they received the blessing from His prayer. But He goes on, "Sanctify them through thy truth; thy word is truth." It is through the truth that His believers are set apart for service. But listen: "Neither pray I for these alone, but for them also which shall believe on me through their word." Could anything give us more power in the Christian life than the prayers of Christ our intercessor? Is He not still interceding for His own?

In I Thes. 1:5 we read: "For our gospel came not unto you in word only, but also in **power,** and in the Holy Ghost and in much assurance." Truly the Gospel came in Word; but not in word only, for it is accompanied by the power of Christ and the Holy Spirit. It came with that quickening power which Christ imparts. "This is my comfort in my affliction: for thy word hath quickened me" (Psa. 119:50). It gives life, as we have stated before, and "**effectually** worketh in you that believe" (I Thes. 2:13). It is effectual in our lives because it brings salvation, keeps the life pure, and grows in the heart.

When the apostles taught the Word it increased in the lives of those who heard it and many were obedient to the faith. As Paul, Barnabas and Peter were preaching about Jerusalem, Herod arose and arrayed in royal apparel, sat upon his throne and delivered an oration to the people. He was pleased because they liked his speech and called him a god. But he was smitten and eaten of worms and died. Notice the following sentence—"The word of God grew and multiplied." Herod's speech was soon forgotten but God's Word grew in the heart of the people. As we learn more of the Word and are obedient to it, it increases so that we are not only able to help ourselves but we are able to teach others by word, by deed, and life. This seed sown quickens in the lives of others which indeed is an effectual work through the Word.

So far we have considered the power of the Word in the individual life only. The Word is also very powerful in Christian service. It is the life of any message brought to the dying world. Paul, in giving his final admonition to the Ephesians, said, "Stand therefore, having your loins girt about with truth, and having on the

breastplate of righteousness; and your feet shod with the preparation of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And the helmet of salvation, and the sword of the Spirit which is the Word of God." This passage shows plainly that the Word prepares the Christian for service. Equipped with the Word, he is ready to meet the temptations and fight the battles of life successfully. This is the equipment which every missionary should have and must have if successful in carrying out his work.

God has so arranged that it is only through the knowledge of the Word and obedience to it that man can be saved. He has revealed His will to us through the inspired Word. It contains the whole plan of salvation. The only plan of spreading the Gospel is through human instrumentality. He has given us the command, "Go ye into all the world, and preach the gospel to every creature"—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We must bear the message to others. Perhaps the most effective way is by using the Word unmixed with human reasoning. Many examples might be recalled in which a sinner could not be won to Christ through pleading but a suitable verse of scripture brought the change in his life and made him a new being. The Bible House of Los Angeles, Calif., works on this principle. They have translated the Bible and parts of it into many languages and are distributing these tranlslations all over the world, trusting that the Word will not return void. Much good has been done in this way.

In summing up the points which show the power of the Word we quote several scripture passages: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "Seeing ye have purified your souls in obeying the truth through the Spirit into unfeigned love of the brethren, see that ye love one another with a pure heart fervently: **being born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:22, 23). "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. 20:4). In these passages we note that the Word is living, powerful, a keen discerner of the very thoughts of the heart. It purifies and keeps the life pure which fills the heart with love for those about us. It regenerates and brings us into the heavenly family. It gives the power to resist temptation. Lastly, it brings the faithful to eternal joy and happiness with Christ.

Hesston, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio

The work at this mission has undergone some changes in the past few months. Many of the old workers have been removed. The Father has seen fit to lay the hand of affliction upon some, while others for different reasons have left. We are glad to say that at the present time we have a good corps of willing workers.

Nearly all the workers enjoy the best of health. We feel that at this season of the year we have that to be thankful for. After an absence of five years we are glad to be back and indeed it is a great privilege to witness for the Master on the streets of Youngstown, in the homes and wherever the opportunity presents itself. "There is yet so much to be possessed" in this city. Many indeed are the unsaved here. There is a marked indifference here to the things pertaining to the kingdom of God. But we want to be witnesses of the things "we have seen and heard."

The present workers are my wife and myself with the family, Bro. Charles Shank and wife, who are at the present time detained from going to India on account of the war. Sister Sana Troyer, Sister Henrietta Brubaker of Canada, Bro. Joseph Detweiler of Lawrence Co., Pa., Sister Fanny Plank, Sister Nancy Shoup and Sister Elizabeth Leaman.

We have a well equipped mission. It is placed in a very needy field and the opportunities are many. But with all the equipment and workers our labors will be in vain if we do not have the continued co-operation of the people in the district churches. Will you give us such as you have. Prayer and thanksgiving first, then of the means that the Lord has given you.

We are like youths in this work. We need your council and help. We desire to have the same sweet fellowship here with you as before and also wish to thank you for your past help.

Yours till He comes,
John I. Byler.

Nox. 19, 1914.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The Orphans' Home family, consisting of 96 members, including the workers, was kindly remembered this year by the sisters in Logan county furnishing a Thanksgiving dinner consisting of 27 dressed chickens, cakes, pies, celery, bananas, etc. We owe them our hearty thanks for their liberality, and feel sure they would have been rewarded to some extent at least if they would have had the privilege to witness the enjoyment and pleasure it caused among our happy family.

In the evening we had a Thanksgiving program for the children. Part of the exercises consisted in a number of the children giving impromptu expressions as to "Some of the things we are thankful for." "How can we best express our thanksgiving," singing Thanksgiving songs, etc.

Many urgent appeals that would touch any sympathetic heart come to us for admission into the Home and we have received those under school age, but were obliged, in the last few weeks, to refuse admittance to at least ten who are of school age on account of the schools being already crowded. Won't you take a bright little boy or girl into your family and make room for other homeless ones?

Bro. Yoder of Idaho has again gladdened the children's hearts by his donation of 40 gallons of extracted honey, prepaid.

One special reason we have to be thankful for is that our family is enjoying good health and did not have one case of serious sickness for a long time.

West Liberty, Ohio.

The law tells us to be good so that we may see how bad we are and run to that great and good Savior who was crucified for us.—G. S. F.

A FEW FACTS CONCERNING THE MEDICAL WORK AT DHAMTARI

There are many people who have shown much interest in the work among the sick and suffering at this place and we believe it would be very interesting to many and helpful as well if the condition of affairs were plainly stated before the brethren.

1. The main building of the hospital is practically finished. This building contains operating room, examining room and dispensing rooms, in which there can be all kinds of operations and general treatments given satisfactorily. But there is no room for the patients to stay in. These wards for patients are planned to be built separate from this building.

2. The above mentioned building is now used for missionaries' living quarters. For these reasons it would not be well to start the medical work here until there is some one living on the spot and there is not room for both. There was a building rented for which we paid Rs. 40 per month rent and in war times we were very glad to get out of that place and save that much for the work.

3. All the walls of the Medical station bungalow are up 12 feet and nearly all the material on hand to finish the building but the work has been stoppen on account of lack of FUNDS. The Medical station is now in debt to the amount of considerable over $1000.00 and the money is needed in the places where it belongs so there could be no more borrowed.

4. Medical work is being carried on at a great disadvantage. During the last month there have not been less than ten patients turned away or not properly treated because there has not been a place to care for them. A few days ago there was a man picked up from the road in front of our house who had gotten sick with cholera while going to town. He was cared for as best we could in the stable, but he died. Now I don't say that his life would have been spared if he had been in the best of hospital wards. But he could have been cared for as we believe the Lord would desire that he should be. And then there would be arrangements to protect the rest of the community from such a disease better than thus.

5. $3000.00 will furnish the buildings at present under consideration and build a ward building for the care of 24 patients.

6. We don't believe it is the Lord's will that we borrow any more money and that there be any more work done as long as the old debt is not wiped out. The Lord is able to give us His institutions FREE of DEBT.

7. The work of caring for the sick is not stopped. During the last quarter we administered to over three thousand patients and some major operations. During this dry season we hope to spend much time in camp among the villages with healing balm for soul and body.

8. There is a great call coming from the class of people who don't allow their women to get out in public for a place for the proper care of their wives and daughters. According to the present outlook we will have a trained sister to care for their needs in a year. But she will need a place to care for these people.

9. We don't like to solicit from the heathen for this work for the reason that they give to such works largely to have their names put on the buildings or at any rate when one gets anything from them as a donation they always expect to get its full value back in some way. And you are made to feel that you are under obligation to them for many things which makes it very unpleasant for the missionary.

10. The Medical work and the Missionaries need YOUR PRAYERS.

Yours for the sick and suffering,

C. D. Esch.

HOW TO PREPARE FOR CHRISTIAN WORK

By Mattie B. Landis.

For the Gospel Herald.

The command is, "Go ye into all the world and teach all." We, like Paul, must get right with God before we can do any service for Him. We must become acquainted with the Word of God and be inspired by it. To prepare for the work we must have prayerful hearts and unselfish minds. Our lives must be entirely in the hands of God, like clay in the potter's hand, that He can mould us into any shaped vessel He desires. We should always take the Scriptures for our guide, "a lamp to our feet, and a light unto our pathway," as we go forth in His service.

This gives unlimited range to each one of His disciples, to exercise our strength and energies for the salvation of lost souls. While we know that "the whole world lieth in wickedness," we know also that one soul is of as much value in God's sight as another, and that the most effective sermon preached to the world are the daily actual lives of His children. They will be read, observed, and studied more than sermons delivered from the pulpits.

We can only be fitted for the great tasks by first performing the little duties about us. As a tree brings forth first leaves, then blossoms, and then fruit, so we should begin with the small things, improving every opportunity, endeavoring to bring the fruit of the Spirit.

To prepare for the Christian work we should be willing to let our light shine, though we may never know what influence it may have on the lives of others. Is it possible to bring the world to Christ? The fact that souls are going down to Christless graves at every tick of the clock should arouse every child of God to a full sense of duty; to help rescue the perishing from the awful doom of the lost.

The question may be asked, What can I do to help? There are a number of ways in which every child of God may hedp. First in importance is to get right with God because "if the blind lead the blind both shall fall into the ditch." At any rate, if our actions are not pure or consistent little power will accompany our words and teaching. Our habits, our words, our actions, and even our thoughts must have the Gospel stamp of approval on them. If we are going to shine as lights in the world and to prepare for the work we must know what the Bible teaches. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The Church, the Sunday school, the young people's meetings, are all important factors in bringing souls to Christ; but nothing touches the tender chords of the sin-burdened heart like a kind, earnest, loving, quiet heart to heart talk. To become a personal worker requires much prayer, much study, and much sympathy. Get full of the love of God and we are ready for the greatest and best of all tasks, and we should never give up.

If there is one thing that disturbs Christian work it is discouragement. Where discouragement begins, faith ends. Never give up, no matter what the circumstances are. Remember our duty is to sow the seed and trust everything else to God. "In the morning sow thy seed and in the evening withhold not thine hand." We have plenty of proof on every hand that it is only those who keep right on trying who eventually succeed in anything. Let us therefore keep on working and praying and when the time comes for us to lay down our armor we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing."

Souderton, Pa.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

Train up a child in the way he should go: and when he is old he will not depart from it.—Prov. 22:6.

V. Relation of Parents to Children

Children are living jewels, given to parents by a loving Father, who requires that they be properly trained and taught, that they may be a blessing to the world, and eventually shine with Him in glory.

Comparatively few parents realize the vital relationship which exists between them and their offspring, and fewer still are conscious of the great responsibility which is resting upon them in the work of training children. The greatest mission that most parents can perform is to train the child for a life of usefulness.

The future of State and Church depends largely upon the principles taught and instilled into the minds and hearts of the rising generation. This great work must necessarily be done by Christian parents in Christian homes. We tremble to think what may be the moral and religious condition of the world in the next generation if the parents of the present generation fail to give their children the proper training.

The modern tendency, in regard to family life, is to indulge children rather than restrain them. Fathers and mothers in these latter days of looseness and unstableness, are inclined to gratify almost every desire of their children rather than to deny them anything. In fact, children are practically taught self-gratification, rather than self-denial and parental submission, which are the first principles of the Christian religion. Such indulgences on the part of the parents are essentially wrong. It is not only contrary to the Scriptures, but it is sadly injurious to the best interests of the children and of the Church and society.

A threefold responsibility is resting upon all parents in relation to their children:

First, The responsibility of imparting certain characteristics to the child by hereditary transmission.

Second, By the effects which are possible to be brought out in the teaching and training of the child.

Third, By the power of influence which is brought to bear upon the child's life through the example of the parents.

Early training is much more effective in fixing the child's character than most parents know. When the ground is moist and mellow, the good seed should be sown. It seldom finds a lodging place after the soil becomes dry and parched. The twig should be bent while it is young and tender. It is impossible to bend and straighten it after becoming a tree. When a stream is small its course can be easily changed, but not so after it becomes a river.

The mother wields the greater influence over her offspring. This being true, she needs divine wisdom and guidance to faithfully perform her great duty of training her child for a life that may prove a blessing to itself and others. It was faith unfeigned, coupled with early godly training, on the part of the mother and grandmother of Timothy, that made him a noble Christian worker.

The mother may impart to the unborn child certain traits of character which will in after years have a tendency to develop either into noble Christian manhood or womanhood, or lead into channels of passions, vices, and sins most degrading. This being the case, mothers should at all times be deeply pious, and exercise a spirit of patience, kindness and Christian fortitude—keeping the heart and mind pure, and free from all passions, desires and lusts which in any way might have an injurious effect upon the character of their offspring.

Observation teaches the sad fact, that many who have through the grace of God chosen the way of life, have had a continuous warfare and hard struggle against certain passions and evil propensities, which have come to them by inheritance. Had the parents been conscious of what the effect of their indulgences would be upon their offspring, they undoubtedly would have exercised restraint and thus counteracted the evil effects to a greater or less degree.

The mother's character, example, teaching, and training very frequently fixes the destiny of the child. There are however exceptions to this rule. From the Christian home (which seldom exists without a Christian mother) flow forth the streams of love, faith, virtue and purity, to refresh the arid and parched deserts of a sinful world. With but few exceptions, the men who have been the greatest blessing to humanity, were men who had good mothers. Dr. Cuyler says, "I doubt if I would ever have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life there stands a Christian mother." The value of a noble, devoted, Christian mother cannot be estimated. "Her price is far above rubies."

A wicked mother is one of Satan's most successful agents to lead souls to ruin. It is said that Byron's mother was proud, ill-tempered and violent. From her he inherited the evil propensities which ended his short, passionate, profligate life. Nero's mother was a murderess. History records the terrible legacy left him by his mother.

While the mother has the greater influence over the child, yet both parents are responsible to God for the moral and religious training of their children. God's blessings or judgments are meted out to parents and to their posterity, according as they have either discharged or neglected their duty. God blessed father Abraham and his posterity. Why? Because he was faithful in the training of those of his household. God visited Eli and his sons with a sad calamity. Why? "Because his sons made themselves vile, and he restrained them not."

Great indeed are the responsibilities of those who bear a relationship to other human beings so vital and sacred as that of the parent to the child. It is a relationship that brings with it tremendous responsibilities.

Freeport, Ill.

PURITY OF SPEECH

By Dora Beller.

For the Gospel Herald.

Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Christ says, "For out of the abundance of the heart the mouth speaketh," so we need to have purity of heart in order to have purity of speech.

We need to be truthful at all times. How we must grieve Christ when we are untruthful. "Lying lips are an abomination to the Lord, but they that deal truly are his delight" (Prov. 12:21).

We need to be very careful that many things such as profane words, gossiping, faultfinding, and others do not creep into our speech, consciously or unconsciously, to corrupt it or to rob it of its beauty and its treasure.

We need clean humor, but we should guard against silly chatter or vulgar jokes.

It should be our aim to avoid corruption and cultivate a speech that is clear of all things which deract from rather than add to the thoughts we wish to express.

Purity of speech is a treasure greatly to be prized.

Graymont, Ill.

Sunday School

For the Gospel Herald.

Lesson for Dec. 13, 1914.--Matt. 28: 16-20; Luke 24:36-39

THE GREAT COMMISSION

Golden Text.—Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

Introductory.—It is always a matter of interest to know what were the last words spoken by one whom we knew and loved. In this case we are interested for several reasons: (1) Jesus is the great Friend among all friends, the "friend that sticketh closer than a brother." (2) These were the last words, not before death, but after a glorious resurrection and just before an equally glorious ascension into the glory world above. (3) In this case the final message constitutes the most important and far-reaching command given by our Savior. Having "shewed himself alive after his passion by many infallible proofs," and being about to take His departure into the world above he leaves a message in which all the world should be intensely interested.

Both Matthew and Luke record this great commission. It is substantially the same in both cases, although the incidents recorded are somewhat different. However, in reading both accounts we get the same message. It is interesting, also, to note the difference between Matthew and Mark in relating the same event. Mary says that Christ commanded the Church to "preach the Gospel to every creature." Matthew gives us the same, only instead of saying, "preach the Gospel" he says, "teaching them to observe all things whatsoever I have commanded you." Here is your definition for "the Gospel."

The Commission as Recorded by Matthew.—Christ and His disciples were together in Galilee. Their attitude toward Christ is described as follows: "When they saw him, they worshiped him; but some doubted." That is, they doubted their own senses. Like Jacob, they had a hard time believing their own eyes and ears, for the news was "too good to be true." But "they worshiped him." There was no intention or inclination then of going back. It was to these faithful disciples who worshiped Him "in spirit and in truth," that Christ delivered His final great charge to the Church. Three things were included as follows: (1) Power—"All power is given unto me in heaven and in earth." (2) The command—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (3) Assurance—"Lo, I am with you alway, even unto the end of the world." There was nothing lacking. The authority, the command, and the assurance are all clear. All that is left for us is to obey.

The Commisson as Recorded by Luke.—Christ reminds them of what He had previously taught them. "Then opened he their understanding, that they might understand the Scriptures." Go back to Matthew. Put this sentence in just after the assertion that "some doubted" and just before the Great Commission was given, and you have Christ's method of work among His people. He first enlightens, then commands. He then reminds them of the purpose of His suffering, saying, "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The two things which Christ mentions cover the whole realm of Gospel teaching. Teach these, and you are liable to teach all the rest. They are, (1) repentance; (2) remission of sins. The first is for man to do; the second is the sure promise of God. How different would this world be today if these two essentials in Christian work and experience would be faithfully and universally preached today.

Points in Common.—The language used by Matthew and Luke being entirely different, let us see how the messages compare. Following are a few of the points which we find in common:

1. The declaration of power. According to Matthew: "All power is given unto me." According to Luke: "Thus it behooved Christ to suffer, and to rise . . . . that repentance and remission should be preached."

2. All nations to hear the Gospel. According to Matthew: "Go ye therefore, and teach all nations." According to Luke: ". . . should be preached abong all nations." The preaching of the **full** Gospel is commanded in Matthew and at least implied in Luke.

3. The promise. According to Matthew: "Lo, I am with you alway." According to Luke: "Behold, I send the promise of my Father upon you." Combining Matthew and Luke, we have another vision of that promise. According to Matthew, Christ is to be with us. According to Luke the enduement of power was promised. The disciples waited according to instructions and in due time there came the enduement of power in the person of the Holy Ghost who as the representative of Christ is the Comforter who is with His people and in His people, guiding them into all truth.—K.

Our Young People

Topic for Dec. 20, 1914

CHRISTMAS: "EMMANUEL—GOD WITH US."—Matt. 1:23

Motto: "Lo, I am with you alway."

This topic suggests two preparations. In the first place, we want to prepare to give it earnest consideration. Let us dismiss from our minds all forms of foolishness which heathenism suggests as "Christmas joys." While on Christmas day we are supposed to remember the birth of Christ, the festival which we know as "Christmas" is of heathen origin. The way some people keep it indicates that they have scarcely risen above its origin. All kinds of pleasures that do not harmonize with the spirit of pious devotion to God that always accompanies the spirit of true worship should be dismissed as unworthy a place in the Christian's mind. These things dismissed from our minds, we are in position to enter the real joys felt by the heavenly host on that first Christmas eve when they sang, "Glory to God in the highest, and on earth peace, good will toward men." The consideration of this topic ought to help prepare us to spend Christmas day in a way that is helpful to us and fellow men and pleasing to God.

A Study of Christ

Christ in Prophecy.
Christ as a Child.
Christ as a Man.
Christ as God.
Christ as our Redeemer.
Christ as our Example.
Christ as our Teacher.
Christ as Prophet, Priest, and King.
Christ as "our All and in All."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Memory verse—Isa. 9:6.
2. Jesus as a Little Child.

For Young People.—

1. The World's Greatest Child.
2. Dwelling in Immanuel's Land.
3. Conditions of God's Presence and Communion with Us.—II Cor. 6: 17, 18.

For Older People.—

1. The God-man.
2. The Sons of God.—I Jno. 3:1.
3. The Heavenly Place Prepared by Jesus.

The truth should always be spoken—spoken in all firmness, but in love. It ennobles character, transfigures life, inspires confidence, augments a wholesome influence, netting as a final result dynamic forces that become potential in the betterment of social, national, industrial and spiritual conditions, for truth is mighty and does prevail.—Evangelical Messenger.

"Draw and win, and fill completely,
Till the cup o'erflows the brim;
What have we to do with idols,
Who have companied with **Him**?"
—Our Hope.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 3 ,1914

Field Notes

Bro. Chris Reiff of Newton, Kans., has gone to Brandon, Colo., to begin a series of meetings on Nov. 21.

Communion services were announced for Sunday, Nov. 29, in the Howard-Miami congregation near Greentown, Ind.

Bro. C. R. Strite of Maugansville, Md., took an active part in the Bible meeting held at Marion, Pa., the latter part of last week.

Bro. J. A. Brilhart of Scottdale, Pa., filled appointments with the congregation at Rockton, Pa. over Sunday, Nov. 22.

A "splendid meeting" is the way a brother described the Sunday school meeting held at Lancaster, Pa., on Thanksgiving Day.

Interesting meetings are reported from Millersville, Pa., where Bro. Sanford Landis of Bird-in-Hand, Pa., labored for several weeks.

Bro. J. A. Ressler is in attendance as one of the instructors of the Special Bible Course now in progress at the Mission, Altoona, Pa.

Bro. A. J. Steiner of North Lima, Ohio, begins a series of evangelistic meetings at Cedar Grove, Ont., Dec. 1. Following that at Altona, Ont.

Bro. David Hostetler of Wellersville, Ohio, is at present visiting with the brotherhood of Fulton Co., Ohio, and is handing out the bread of life.

Five confessions constitute part of the visible results of the series of meetings held at the Lancaster mission recently with Bro. Walter Charlton in charge.

An addition has been built to the church at Greentown, Ind. A dedicatory service was announced for Sunday, Nov. 29, at which Bro. J. K. Bixler was expected to preach.

Meetings at Peabody, Kans., closed last week with five public confessions. Bro. S. C. Yoder, who conducted the services, went on to Hesston, Kans., in the Lord's work.

Baptismal services were announced for the Rockhill Church, Montgomery Co., Pa., for Sunday, Nov. 22, where there had been three applicants for admission into the Church.

An interesting Bible meeting was held at Marion, Pa., Nov. 25-29, with Bro. Jos. E. Lehman of Chambersburg, Pa., as moderator, and Bro. Clarence Shank of Marion, Pa., secretary.

Bro. J. M. Kreider of Palmyra, Mo., began meetings at West Union, near Wellman, Ia., Nov. 15. He reports good interest notwithstanding the temperature of 2 degrees below zero.

A series of meetings are in progress at Hesston, Kans., with Bro. J. D. Mininger in charge, with a number of confessions already, with prayers ascending in behalf of others that ought to make the good confession.

Bro. Allen Erb worshiped with the congregation at Hesston, Kans., Sunday evening, Nov. 22, after which he took the midnight train for Roseland, Nebr., where he will be engaged next.

Bible Study Class.—A four weeks' Bible Study Class has been organized at the Wideman Church, Markham, Ont. Bro. S. F. Coffman is the instructor and the work began Nov. 30. The outlook is good.

A public school has been opened near the Welsh Mt. Mission, New Holland, Pa., for the benefit of colored children in that vicinity. If conducted right, it is the way of doing practical mission work.

Bro. Melvin J. Heatwole of Dayton, Va., filled the appointments on South Fork Mountain, Pendleton Co., W. Va., over the 4th Sunday of November. He was accompanied on this 35-mile drive over the Shenandoah Mountains by Bro. Noah Grabill of Goshen, Ind.

Bros. James Ours and son Fred, of Dry Fork, Randolph Co., W. Va., made a prospecting trip to the Shenandoah Valley during the week closing with Nov. 23rd, having remained long enough to attend the opening exercises of the Bible term at Weaver's Church.

A successful Bible conference closed Friday evening of last week at the Delaware Church, Juniata Co., Pa. Bro. Abram Metzler of Martinsburg, Pa., and Bro. L. A. Blough of Johnstown, Pa., were the instructors. Bro. Blough remained in the county over Sunday while Bro. Metzler left on Saturday for York Co., Pa.

Thanksgiving services were held in the Hagerstown, Md., District as follows: At Reiff's Church the national prayer, Psa. 85, was read by Bro. C. R. Strite, which was followed by a sermon by Bro. David Lesher, on Heb. 13:15. Services at Clear Spring by Bro. Geo. S. Keener. At Cedar Grove in the evening by Bro. Henry Baer.

If arrangements can be carried into effect the congregations in Middle District, Rockingham Co., Va., will take votes at the Bank Church, Sunday, Nov. 29, on nominations for a bishop; at which time also nominations will be made for a deacon to serve that congregation. It is to be hoped that the Bible term preceding will leave the Church in favorable condition for taking this important work in hand, and that the Lord will call through the Church, valiant and faithful men to the several responsible positions mentioned.

Bro. John H. Mosemann of Lancaster, Pa., closed a series of meetings at Landis Valley, Pa., on Sunday evening, Nov. 22. From this place he went to Mt. Pleasant Church to continue the work at that place.

On Nov. 15, 1914, Bro. Jacob Good of Perry Co., Ohio, formerly of Allen county, was ordained as minister of the Gospel for the Turkey Run congregation, Perry Co., Ohio. May the brother and his family continually stand where God can use them to the praise of His glory in this congregation.—J. B.

The workers at the Altoona Mission feel much encouraged over the first week's work at the Special Bible Course now being conducted. The work is to continue until Dec. 23 and is very practical for Sunday school and other Christian workers. The course includes music, teacher training, personal work, studies in Daniel, and Bible Doctrine.

The brethren Geo. R. Brunk of Denbigh, Va., and E. J. Berkey of Waynesboro, Va., are serving the Weaver's congregation near Harrisonburg, Va., during an inspiring period of Bible work covering the interval from Nov. 22 to Dec. 1. With the continuance of good roads and favorable weather it is to be hoped that the interest and attendance will continue to increase to the end of the term, and that God's blessing may abide both with instrucors and hearers.

Special Bible Term.—We are in receipt of Special Bible Term announcement of Hesston Academy and Bible School, beginning Jan. 5, 1915, and continuing to Jan. 29. The course of instruction and instructors are as follows: Old Testament History, New Testament History, Bible Geography, Epistles, D. H. Bender; Theology, Prophecy, Homiletics, J. B. Smith; Church History, Vocal Music, M. D. Landis; Sunday School Methods J. D. Charles; The Worker and His Equipment, Christian Doctrines, John Thut. Expenses.—Tuition for the term, $4.00; board per week, $2.25; rooms, with heat and light per week, $1.00; free tuition to ministers and their wives. For a description of courses and any other information write to D. H. Bender, or T. M. Erb, Hesston, Kans. We trust that a large attendance may be present during the sessions of the course.

Short Bible Term to be held at Haysfield Mansion, near Alexandria, Va., Jan. 12 to Feb. 9, 1915. Instructors: Bible and Christian Work, Geo. R. Brunk, Denbigh, Va., Daniel Kauffman, Scottdale, Pa., E. J. Berkey, Waynesboro, Va.; Music, Elam Horst, Calverton, Va., H. B. Keener, Harrisonburg, Va. The courses will cover the following subjects: Bible Doctrine, Sunday School Normal Work, Workers' Equipment, Bible Study, Vocal Music. A hearty invitation is extended to all who are interested in becoming better acquainted with God's Word and in equipping themselves in special lines of Christian work. The expenses for board and room, $3.00 per week. Heat and light, extra. Books, stationery and laundry extra. For pamphlet setting forth in detail the nature of the work or other information address J. J. Wenger, Alexandria, Va., R. F. D. 4. A large attendance is expected to take advantage of the work offered in this short Bible term.

Correspondence

Elmira, Oreg.

Dear Herald Readers, Greeting you all in our Savior's Name:—A few words from this place may be of interest to some. We indeed have a great many things to be thankful for. After enjoying Church and Sunday school conference, Bible conference, and a number of other inspiring meetings and learning truths that shall never be forgotten, also receiving great encouragement, Nov 6 I bade good-bye. On my way home I stopped over night at Salem, visited Cousin J. N. Hornings. All were well and happy. I then came to Albany. Nov. 8 I attended Sunday school and meeting. I was permitted to listen to two inspiring sermons while there, which was indeed encouraging. I remained there until Nov. 12, visiting friends. All were seemingly happy and enjoying good health. I then started for home, arriving in Eugene at 11:30. Father and mother were there to welcome me home. All were quite well.

After returning home I was informed that during my absence there had been a missionary here from far away India and gave two very interesting and edifying lectures. We are often lonely but not forgotten.

Luke 10:2: The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. I indeed wish to thank you all for your kindness shown towards me during my visit and wish to extend to you all an invitation to visit us. Pray for the Master's cause at this place.

Yours in the Master's service.

Cora C. Evers.

Peabody, Kans.

Believing in the power of united prayer for work done in the Master's vineyard, I give time and place where special efforts are being made and will be made for the ingathering of the lost and strengthening of the believers within the Kansas-Nebraska District. Will every member of this district bear this in mind and daily talk with the heavenly Father about the work?

Beginning with Nov. 15 until probably the close of the month Sanford C. Yoder will be at Peabody, Kans., and J. D. Mininger at Hesston, Kans., Nov. 22 C. Reiff begins meetings at Brandon, Colo. Nov. 30, Allen H. Erb begins work at Roseland, Nebr. Dec. 1-8 will find Sanford C. Yoder engaged in Bible Normal work at the Pleasant Valley Church, Harper, Kans. There he will be assisted by home ministers. Dec. 9-16 finds Bro. Yoder at the Spring Valley Church, McPherson Co., Kans., also in Bible Normal. He possibly will be assisted by some one else here. Dec. 17-24 Bro. Yoder, together with John Thut will labor with the brotherhood at the West Liberty Church, McPherson Co., Kans., in Normal work. In December, J. M. Brunk goes to Iowa in evangelistic work. I understand work has also been planned for the Plainview Church, Hale Co., Texas, holiday week.

Then as you remember these places—the lost of these communities, the various churches and the brethren having the work in charge, also remember the churches in district not mentioned and pray that the Lord may send laborers into His harvest.

Yours for the lost of this field,

L. O. King.

Mount Joy, Pa.

Greeting to all Herald Readers:—"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Saturday, Nov. 14, preparatory and baptismal services were held at Kraybill's Church. We were glad for one precious soul who was received into the visible church. May she prove an example of Him who has called her from darkness unto light.

The day following we again had the privilege of being present at communion service and partaking of the emblems of Christ's broken body and shed blood.

In the evening of the same day Bro. B. Lehman Kraybill preached

(Continued on page 580)

Miscellaneous

CONSOLATION

List, poor soul, so weak and weary,
Cumbered with a load of care;
God's good angels still are near thee,
Hovering o'er thee in the air.

Though thy way be still more lonely,
And thy path more weary seem;
Trust in Him who walks beside thee,
And on Him more closely lean.

As the shadows creep around thee,
And the billows nearer roll;
Put thy hand in that of Jesus',
He will bear thee o'er the shoal.

Jesus knows thy every weakness,
Knows thy sorrows and thy pain;
Heeds the nights of weary tossing,
Sees on pillow tear drop's stain.

Feels the loneliness and yearning,
Of the heart that's bowed with care;
And for grief He joy will give thee,
In that dear home over there.

Grow not weary in well doing,
If that path you trod alone;
For the Savior's hand still holds yours,
And He'll safely guide you home.

Then at heaven's portal standing,
Hear the angels' triumph song;
With the odds so strong against thee,
Greater laurels thou hast won.

Place the crown upon her forehead,
And near Jesus let her stand;
For this soul hath surely conquered,
Did much good in God's dear land.

—Marie A. Zinkhan.

THANKSGIVING

By J. S. Shoemaker.

For the Gospel Herald.

(Note. — The accompanying article reached us after the Herald was partly printed last week, but we print it this week because it is too good to lay aside for a whole year.—R.)

> In everything give thanks: for this is the will of God in Christ Jesus concerning you.—I Thes. 5:18.

By referring to Acts 17:1-9, we note under what disadvantage the seeds of Christianity were sown at Thessalonica, and with what difficulty the work of the Master was established at that place. Paul's Epistles to the Thessalonian Church give evidence of the fact that the believers at that place shared largely in the persecutions which he had undergone, and his main design was to encourage them in their affliction and persecution, and incite the note of praise and thanksgiving in their hearts, which "was the will of God in Christ Jesus concerning" them.

The exhortation was indeed very timely for the believers at Thessalonica at that time, and the admonition is very timely for the believers in this age as well.

The blessings which have come to us are as numberless as the sands of the seashore, or as countless as the stars in the heavens, and some of them are incomprehensibly great. Many of them have come to us in the sunshine, sweetness, and joys of life, others have come to us in the darkness, bitterness, and sorrows of life. Knowing "that all things work together for good to them that love God" we should be constrained through love toward Him to spontaneously and constantly offer the sacrifices of praise and thanksgiving.

We should be constrained to say with David, "I will bless the Lord at all times: His praise shall continually be in my mouth." Our hearts should at all times overflow with gratitude and praise because of His infinite love and mercy manifested toward us in abundantly supplying all of our physical and spiritual needs.

We should greatly appreciate the privilege of living in a land of religious liberties where we have the privilege of worshiping the Giver of all good according to the dictates of our conscience, and in accordance to His sacred Word, without being harmed or molested. We should indeed be grateful for the privilege of living in a country where the chief executive of the nation issues the proclamation to set apart a certain day for the purpose of rendering unto the Dispenser of every blessing our gratitude and praise for the blessings so bounteously bestowed upon us.

On this particular day we should not fail to "enter his gates with thanksgiving, and into his courts with praise." The "heavens declare his glory," and all nature abounds with His praise; this being true, how can His faithful children refrain from showing forth His praise.

Since it is the will of God in Christ Jesus concerning us that we shall give thanks "in everything," therefore as we enter His courts on **Thanksgiving Day** may we give expression of sincere gratitude for the manifold temporal blessings bestowed upon us, such as sunshine and rain, summer and winter, heat and frost, fruitful seasons and seasons less fruitful, for health and affliction, for successes and failures, for blessings which are truly manifest, and blessings which come to us in disguise. For the blessings which come to us from the visible heavens, the seas, and the earth with its boundless treasures. And for the blessings which are given us in the good Old Book, the Bible, which is indeed "a lamp unto our feet, and a light unto our path." And above all for the wonderful salvation which has been brought to us through our Lord Jesus Christ, who is our life, our Savior, our Shepherd, our Priest, our King, praising Him also for the gift of the Holy Spirit who is our Guide, Teacher and abiding Comforter.

Since God doth "abundantly supply all our needs according to His riches in glory by Christ Jesus," let us continue to praise and adore Him daily until we shall be permitted to praise Him in perfection in the realms of glory.

Freeport, Ill.

MY PLACE IN LIFE—HOW FIND IT?

By Mattie Good.

For the Gospel Herald.

Gladstone said, "In all God's creation there is no place appointed for the idle man." If this be true I must expect some work, service of some kind awaiting me when I find my place in life. And if there is work for me to do, I need to develop my mind, and train my hand, as much as I am able and capable that I may in a measure be prepared for my place.

But I must first find God, before I can find my place in life. God, alone, knows my place and it is He that must lead me to it. Jesus said, "Without me ye can do nothing." And it is useless for me to try to find my place without Him.

What an ideal world, with everybody in his place doing the duties intended for him. But so long as we haven't all found Jesus, somebody is going to be out of his proper place in life.

In one sense it ought not be necessary for me to find my place in life, only to keep in my place. Not only when I have prepared for the larger work of life, do I have a place to fill but all along life's pathway, even as a little child I have a place.

I am glad I did not need to find my place in the beginning of life, but that God chose the home for me to begin life in. And because He chose my place that must have been the best place for me.

For a while I need not be anxious about my place, father and mother, or those who have the care of me, keep me in my place. But there comes a time when I must think for myself, and act on my own judgment. Then it is well if I have already learned to know my Guide, and am acquainted with His voice and ways, that I may be able to follow Him. For I may see many avenues leading to various places in life and I need a guide to point me to the one that leads to my place. Or it may be that for a time I can see no place at all; every place is dark to me. Then again I need Him who said, "I will instruct thee

and teach thee in the way which thou shalt go: I will guide thee with mine eye," and farther on I can look back and see how God's own hand led me in ways, the purpose of which I knew not at the time.

But I cannot walk blindly along, not using my own eyes, expecting some unseen Hand to bring me to the right destination, without any effort on my part.

I have decisions to make for myself.

I must do the best the very best I know.

I must use common sense, the very best I have, like other things I believe it will increase by the using. Even a slight failure in these points may eventually lead me far from my place. Perhaps a wrong decision on some matter that I may not consider very important will be the thing that turns me out of the way to my place in life, and I will have a hard time finding it, if ever I do.

But there are problems of life, I must meet and settle and they must be decided upon at the right time, or it will be too late to act, and after while all I can say is, I thought about it at one time, but never fully decided; now I've lost the place I should have filled."

It was when Moses chose "rather to enjoy the pleasures of sin for a season," that he found his place as the leader of this people. It was when Ruth decided to go with Naomi that she was led to her place.

If I am in real earnest to know and to do the thing that will take me to my place, God will speak to me in some unmistakable way and help me make the right decision, and that will be one long step toward my place.

It is said that D. L. Moody, when converted, looked about for some definite Christian service. Using his talent of gathering in people, he hired a pew and filled it every Sunday from the street corners, and even saloons, etc. Before long it was necessary for him to hire four pews. He also applied for a class in a mission Sunday school, but there were already sixteen teachers and only twelve pupils, so he was told to provide his own class. The next Sunday he came with 18 "hoodlums" that he had gathered in from the streets. This success made his special calling clear to him and he continued to gather new scholars for others to teach, feeling that he was not sufficiently gifted for that work himself.

But as his mission work enlarged, he soon gave up his business career, and gave his entire time to teaching and preaching. He found his place because he was willing to do what he could just where he was, and God led him to greater tasks.

It is said of Pestalozzi the great teacher that he failed in several other occupations, then he began to teach and there found his place.

So I believe I may sometimes find my place by finding out where it is not.

When Paul wanted to go to Bithynia, the Spirit of Jesus suffered him not. Thus turned back he saw the vision that pointed out to him his place of work. So by the closed door, as well as the open door I may be guided and directed to my place.

Sometimes special talents point out the right place in life, especially so in the lines of music and art. But if one talent does stand out so far above the others that there can be no doubt but that I must follow that special work, yet I need to consecrate it entirely to the Lord that I may be able to use it in the right place, for it is possible that I may do great things in this world, occupy high positions and yet not be in my true place in life, where God would have me.

Sometimes a strong and sure conviction, with a determination to push to the goal, no matter what obstacle may stand in the way, is the means by which I find my place in life.

Most of us are common people and occupy common places in life, yet it is just as necessary that we know that place is ours. Be my work great or small, my place high or low, there should be a reason for me occupying it.

In a recent number of the "Christian Monitor" I noticed an article by a sister whom most of us know, in which she told "Why I am going to India." She said, "I am going to India because I believe that is God's plan for my life." And she further told how she found that to be her place. Likewise I believe I should know "Why I am going, or why I am not going to India, Why I am doing this or that, Why I am in this place and not some other."

What a satisfaction to know that I have found my place and am doing what I can in it. On the other hand how sad to feel and know that I am not where I ought to be, and perhaps can never get there.

Oh yes, if I have misspent my life, not allowed God to lead me to my place, He is merciful and will yet forgive me, but it may be too late to fit me for that place I was to occupy. So it is necessary that like Jesus I should early "be about my Father's business."

I may not always know just why God chose such and such a place for me, but just so I know He chose it, and I should be content.

There may be a special purpose in it, as Mordecai said to Esther, "Who knoweth whether thou art not come to the kingdom for such a time as this?"

The only way I know to find my place in life is to take God with me and let Him lead me to it, step by step in His own way.

I believe He leads different individuals in different ways, and if I truly want to find my place He will tell me in a way that I can understand.

When I have faithfully served in my place in this life, He will have a place for me in the mansions He went to prepare.

Sterling, Ill.

WHY NOT HAVE JOY IN GOD'S SERVICE?

By O. D. Yoder.

For the Gospel Herald.

Are we as God's people enjoying the blessedness of His service as much as He intended that we should?

Let us just turn to His Word and see some of the many joyous blessings that are promised to His people. "Happy is that people whose GOD is the Lord" (Psa. 144:15). "Happy is the man that findeth wisdom and the man that getteth understanding" (Prov. 3:13). "Whoso trusteth in the Lord, happy is he" (Prov. 16:22). "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted" (Psa. 89:15, 16).

Surely these assurances should be enough to show us that the life of the true follower of GOD is a happy life on this earth as well as in the world to come. Long before Christ came into the world the prophet prophesied that the Christian life would be a joyous life. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). Then after Christ came He said to His disciples "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." Again as recorded in Jno. 16:22, He said, "Therefore your heart shall rejoice, and your joy no man taketh from you." These however are only a few among many promises. There are many others that show to us that the true Christian's life is a joyous life.

Why is it then that so many of Christ's professed followers are living as though their life was a great burden to them? If we are not enjoying our Christian life, or if it is not a joy for us to take up our cross and follow Jesus, we have not yet attained unto the place where God wants us and where He can bless us with His

richest blessings. But why is it that so many do not reach that place? It must be because they fail to take the last step of consecration. People will confess Christ and will in a measure submit to Him, but when it comes for them to say, "Use me, Lord, as pleaseth Thee" they do not want to say that. As long as we do not fully submit to Him we are not yet in a position that He can bless us with the joy of His service. When Paul during his conversion said to the Lord, "Lord, what wilt thou have me to do?" then it was that he submitted to the Lord in a way that He could bless his life with the joy and peace of His service. And through all his trials and persecutions his great joy was to do his Master's will and to suffer for His sake. Oh, that more or all of us would give ourselves to Him as Paul did; or would truly say as did Isaiah, "Here am I, send me." Then it would be that we would have unspeakable joy in the service of our Lord, no matter whether we are teachers, preachers, missionaries, or workers of any kind, our only joy would be to be used in His service.

Surely we would be able to do more for our Master if we but give ourselves fully into His hands. The great trouble with us is, that we murmur too much about God's work, we murmur too much about the rules of the Church. As long as we murmur about the rules of the Church we will get nothing done for the Church, but when we submit to the Church then it is that we can work in a way acceptable to God. So long as we murmur at God's work we will not do His work. No matter how great the work may seem, if we will only submit to God and say, "Thy will be done," then we are putting ourselves into a condition that God can bless us and make the work a joy to us.

When we get joy in God's service then it is that we will begin to realize that "the path of the just is as a shining light, that shineth more and more unto the perfect day." But we can never prove the delights of His love until all is on the altar. The favor He shows and the joy He bestows are for them that trust and obey. "Trust and obey, for there is no other way to be happy in Jesus but to trust and obey." May God help us to fully submit to Him that He can give us joy in His service no matter what He may call us to do.

Mattawana, Pa.

The Thanksgiving of one day cannot rehearse the blessings nor express the gratitude of a year. "Day by day we bless Thee; and we magnify Thy name ever, world without end."—Sel.

CORRESPONDENCE

(Continued from page 577)

for us at Mt. Joy, using II Tim. 1:12 as a text.

We are glad for the showers of rain which the Lord has caused to fall a few days ago and we can truly say, "Praise God from whom all blessings flow."

On Thanksgiving day, the Lord willing, we expect to have services at Mt. Joy.

In His name,
Rhoda R. Eby.

Nov. 19, 1914.

Kalona, Iowa

Greeting in Jesus' Name:—We are having very interesting meetings at West Union this week. Bro. J. M. Kreider is with us. The house is filled with attentive hearers drinking in the truths which are given through the Holy Spirit's power. Saints are being encouraged to press onward and upward, while sinners are being warned to turn from their evil ways and seek salvation for their weary souls while it is yet day.

D. W. B.

Nov. 19, 1914.

Millersville, Pa.

Beloved Brethren, Greeting:—The meetings at Kralltown closed Thursday evening. There were no accessions but the brotherhood was strengthened and encouraged. May those who are counting the cost forsake all for the excellency of Christ.

After Thanksgiving the Garber Church will continue meetings for two weeks, the Lord willing.

Good interest is manifested in York where Bro. John W. Weaver is conducting meetings. May the Lord's richest blessings attend the prayers of His consecrated workers.

The brotherhood at Millersville crave the interest of all His believing children in behalf of the meetings opened there by Sanford Landis Sunday, Nov. 15.

Through the kindness of the Mountville brethren Sister Charles and family accompanied them to Richfield where the brother closed a series of interesting and profitable meetings.

Saturday, Nov. 21, preparatory services were held for the communion at Bair's Codorus the day following. May the Lord comfort and bless the infirm sisters who would so gladly have renewed their pledge and allegiance to their blessed Lord and Master.

Cor.

Nov. 20, 1914.

Waynesboro, Va.

(Hildebrand congregation)

Dear Herald Readers, Greeting:—On Nov. 8 we had our communion services at this place. A good number of brethren and sisters were with us. On the evening of the same day Bro. E. J. Berkey started a series of meetings that lasted until last night. Two young souls confessed their Savior while still others are going on their old way. May the Lord help them to see their lost condition before it is too late. The brother so earnestly admonished us to live a more consecrated life. May we live out these truths that he presented. Pray for those who have turned their faces heavenward and that we all take new energy to live for Jesus. The meetings were well attended and interest was good. May the Lord bless the brother as he goes from place to place that many souls may be brought to see the need of a Savior. We ask your prayers for the work at this place.

M. F. W.

Nov. 21, 1914.

Terre Hill, Pa.

(Bowmansville congregation

Greeting in His Blessed Name:—Since our last letter some neighbors and friends passed from time to eternity. Two souls were baptized and taken into church at this place Saturday, Nov. 21. Preparatory services were also held. Bro. C. Z. Yoder and wife were with us on this occasion. Bro. Yoder preached the baptismal service from II Cor. 4:6, followed by Bish. Benj. Weaver. Communion was held the day following. All the members partook of the broken emblems of Jesus Christ. Brethren, let us not get weary in well-doing for in due time we shall reap.

I. G. Musser.

Nov. 23, 1914.

Lancaster, Pa.

While visiting churches and missions for some time we found it very profitable and instructive. We trust it may have been helpful to the Master's cause in extending the borders of Christ's kingdom here on earth. While lending a helping hand at the Kansas City Mission we receved a telegram that mother was very ill, and decided that we would go and remain with her during her declining days. We arrived at Lancaster Sept. 19, and were permitted to remain with her until Sept. 23, when she departed this life. These were days long to be remembered. Her gentle disposition, kindly words, and confiding faith in God were sources of great comfort to us. Her desire was

that she would do nothing that would give offense to anyone. She gave us assurance that we can meet her in heaven and the highest tribute of respect we as children can pay to her is to so live that we can hope to meet her there. She has been a source of great help to me in my ministry and has always been a support and stay to me while we were separated and I knew that it was her desire that I hold fast to the faith that was once delivered to the saints.

It has been our observation in the evangelistic work, the child that is the easiest to reach is the one that has been consecrated to the Lord by its parents in infancy and where the parents reflect the life of Jesus before their families and have the welfare of the Church at heart. One of the Ten Commandments is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," ought to be impressed upon the mind of every child.

Who can love like a mother? Other folks can love you, but only a mother can understand. She works for you, looks after you, loves you, forgives you anything you do, understands you, and then the only sad thing she ever did to you is die and leave you.

Aldus Brackbill.

Manson, Iowa

Greeting to all Herald Readers:—"The Lord hath done great things for us, whereof we are glad." On Nov. 8, two young people sealed their vows by baptism. May they be of much use in the Master's service. We have enjoyed a very beautiful fall. No bad weather this fall. Communion services were observed at this place Nov. 22. A goodly number partook. We are vividly reminded of the suffering of our Savior especially at this time by the study of this year's Sunday school lessons. May we take the lesson to our lives and live the life of Christ who died for us. Pray for the work and workers at this place.

Cor.

Nov. 23, 1914.

North Lima, Ohio

Greetings in Jesus' Name:—Our annual Thanksgiving service was held at the Midway Church this forenoon. Bro. I. W. Royer preached an impressive sermon from the 118th Psalm, especially the 19th verse to an attentive audience. This evening Bro. Royer and Bro. M. C. Lehman begin a Bible conference at the Midway Church. Bro. A. J. Steiner is at present doing evangelistic work in Canada. Bro. J. S. Yoder is conducting a teacher's training class for the young people at the North Lima Church. Though the class is not so large as it ought to be yet it is very helpful to those who are taking it and we hope that others may yet join the class.

Last Saturday it was decided by vote to have services every Sunday at the North Lima Church during the winter.

Cor.

Nov. 28, 1914.

DOES IT PAY?

Does it pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them?

Does it pay to license a traffic which makes men less skillful, less steady, less reliable; which lessens endurance, lessens self-respect and the respect of others, lessens confidence, lessens credit, lessens the demand for food, clothing, shelter and tools with which to work?

Does it pay to license a traffic which breeds idiots, paupers, criminals, lunatics and epileptics, and casts them upon society to be supported by decent, honest, industrious people?

Does it pay to license a traffic which increases taxes by creating a necessity for jails, penitentiaries, asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?

Does it pay to license a thing which decreases a man's industrial efficiency so that the government reports show that 72 per cent. of agriculturists discriminate against him for using it, and 79 per cent. of manufacturers, 88 per cent. of tradesmen, and 90 per cent. of railroad officials do the same thing?

Does it pay to maintain a national quarantine against criminal and dependent classes from abroad and license 250,000 saloonkeepers to manufacture such products at home?

Does it pay to support the families of saloonkeepers and bartenders and pay their rent, taxes and insurance, and buy luxuries for them in order to get a few pennies in revenue and license out of the many dollars which they filch from the pockets of industry?

Does it pay to employ teachers to teach children the evil effects of alcohol upon the human system and license men to sell a thing which inflames the stomach, hardens the brain tissues, softens and weakens the blood vessels, impoverishes the blood, overworks the heart retards the elimination of effete matter, dims the eye, dulls the hearing, diseases the throat, lungs, kidneys, liver, nerves and muscles; the demand for which is wholly artificial, and when supplied serves no good purpose?

Does it pay to call ministers to preach the gospel of love, charity, honesty, purity, forgiveness and redemption, and license other men to engage in a traffic which fosters hate, engenders strife, breeds dishonesty, impurity and destruction?

Does it pay to send missionaries to the heathen to point out the way to salvation, and from the same port, and often in the same vessel, send "liquid damnation?"

Does it pay to build a place for the brewer, hire servants and buy silks for his wife, and dress your own wife in rags, make her take in washing to support the family, and finally send her to the poorhouse and bury her in the potter's field?

Does it pay to levy a tax to support orphans and widows and license the murderer of husbands and fathers?

Does it pay to license a thing which is always and everywhere known to be the enemy of everything sacred to God and man?

Does it pay to maintain on our coasts 275 life-saving stations at a cost of a little more than a million and a half, and out of the same pockets and under the same flag maintain 250,000 life-destroying stations at two billions and a half?

Does it pay to listen to the sophistries and falsehoods of passion, prejudice, ignorance, appetite and greed, and close your ears to the voice of conscience, reason, judgment, suffering, religion, and God?

Does it pay to do that which will blanche the cheeks with fear and make you dumb with terror when at last you stand in the presence of the Judge of the quick and the dead?—Charles Seaulon.

A FAIR TEST

Close examination will reveal the real value of any system of religious belief. Recently forty lepers in the Hingo District of China were killed —that being, apparently, the best solution Confucianism had to offer, in the disposal of the unfortunate sufferers. Not far away is a leper hospital, in charge of a band of devoted missionaries. They, too, are solving the leper problem, but how different in its expression! Loving hands, tender hearts, and a Christ-like sympathy have provided a pleasant home for the unfortunate outcasts, where everything is done to make the remnant of their days as cheerful as possible. Destruction is the only solution offered by the one; the spirit of the Good Samaritan characterizes the other. The contrast is most significant.—Gospel Messenger.

THE STRAIT GATE

By W. B. Stoddard.

For the Gospel Herald.

Recently while in the city of Boston I listened to a sermon founded on the text, "Enter ye in at the strait gate" (Matt. 7:13). While the speaker presented many good thoughts, I did not agree with part of what he said. He first referred to the fact that all hope some day to enter the gate of light and life eternal. But few are making the effort they should in view of the importance of the act. In one place we are told to **seek** to enter in. Another tells us to **strive,** but Jesus makes the command, **Enter** ye! As it is a matter of life or death, we must obey. There is but one gate, and one way to life. Enter at once, let nothing hinder. It is the most important thing in life. The speaker went on to describe the two ways. One narrow, the other broad. He said the wide gate and the broad way were built by Satan. He sought to make them very inviting. There was no sacrifice. No standard of intelligence. Stupid or wise, as the world counts wisdom; the gate opens for all—the drunkard or the so-called four hundred; in rags, or in fashion, no questions would be asked. You can belong to the Church, the lodge, the club, or whatever you like. Those who are fashionable, respectable sinners are especially wanted. There need be no crowding, you can go with the multitude, or by yourself, as you like. Many, oh how many, go in thereat! One thousand million people in this world all moving on.

The speaker went on to contrast and explain the expressions, "Strait" and "narrow." He said these gave the idea of single file. The Christian, he said, was crowded to one side by the world. In his boyhood he had thought of the straight gate, and the narrow way as leading apart through sandy deserts and over thorn-clad mountains, but he now discovered that this was not the idea. The Christian was in the world, but was not to be of the world, in the sense of going with it in all its ways. The narrow way he said was along side of the broad way. As the crowds were going together the other way, the Christian would be pushed to one side, and thus his path must be narrow. He thought the Christian might recreate with the world, go to places of amusement which were not vicious, etc., etc.

This in my judgment is where he was mistaken. The strait gate leads to the narrow way. But it's **a way,** separate and distinct, not a part of a large way made narrow by the crowd. The sinner enters this way by turning away and turning to, by conversion. He must get entirely out of one way, to get into the other. There must be repentance, confession, and forsaking of sin. Then will old things pass away, and all things will become new. Not only will the Christian be against the world, but apart from the world, in life and conversation. He gets into a way as he enters a gate, and finds that this way leads to green pastures, still waters, and all that the soul desires.

There was so much of good in the sermon that the writer felt very sorry that the hearers should go away with any wrong impressions. It would seem that most people look to the preacher to interpret God's Word. The misinterpretation is more dangerous when mixed with much of truth.

The lodge, the saloon, the theater, and the gambling den are not found in the strait and narrow way, but are a part of the broad way.

The narrow way ends in delight, joy and all that is happiest and best.

The broad way leads to despair and eternal night.

Let us obey Christ's **"Enter ye in at the strait gate."**

"There is a way that seemeth right unto a man, but the end thereof is death."

Washington, D. C.

COMMENTS ON BURDEN BEARING

By George Hostetler.

For the Gospel Herald.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:2.

For every man shall bear his own burden.—Gal. 6:5.

Cast thy burden upon the Lord, and he shall sustain thee.—Psa. 55:22.

How shall we harmonize these three references? One says, "Bear ye one another's burdens." The other says, "Every man shall bear his own burden." And the third one says, "Cast your burden on the Lord."

Since the Word never contradicts itself, there must a difference somewhere in these verses. Let us see; it does not say, Some burdens shall be borne by one another, and some must be borne by them on whom they are laid, while others cannot be borne by man and must be cast on the Lord. Again, we know that men's burdens differ greatly, yet these scriptures include every man's burden. Therefore the difference cannot be in the **burdens.** But here it is: The first one speaks to us of **another one's burden.** If you see your brother in need, help him bear his burden, "and so fulfil the law of Christ," which is, "Love one another, not in word only, but in deed and in truth." The second one speaks to every man of **his own** burden. **You** shall bear your own burden. Do not depend on others to bear it for you, do not go to them and quote the first and say you must have help, and it is their duty to help you, this would disgust them and put a damper on their love for you. But if your burden is too heavy, then "Cast thy burden upon the Lord and he shall sustain it," will either give you grace and strength to bear it, or will move some one to help you. Ask and receive, that your joy may be full.

Harper, Kans.

THE AIM OF THE SUNDAY SCHOOL

By Esther Shank.

For the Gospel Herald.

The one great aim of every Sunday school should be to win precious souls to Christ, be they young or old. All are responsible to help interest the unconverted, and God places a duty upon each of His followers for the interest manifested. It has been truly said, "The unconverted read our lives more than they do the Bible." How necessary that our lives be pure, our hearts full of love and sympathy, our thoughts on things that are inspiring, drawing us nearer to our Creator.

We must have a love for the work. We accomplish little unless we love our work. No matter how apt a person may be to teach, if he does not have that true love for souls his work is vain. Each person who enters the Sunday school must know he is wanted and welcomed. Shake hands, tell him you are glad he is here, if you mean it, and invite him back again. Then it is necessary that there is something there that will interest more than worldly amusements. There must be unity in heart and prayer. Our superintendent can do very little unless the teachers help and our teachers can do very little unless the scholars help. The prayer of all should be to draw sinsick, perishing souls to Christ.

Visitors I believe sometimes leave the Sunday school with a heavy, longing heart. They did not receive what they were longing for and are we not to blame? Perhaps through our neglecting to study our lesson sufficiently, perhaps through neglected prayer, our lives have not been in touch with the Father as closely as they should have been. Our concern for the Sunday school should be so great that any sacrifice we are called upon to make, should be made cheerfully.

Our life must be a beaming light to those around us. Not in exaltation of the position we hold, for we need not make a display of our Christianity, as the world can see when we are truly devoted to the cause and intensely interested in those around us. How humbly God commands those to live, who have been placed as leaders. Remember the duty that is placed upon each teacher. It should drive us to God daily in behalf of those who are placed in their charge. How necessary that each teacher study the lives of each of his or her pupils and keep in touch with their lives, always trying to draw others into the Sunday school. If we could win one soul to the Sunday school perhaps we have won a soul for heaven.

Parents should help their children prepare their lessons at home and then they should come to the class ready to discuss and recite the lesson. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."

Filer, Idaho.

THANKSGIVING IN ACTION

"The earth is the Lord's and the fullness thereof," yet how many seem to think it is their own. To give thanks is good, to act out thanksgiing is better. Thanksgiving day comes once a year; thanksacting day should come three hundred and sixty-five times a year, and an extra one once in four years, for good measure.

If your neighbor is hungry, feed him; if he is discouraged, cheer him; if he is busy in the Master's service, encourage him; if he is unsaved, get next, and take Jesus along.

Don't be satisfied with taking a basket of good things for your poor neighbor to eat, take him home to your own house and feed his soul as well as his body.

D. L. M.

Married

Horst—Kuhns.—On Thursday, Nov. 26, 1914, at the residence of the bride's parents near Chambersburg, Pa., Bro. Henry Horst of Maugansville, Md., to Sister Lydia Kuhns of Chambersburg, Pa., Bro. J. S. Burkholder officiating. May God bless them through life.

Wisler—Gongaware.—At the home of the bride's mother near Columbiana, O., on Nov. 18, 1914, Bro. Arthur Earl Wisler and Sister Mabel Dene Gongaware were united in marriage, Bro. E. M. Detweiler, uncle of the groom, officiating. We wish the happy young couple God's richest blessings.

Christians never increase their spirituality by complaining.—D. B. R.

REPORT

Of Bible Conference Held at Hopewell Mennonite Church near Hubbard, Oreg., Oct. 6-9, 1914

For the Gospel Herald.

Instructors, N. E. Roth, I. S. Mast; Mod., J. D. Mishler; Chors., Rosella Shetler, Rebecca Shenk; Secys., E. Z. Yoder, Harry West.

Following are the subjects discussed by Bro. Roth: **Ordinance of the Holy Kiss, Conversation, Church Discipline, The Home.** By Bro. Mast: **Book Study on I Peter.**

Following are a few of the many good thoughts presented:

Show brotherly love. II Cor. 13:11, 12.
This means you and me. I Tim. 4:12.
Put on Christ. Eph. 4:22.
Be humble and modest. I Pet. 4:5.
Patient and submissive. I Thes. 5:12, 13.
Giving of our means to the Lord cheerfully and freely. II Cor. 9:7.
Need of baptism. Matt. 3:11.
Jesus our example of communion. Luke 22:15-18.
God made first home. Gen. 2:18.
True love in home. Eph. 5:33.
Be careful in training children. Prov. 22:6.
Correct children in the right way. Prov. 13:24.
Show no partiality. I Tim. 5:21.
Provide for our own. I Tim. 5:8.

Thoughts on I Peter

Feeding the scattered Christians in Asia Minor. A living hope to an inheritance reserved for the elect.

Trials of our faith are more valuable than gold which perisheth.

Lay aside all evil and grow if we have tasted that the Lord is gracious.

Believe in the Lord and be not confused.

A peculiar people in that we show forth the praises of Him who hath called us out of darkness into the marvelous light of Christ. A changed people from wrong to right.

By well doing some good may be accomplished.

Admonition to servants to be faithful.

Christ our good example.

We returned to Jesus Christ as the Shepherd and Bishop of our souls when we repented.

By chaste conversation of the believing the unbelieving may be won to serve Jesus.

A pure heart is an acceptable ornament to God.

Unity and prayer in the home.

We are happy when we refrain our tongues from evil and speak no guile.

Blessed promise for the righteous. I Pet. 3:12.

Our hearts should be unblameable in holiness before God. I Thes. 3:13.

It is better to suffer for well doing than for evil doing.

God's longsuffering reaches all ages.

Jesus victorious over all things.

Do the best we can.

The world don't understand why the Christian does not go with them to the same excess of riot.

The elders should be kind to the flock and feed them pure food.

We should all be subject one to another and be clothed with humility.

Another spiritual feast has passed and if we are to profit by it we should put into practice the thoughts which have been presented to us through our dear brethren.

Secretaries.

Obituary

Bontrager.—Berdina May, infant daughter of Abraham and Bey Bontrager, was born May 15, 1914; died Oct. 28, 1914; aged 5 m. 13 d. Funeral services were conducted at the home in Jet, Okla., by Simon Hershberger from II Sam. 12:23. Buried in the Jet Cemetery. She leaves to mourn her early departure parents, a twin sister, grandparents, and a number of relatives.

Brubaker.—Hettie A., wife of Bro. Ammon S. Brubaker, of East Petersburg, Pa., was born Nov. 8, 1872; died Oct. 7, 1914, of tuberculosis; aged 41 y. 10 m. 29 d. The departed sister leaves a sorrowing husband and two children, Florence and J. Daniel, and her mother, Elizabeth Metzler, also a brother and sister. The funeral was held on Oct. 10, at the East Petersburg Mennonite Church. Services were conducted at the home by Bro. Frank N. Kreider and at the church by Bros. Peter R. Nissley and Christian M. Lefever. Text, II Tim. 4:7, 8. Interment was made in the adjoining cemetery.

Our sister is gone, how sad to say,
The angel death took her away,
No one can fill her place we know,
But Himself can grace bestow.

Lauver.—Ellen Clorrissa, wife of Solomon Lauver, was born April 29, 1854; died Oct. 23, 1914, at her home near Richfield, Juniata Co., Pa.; aged 60 y. 5 m. 24 d. She was a faithful member of the Mennonite Church for many years. She was sick but a few days. She had a stroke of paralysis on Oct. 21, and suffered very much for two days, from whence she was called home. She is survived by her husband, 1 daughter, 7 sons, 9 grandchildren. One daughter preceded her to the spirit world. She is also survived by her aged mother, 2 sisters, 2 brothers, and many friends to mourn her departure. The funeral was held at Neimond's Church. Services by W. W. Graybill and Samuel Leiter. Text, Rev. 7:13-17. Many were gathered together to pay the last tribute of respect unto one whom they loved. Interment in the adjoining cemetery. Mother is gone but not forgotten. Peace to her ashes.

Garber.—Christian Garber was born in Lancaster Co., Pa., June 15, 1833; died Nov. 15, 1914; aged 81 y. 5 m. In 1861 he married Mary Egly. He has been a faithful member of the Mennonite Church for many years. Those who survive to mourn his departure are wife, 5 children (Joseph, Mrs. Levi Miller, Samuel, Mrs. Abraham Mast, Mrs. John Boyer), 7 grandchildren, 4 great-grandchildren, and a host of relatives and friends.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

"God in His wisdom has recalled,
The boon His love has given;
And though the body slumbers here;
The soul is safe in heaven.

Funeral services were conducted on the 18th at the Clinton Brick Church by Y. C. Miller from II Tim. 4:6-8, and Amos Nusbaum from Phil. 1:21.

Items and Comments

Forbach, Germany, is said to have the most profitable town forest known; it yields an annual net gain of $12.14 an acre.

The difference in time between the official meridians passing through Washington and Paris has been declared to be 5 hr. 17 min. 36 sec.

The state school of forestry at Bottineau, North Dakota, announces that it will have one million trees for distribution to the citizens of the state during 1915.

Apple wood, used almost exclusively for saw handles, also furnishes the material for many so-called brier-wood pipes and particularly for the large wooden type, used in printing signs and posters.

Winter is taking a hand in the conflict between European nations, and the consequent increase in human suffering will make more apparent the great folly and crime of supposedly Christian nations carrying on this wholesale murder.

One of the most expensive woods used regularly in an established industry in the United States is boxwood, the favorite material for wood engraving. It has been quoted at four cents a cubic inch, and about $1,300 by the thousand board feet.

New records are being made in the present bloody war in Europe. From Galicia there comes the report that in one huge grave, 6½ feet wide and four miles long, 40,000 Austrians were buried—the result of a few hours' killing! It is a grim specter, but such is war!

What is supposed to be record speed in getting men to a forest fire is reported from Oregon, where on one of the national forests, a ranger went to town, hired ten men, and got this force to the fire twelve miles away within 48 minutes after he was notified by telephone.

Nov. 1 was the 151st anniversary of the beginning of the survey which has since become famous as "Mason and Dixon Line." This survey was ordered by William Penn and Lord Baltimore to mark the boundary line between Pennsylvania and Maryland. The object was to settle disputes in an orderly, peaceable, and just way. This survey has been corrected a number of times, but forms the basis of a line which has been extended to the Pacific and afterwards served as a bone of contention between the North and South in discussing the slavery question.

FAMILY ALMANAC

for 1915

Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

Furnished in both the English and German languages. We shall be pleased to have an active agent in each congregation. Note the following prices:

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Nappanee, Ind., Nov. 30-Dec. 5, 1914. Instructors, E. L. Frey, S. E. Allgyer.

Mennonite Gospel Mission, **1614 Eighth Ave., Altoona, Pa., Nov. 25—Dec. 23, 1914.** Instructors, J. F. Bressler, J. L. Stauffer, C. F. Derstine, J. A. Ressler.

Chappell, Nebr., Dec. 2-4, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Walnutcreek, Ohio, Dec. 3-5, 1914. Instructors, J. S. Shoemaker, J. E. Hartzler.

Woodriver, Nebr., Dec. 5-8, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Sunnyside, Mich., Dec. 9-11, 1914. Instructors, S. E. Allgyer, E. B. Stoltzfus.

Maple Grove Church, near **New Wilmington, Pa., Dec. 7-12, 1914.** Instructors, S. H. Miller, Geo. R. Brunk.

Slate Hill, near **Shiremanstown, Pa., Dec. 8-10, 1914.** Instructors, S. B. Landis, D. N. Gish, A. D. Wenger.

Schickley, Nebr., Dec. 9-12, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Bowne Mennonite Church near **Elmdale, Mich., Dec. 8-14, 1914.** Instructors, E. L. Frey, Amos Nusbaum.

Fairview, Mich., Dec. 12-14 1914. Instructors, S. E. Allgyer, E. B. Stoltzfus.

Beavercrossing, Nebr., Dec. 14-16, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Diller Church near **Newville, Pa., Dec. 17-20, 1914.** Instructors, Geo. R. Brunk, Abram Metzler.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Inman, Kans., Dec. 17-24, 1914 Instructors, S. Yoder, J. Thut.

West Liberty, Ohio, Holiday week. Instructors, J S. Shoemaker, Paul E. Whitmer.

Albany Mennonite Church, **Albany, Oreg., Dec. 27-31, 1914.** Instructor, S. G. Shetler.

Clinton Central and Losckport Churches, near **Archbold, Ohio, Dec. 28, 1914, to Jan. 1, 1915.** Instructors, John S. Mast, S. S. Yoder.

Howard - Miami congregation near **Greentown, Ind., Dec. 28, 1914, to Jan. 2, 1915.** Instructors, S. E. Allgyer, B. B. King, J. S. Horner, N. M. Slabaugh.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

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Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
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BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Many will proclaim that they feel their utter nothingness, but in one hour after cannot peacefully and lovingly endure to be contradicted, or reproved, or slighted, or slandered.—G. D. Watson.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 10, 1914 (Gospel Witness Established 1905) No. 37

EDITORIAL

"If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ . . . . should shine unto them."

That short article by Bro. Roth which we print elsewhere in this issue, concerning the use of waste material contains a number of thoughts worthy of our prayerful consideration. Read it.

"The Power of Song" is the name of a timely article which we print elsewhere in this issue. This being a time when a continued effort for the ingathering of the lost is being made in many congregations, it is important that we meditate upon the thoughts presented in the article referred to.

Don't say that you believe in the religion of Jesus when at the same time you refuse to do anything for Him that is not pleasing to the flesh. They that consult their own convenience every time they are confronted by Christian duty have not yet been awakened to a saving faith, for "Faith without works is dead."

On another page will be found extracts from a strong article on "The War in Europe in Relation to Christianity and the Church." The thoughts presented are pointed and timely, and the peace sentiment is especially wholesome in that it pronounces war under any and all circumstances as being incompatible with true Christianity. The present war in Europe is possible only because people bearing the name Christian have forsaken the path of Him whose name they bear.

The cost of killing in war is enormous. It has been estimated that during the Boer war there was spent the sum of $40,000 for every man slain; that during the Balkan war it cost $10,000 to kill a man; that taking all wars together it costs on an average about $15,000 to kill a man. In the same estimate it is calculated that Col. Gorgas of the Panama Canal spent on an average about $2.43 to save a life. In other words, it costs about 6,130 times as much to kill a man in the savage and scientific butchery called war as it does to save a life through sanitation and decent regard for the life of a human being. That is the comparative cost in this life. The cost in eternity is incalculable.

How to Renew.—We are grateful for the renewals that have been coming in the past few weeks. New subscriptions likewise have been coming quite freely. We trust that the good work may go on until the results asked for—1000 new subscribers. or 10,000 subscribers fully paid up—will be attained. Count yourself one of the thousand who expect to send in the names of one or more new subschibers between this and Jan. 1, 1915. If, by looking at the top of this page, you find yourself in arrears, you may renew in either of the following ways:

1. Enclose one dollar bill, give your name and address, and send to Mennonite Publishing House, Scottdale, Pa.

2. Send in the name of two new subscribers, with two dollars, and your subscription will be extended one year.

3. Pay your subscription to any one who looks after such business, and your account will be credited accordingly.

Pity a Lost and Dying World.—Several weeks ago we attempted to picture the woes of "unhappy Belgium." We might with equal propriety have written about bleeding Mexico, where the curse of civil strife is fast accomplishing the ruin of that fair land; of down-trodden Poland, which had absolutely nothing to do in bringing on the present European war and which, like Belgium, is crushed beneath the heels of millions of fighting men; of poor Armenia, where the cruelties of the fanatical Turk leave a desolation which can not be described by tongue or pen; and other plague-spots of war where the suffering is perhaps equally great. The blight of war is at once so abominable and destructive that we fail to see how any one but a madman can see any glory in it.

But we desire to call your attention to a still more pitiful picture. Suffering humanity here is but a faint imitation of the sufferings of doomed souls hereafter. If our hearts are touched, our sympathies aroused, at the sight of thousands who are reduced to starvation and misery by the ravages of war, what should our feelings be as we meditate upon the pitiful condition of hundreds of millions of perishing souls who by the ravages of sin are either drifting toward or sinking into the awful and fathomless abyss of hell! If the first picture moves us to forget self and extend a helping hand, how much more should we be moved by the second. Why should any one be unconcerned while loved ones all around us, as well as the millions in heathen lands, are being ruined in the thralldom of sin and caught in the net which will land them in the lake of fire, where "the smoke of their torment ascendeth forever and ever."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD ANSWERS PRAYER

Selected by Mary D. Martin.

Before they call I will answer, and while they are yet speaking I will hear.—Isa. 65:24.

I know not by what methods rare,
But this I know—God answers prayer!
I know not when He sends the Word,
That tells me fervent prayer is heard,
I know it cometh—soon or late,
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the way I thought;
I leave my prayers with Him alone
Whose will is wiser than my own!

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

IV. THE DEVOTIONAL COVERING

1. Why Call this an Orinance?

That was what Paul was speaking of when he gave instructions on this and a number of other subjects. After bringing up the question of keeping the "ordinances" (I Cor. 11:2), he proceeds to explain a few of the Christian ordinances, beginning with the covering which the Christian woman should have on her head during worship.

2. Why Call this an Ordinance of God when only Paul Taught it?

Because Paul was writing by inspiration of God. As the chosen vessel of the Lord, he was commissioned to preach the Gospel of God to Jews and Gentiles (Acts 9:15), and we should therefore accept his message, whether delivered by word or by epistle (II Thes. 2:15). Everything which Paul wrote was given by inspiration of God, and is therefore "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

3. Why should Man Worship with Head Uncovered, and Woman with Head Covered?

According to the order ordained of God, God is the head of Christ, Christ is the head of man, and man is the head of the woman. (I Cor. 11:3). As a sign of relation between woman and her ivsible head, woman is to cover her head when she worships (I Cor. 11:5). The Head of man being invisible, no sign to show relationship is appropriate, and it is therefore decreed that whenever man worships with covered head he "dishonors his head." We need no other explanation than that this is the Word of the Lord.

4. Why the Hat, Hood, or Bonnet will not do.

All women, converted or unconverted, wear them in some form, and therefore the wearing of them is no "power" or "sign" whatever, as required in I Cor. 11:10.

5. Why the Long Hair will not do.

Because that is the covering which shows the natural relation, not spiritual relation between the man and woman. By the way, no more striking illustration could have been given than that presented in I Cor. 11:14, 15. Nature teaches that lesson, and the natural woman is uncomplainingly obedient to it. All women, converted or unconverted, married or single, gladly wear this covering, recognizing that "if a woman have long hair, it is a glory to her." Excepting when some wave of fashion comes along and blows off her hair, in part or in whole, you find the natural woman wearing the long hair, the longer it is the better she likes it. Why should not the spiritually-minded woman be equally as obedient to the lesson which God through revelation teaches her? The long hair is not the covering referred to in vs. 5-10, (1) because it is no sign that the woman wearing it is converted, (2) because it is not the "veil" which the revised version plainly teaches, (3) the word "also" in V. 6 makes it positive that there are two coverings spoken of, the apostle plainly teaching that if the one is discarded the other should be put away also.

6. Why Both Married and Single Women should Wear the Covering.

Paul's illustration from nature answers this point. As we look around to see who is obedient to the lesson which nature teaches, we find that both married and single women are included. Apply the lesson, and you will conclude that both married and single women are included in the other.

7. Why there should be a little Hair-combing on the Part of some Women Who Wear the Covering.

The Word says that all things should be done in order. (I Cor. 14:40). It shows a weakness somewhere to hide away a pretended sign behind a puff of vanity. There is no harmony between a sign of subjection, humility and devotion, and a sign of worldliness.

8. Why is it not well that the Covering should be Discarded in Going Both to and from the Place of Devotion.

Such people are either not prayerful at such a time, when prayer is very necessary, or they are dishonoring their heads by praying or prophesying with heads uncovered. Besides, it gives the world the impression that they are ashamed of the commandments of the Lord, and are complying with the order because the Church compels them to. Inasmuch as we are admonished to let our lights shine, also to avoid "all appearance of evil," it is unbecoming and unwise thus to appear in such a way as to discredit the cause.

9. Why the Form of the Covering should be Uniform.

Being a Church ordinance, the Church should determine the form. Uniformity also simplifies the question and impresses the world the more.

10. Why make it a Test of Membership.

"Now I command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thes. 3:6).

11. Why this Command was not Intended Simply for Mennonites.

This, like all the rest of the Gospel, is intended for all people.

Scottdale, Pa.

THINGS ABOUT WHICH WE MAY BE POSITIVE

1. We may be very positive that Jesus died to save us from our sins.—Isa. 53:4-10.

2. We may be very positive that we have passed from death unto life and John gave the evidence.—I Jno. 3:14.

3. We may know that we are the children of God.—I Jno. 3:1, 2; Rom. 8:15, 16.

4. We may know very positively that we are of the truth.—I Jno. 3:19.

5. We may know that if we are born of God we do not commit sin.—I Jno. 3:9; 5:18.

6. We may know very definitely the difference between the spirit of truth and the spirit of error.—I Jno. 4:6.

7. We may know that our prayers will be answered.—I Jno. 5:15.

8. We may know that we are of God and not of the world.—I Jno. 5:19.

9. We may know that when Jesus comes again we shall be like Him.—I Jno. 3:2.

10. We may know that Jesus is the Son of God.—I Jno. 5:20; Jno. 17:3; Isa. 9:6; Jno. 4:42.

11. We may know that when we ask anything in the name of Jesus God hears us.—Mark 11:24.

12. We may know that all things work together for good to those that love God.—Rom. 8.28.

13. We may know that while we live our labor is not in vain in the Lord.—I Cor. 15:58.—Selected.

THE WAR IN EUROPE IN RELATION TO CHRISTIANITY AND THE CHURCH

Much is being said in the columns of current magazines and newspapers with regard to the relation that exists between the terrific and brutal war now being waged by eight so-called Christian nations of Europe and Christianity. Indeed not only are these nations called "Christian" but they are identified with the "Church of Christ" itself. So one writer says, "We have the sight, in the twentieth century of Christ's Church, of eight nations doing their best to annihilate one another." Such statements are erroneous, totally misleading, and betoken ignorance as to the distinction between Christianity and the Church, and the relation of either one or both to conditions, present, past or future, respecting the war in Europe.

What is a Christian Nation?

In the first place we may ask, Is there such a thing as a Christian nation? and, if so, Which is that nation? In reply we ask, What is Christianity? Is it not a manner, spirit, and sphere of life permeated by the principles, the teachings, the spirit and life of Jesus Christ? Is not that nation "Christian" which manifests this spirit and these principles, not only in the life of its citizens and subjects, but also in its national acts and policies? Surely it cannot be right that one interpretation be put upon the teachings of Christ when their relation to the nation is considered, and another interpretation when made to apply to the individual subjects of that nation. If, according to the ethics and spirit of the teachings of Jesus, it is wrong for one man to steal from another, should it be considered any less wrong and unchristian for a strong nation to steal from a weaker one? If it is criminal for one individual subject to shoot down another in order to right a real or imaginary wrong, or to seek to settle a quarrel by resorting to a duel, can it be any less criminal for a nation to plow down in blood with gun, bayonet, and sword, another nation? If it be wrong for the Christian citizen to go about armed, why should it be right for the nation calling itself Christian to spend billions on standing armies and navies? Are not both unChristian? If the proper way for a Christian to settle disputes with his brother-man be in a spirit of brotherly peace, consideration, forbearance and forgiveness, can it be any less the duty of a nation calling itself Christian to settle its disputes in the same way? Surely it cannot be maintained that the teachings of Jesus set forth a double application, one for the individual and another for the nation. No man has the right to call himself Christian who steals, fights, kills; nor has any nation doing these things any more right to that sacred name.

The War not a Challenge to Christianity

It is not Christianity that is at stake in this war, nor is it the reputation of Christianity that is rightly challenged because of such brutal scenes as are being presented in Europe; nor is the war being carried on by nations that are Christian in reality. Indeed, in so far as they war one against another they fail to that extent to be Christian. War would cease immediately, disarmament would take place at once and forever, if these nations would allow themselves to be controlled by the Spirit of Christ. Were these warring nations to listen to the voice of Jesus Christ they would hear Him say what He said to the Apostle Peter: "What hast thou in thine hand?" A sword. "Put up thy sword. All they that take the sword shall perish with the sword." War is in spite of and because of the lack of Christianity. Christianity is something aside from and independent of this war, and is not to be judged by reason of the conduct of so-called Christian nations.

Christianity and the Church not Identical

Further, it should be remembered that Christianity and the Church are not one and the same thing, although the average man may think so. It is probable that Christendom is the word that should be used in this connection instead of Christianity. The Church is different from both. The Church is an organism within Christendom, every individual member of which has been born anew by God's Spirit. A man may be in Christendom and yet not in the Church—we mean the real, true Church as distinguished from any mere local church organization. Further it should be remembered that a man may belong to the visible, local church and yet have no vital connection with the real living Church, which is the body of Christ. Hence it follows that the Church, properly speaking, is not in this war. If the Church had her say in the matter there would have been no such national murder as Europe is now witnessing, and for which an unchristian and an unchurchly spirit are responsible.

Will Christianity Fall?

We are told that this war means the downfall of Christianity?" Such a statement is wild and erratic, but even if true it would not indicate that God's purposes for the age and dispensation in which we now live are to be a failure. On the contrary it is an indication that the purpose of the age is being carried out according to promise and prediction. We are told in the Scriptures in general, and in the teachings of Jesus Christ and His apostles in particular, that just such conditions as now exist are to characterize this dispensation. Universal peace is a wild dream of the enthusiast who knows not the plan of God for the age in which we live.

Methods of Securing Peace Must Change

But does this mean that nothing shall be done to promote peace among men and the nations of the world? By no means. It does mean, however, that we shall go about the accomplishment of such a noble purpose in a far different way than we have been doing in the past and are still doing. The utter failure of past methods as witnessed by the present war which was begun and is being waged right in spite of the Hague, the Palace of Peace, the Carnegie millions, and the Peace Foundation, reveal the need of new ways of securing world peace. The world did not believe such a war possible in this twentieth century, and in the face of all these stupendous efforts towards peace. It is rumored that the same week in which a famous philanthropist gave one million dollars towards world peace, a contract was given for over ten millions of dollars' worth of warships. At this rate, when may we expect universal peace? Peace among men comes from the indwelling of the incarnate Christ within their hearts by faith, and the preaching among, and the acceptance by, nations of this same truth will alone bring peace among the nations of the world: "Let the peace of Christ arbitrate in your hearts," says the apostle. This is the secret of national as of individual peace. The living Christ preached among and accepted by the individuals composing nations is the only sure and safe way of bringing about peace among men.

After the War, What?

This is the great question to be settled when the war is over. It will not be "the last great war" even though civilization seems now to think it will be. Schemes for world-wide disarmament, for international peace conferences, for division of territory according to racial principles, the signing of peace treaties—these things, great, good, and commendable as they are, will fail, unless we go farther and get at the very heart of

(Continued on page 597)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

GIFTS

I thank Thee, Source of every good,
For all that Thou hast given,
Of soul-delighting beauty;
Of brightness under heaven.

I cannot life my wandering eyes
To view the starry sky,
But every star assures me
My Father's hand is nigh.

And when at morn I look abroad
O'er all the landscape fair,
I feel that every lovely thing's
A token of His care.

He doth not simply feed and clothe,
And shelter from the blast;
But He hath o'er each life in love
A robe of beauty cast.

And Thou who dost so richly give,
So fittingly bestow,
Hath given us, too, the power to love
All liveliness below.

And yet another gift, O God!—
No good dost Thou deny—
For twin with beauty from Thy hand
There came the seeing eye.

—Agnes Park.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 East Vine St.)

Dear Herald Readers, Greeting in Jesus' Name:—It is with pleasure that we tell of the meetings held here for two weeks by Bro. Walter Charlton of Newville, Pa., during which time we heard preached the pure Word of God. As a result of these meetings five precious souls decided to enter the service of the Master, the one a mother of a large family. Pray for them that they may be faithful.

On Sunday, the 29th, we were glad for the presence of Bro. C. Z. Yoder and wife in our Sunday school and children's meeting, and we enjoyed very much his talks with children and his singing with them. In the evening Bro. Isaac Brubaker preached from I Pet. 1:3-5 to a good-sized audience.

Our Sunday school is increasing and sewing school is well attended.

We are grateful to the different sewing circles who have sent such nice clothing and comforters, and to the brethren and sisters who have sent provisions. We thank our heavenly Father for the privilege of helping the needy through your kindness and we want to tell you that we can readily use all you sent as there are many out of work.

We wish to take baskets of provisions to families for Christmas, if we get the means to do so. Anything that you send will be appreciated and God will surely bless the giver. You remember He said in His Word, "He that hath pity on the poor lendeth unto the Lord," and also, "God is not unrighteous to forget your work and labor of love."

Yours in His service,
Elizabeth G. Musser.

Nov. 30, 1914.

Chicago, Ill.

(639 W. 18th St.)

Dear Herald Readers, Greeting in the Master's Name:—The Lord has been richly blessing us during the past month. We have felt His presence in many ways. His sustaining grace has enabled us to do what He has given us to do. The work is hard, but His promises are sure, and He has proven them to us over and over again.

Bro. J. E. Hartzler was with us on Nov. 7 and 8. On Saturday evening and Sunday afternoon he gave us two helpful lectures. On Sunday morning he preached a sermon on I Cor. 11:28 and on Sunday evening his theme was Consecration. Four souls who had been halting between two opinions made a public confession. We all feel encouraged to press on because of Bro. Hartzler's stay with us.

On Sunday, Nov. 15, we had baptismal and communion services, Bro. Nice officiating. Six were taken into fellowship by baptism—four girls and a father and mother. Nearly all of the members partook of the communion, and we were made to rejoice because of the spirit of fellowship and love. How it strengthens our souls to know that we have peace, and that the Spirit is leading us nearer to the Father.

The work here is going on nicely. Our Sunday school has been averaging about two hundred for the past two months, and our other meetings are all well attended. We want to be true to the Lord, and we want Him to lead the way. Will you pray that His will may be done in all things.

Sister Ruth Buckwalter is just recovering from a rather severe operation on her throat. She returned from the hospital yesterday.

Bro. Leaman is with the Tiskilwa congregation for a week of Bible conference work.

Pray for the work at this place.

Yours for the Master,
The Workers,
Per Arthur Slagel.

Nov. 30, 1914.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—The Lord is still with us. Since our last letter one precious young soul has been received into Church fellowship, one sister was also baptized upon a sick bed.

Our Bible course is very encouraging and profitable.

Following is given list of contributions to the work:

Schellburg Cong.	$ 4.13
No. 139	3.00
No. 140	1.00
Thomas Cong.	21.14
No. 141	5.00
No. 142	1.00
No. 143	5.00
No. 144	1.00
Blough Cong.	21.83
No. 145	5.00

Yours in Him,
J. L. S.

Philadelphia, Pa.

(2151 N. Howard Ave.)

"Praise God from whom all blessings flow." Surely we of the Philadelphia Mission have fresh reason to thank Him for His expression of love through the brethren and sisters and others who gave of their time and means, thus making it possible for us to again place before the needy, that came in from the highways and byways, a Thanksgiving dinner. How they did eat; how the faces of the little folks did shine with satisfaction; and with what hearty thanks some of them expressed their thankfulness for the same. And the pleasure was not all theirs, for again we were made to think, "It is more blessed to give than to receive," when we saw the expression of joy on the faces of those who were busy helping to fill the plates, preparing the food, and attending to the wants of their guests. Including the workers, the total number participating was 455—by far the greater number being children, children from our Sunday school and others. Our tables were placed in the basement, with a seating capacity of 128. Dinner was first served at eleven o'clock, but some came early, even before eight o'clock, and they gathered in the meeting room until full, different brethren entertained them by song service, scripture reading, and prayer.

We also had with us ministering brethren, J. B. Senger, Kinzer; Jos. Ruth, Colmar; Amos Kolb and Henry Bechtel, Spring City, who broke the bread of life to them while waiting their turn. No doubt many came for the loaves and fishes, and while some of the men looked like unworthy subjects with a few slightly under the influence of liquor, yet we remember even for such Christ

died, and while to us it might appear as poor soil to sow upon. But in Jer. 23:29 we read, "Is not my word like a hammer that breaketh the rock in pieces?" and again in Isa. 55:11, "My word shall not return unto me void; but it shall accomplish that which I please." And in Gen. 18:14, "Is anything too hard for the Lord." So we sow beside all waters, trusting it all to Him, praying He may be glorified.

In the evening we had preaching services. Bro. Bechtel read and commented on the 65th psalm. Bro. Jos. Ruth preached from the text, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Bro. Amos Kolb spoke from the same text. The brethren richly entreated us, admonishing us to always be thankful. Our meeting room was filled, chairs having to be placed in the aisles. Thus ended Thanksgiving day at the Philadelphia Mission, and long to be remembered as one of the bright spots in mission life.

Some after results: Our Sunday school classes filled up (attendance Nov. 29, 163), workers encouraged, greater interest manifeted. Pray for us that we may be faithful and efficient workers for Him.

John Hershey.

We especially thank all who helped in any way, and again refer you to Heb. 6:10.

Yours for the needy,
The Sisters.

Dec. 2, 1914.

Kansas City, Kans.
(200 S. 7th St.)

We are again and again reminded of our power with God through prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Thanksgiving day gave us an occasion to fellowship with our members; in partaking of dinner together, and joining in a few hours of real praise and thanksgiving to God for the blessings He so favored us with the past year. There were about 45 spent the day with us.

Bro. Mininger, who has just returned from holding a series of meetings at Hesston, expects to leave again next week. He will assist Bro. S. C. Yoder in a Bible normal at the Spring Valley Church in Kansas.

Sister Maggie Driver of Versailles, Mo., is giving much appreciated help in our work here. She will stay with us over the holidays.

Bro. J. F. Brunk and wife of the Old People's Home in Ohio, spent Saturday and Sunday with us. Bro. Brunk preached here and at Argentine, giving us much encouragement.

Yesterday a number of the workers were called upon to conduct the funeral of Mrs. Corliss. Although she was not a member, she was a poor, neglected wife and mother. The remains were taken to a small town west of the city. To our surprise we learned that at this town there were no regular services held. The people were very hospitable to us who were strangers. Their confession to us of "being so uncomfortable in the presence of Christians" made an impression of another field ready to harvest.

We have made arrangements to have our Christmas dinner here on Christmas day and the Christmas program the Sunday evening following. Assist us in the work by your prayers.

Martha L. Buckwalter.

Dec. 3, 1914.

LA JUNTA SANITARIUM

For the Gospel Herald.

The Mennonite Sanitarium is filling up fast of late, and most of the patients are doing well. We have our men's quarters about full, but can put up more beds if needed. Bro. T. K. Hershey and wife, who have both been under treatment for some time, are doing very nicely and expect to go to housekeeping for themselves soon. Our nurses' training class has lately been increased by the arrival of Sister Emma Rohrer of Wadsworth, Ohio. We are expecting two more sisters from Missouri and one from Brandon, Colo., soon, to take up training. We trust the sisters and the Sanitarium will both be benefited by their arrival. We were lately favored by a very pleasant visit from Bro. J. F. Brunk. It seemed natural to hear his voice in the Sanitarium. May God richly bless him in his present field of labor. The patients and workers at the Sanitarium had a very pleasant (and we believe profitable) Thanksgiving. We had preaching in the afternoon and prayer service in the evening. There seemed to be a deep feeling of reverence and thanksgiving shown at both meetings, yet many were not in a very comfortable condition physically, but thanks be to God there is something better to live for than even physical comfort.

Yours fraternally,
J. M. Hershey.

Nov. 30, 1914.

Robert Louis Stevenson's definition of a gentleman is a classic: "The man who could meet a prince without being over-powered, and a coal-heaver without over-powering him." In other words, the gentleman has in his soul the ideal of Christian brotherhood, fraternal love for every other man from prince to coal-heaver.—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it wrong to commune with a member we know to be guilty of telling the untruth, and he will not be reconciled?—B. E. S.

That depends upon how clearly and positively the sin is established. It is always wise and best to give the offender the benefit of the doubt so long as any vestige of a doubt exists. In case there is no longer room for doubt, the Church should not hestiate in deciding that since "all liars" are forever barred out of heaven (Rev. 21:8), they should also be barred from the communion table until such a time as repentance puts them again under the atoning blood of Christ. However the cases are very rare when the individual member should pass judgment upon a fellow member to a sufficient extent as not to communed with him, but we should rather give the matter of judging over to the Church for decision.

Did Jesus commune with Judas when He instituted the communion at the last supper?—B. E. S.

From the fact that Christ and His disciples were still at the table and "dipped the sop" (Jno. 13:26), and that Judas, after receiving the sop, went "immediately out" (V.30), and since the communion was instituted "after supper" (Luke 22:19, 20), we infer that Judas was not present when the communion was instituted.

What is meant by sinning "wilfully" (Heb. 10:26)? S. O M.

By this we understand deliberate sinning in the face of better knowledge and enlightened Christian experience. Read V. 29 as an explanation of V. 26.

Please explain I Tim. 5:22. "Lay hands suddenly on no man." Does this apply to men being called to the ministry?—C. C. E.

We believe that this admonition should be observed especially when a matter so important as calling men to the ministry is under consideration—but that in this case Paul had in mind the importance of being deliberate in all things, acting without partiality, being sure of our ground before acting.

There is only one way to avoid criticism; know nothing, say nothing, be nothing. There is one way to meet criticism; bring it into the light of the face of Christ.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MURMUR NOT—FEAR NOT

They shall perish: but thou remainest.—Heb. 1:11.

You murmur that your lot is cast
Where doubt rough handles holy things,
And plucks away the timid hand
That constant to God's altar clings.
Yet murmur not—'neath every change
God's truth and kindness still abide;
Rest thou on Him; no mortal force
Can thrust you forth from His dear side.

You murmur that your lot is cast
'Mid rival creeds that scorn all doubt,
And think to settle—shallow sure—
The truth by numbers' noisy shout;
Yet heed not their discordant notes;
Be Christ your life, be Christ your creed,
He revives the smoking flax
Breathes music through the bruised reed.

You murmur that your lot is cast
Where wealth is counted more than worth.
Fear not, these perish in the use
With all that have not heavenly birth;
But every deed of simple love,
And every step of duty trod,
Are songs to cheer the pilgrim feet
That go through sorrow unto God.

—Sel. by John F. Funk.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

VI. The Children's Relation to Their Parents

Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise.—Eph. 6:1, 2.

The child while in its infancy is entirely helpless, and absolutely dependent upon its parents, and especially upon its mother for nourishment, care, and protection; as it grows in days and years it gradually becomes conscious of its relation to its parents, and if properly taught and trained, the relationship becomes more and more intimate on the part of the child, and more useful and helpful to the parents.

The child is dependent upon the parents for food, clothing, protection, instruction and training; the child in turn owes to its parents its love, respect, esteem, and faithful obedience.

Implicit, unquestioning, and cheerful obedience to the will of the parents is the highest duty of the children, and is the best preparation for future allegiance to the laws laid down by the great Ruler and Father in heaven.

Because of the depravity of human nature the child is naturally inclined to become self-willed, disobedient, stubborn and rebellious. These tendencies may be counteracted by careful, vigilant training.

From its infancy the child should be taught instant and unhesitating obedience. If the child manifests a disposition to be self-willed or stubborn, it is very essential that its stubbornness be conquered, and the child firmly but kindly be made to render absolute submission. To teach or inform the mind or intellect of the child will necessarily take time, and must be accomplished by degrees as the child can grasp and retain it; but the conquering of the child's stubborn will must be attended to at once, while yet in the bud, if the best results are to be realized. By neglecting timely correction along this line the child acquires an obstinate disposition which is seldom if ever conquered. It is both cruel and wrong on the part of those parents who allow their children to form habits or form traits of character which they know must afterwards be broken for their own good and the good of others. The mother of John Wesley said, "Self is the root of all sin and misery, so, whatever cherishes this in children insures their after wretchedness and irreligion; whatever checks and mortifies it, promotes their future happiness and piety." The parent who studies to subdue self in the child, becomes a co-worker with God in preparing it for a life of usefulness. The child that is taught to cheerfully submit to the will of its parents, will the more readily submit to the will of God when it is grown.

Every father and mother who have the best welfare of their children at heart, will in bringing them up, think of their future life and usefulness, and the influence they will bring to bear upon the Church and the world.

If children would consider how tenderly their parents cared for them while they were helpless infants; how they kindly fed, clothed, and provided for all their needs during the years they could not provide for themselves; how lovingly and diligently they taught them line upon line, and precept upon precept; how earnestly they prayed that their feet should be directed in the narrow way; and how vigilantly they watched for their development in all that is noble, true and good, they certainly would cheerfully manifest loving respect, esteem and obedience to their parents at all times, and in every possible way.

Few children really know how their parents love them, and they never will until the grave hides them from their view, or until they have children of their own.

Faithful children will honor their father and mother, not only while their parents live, but as long as they themselves live. Children who honor, love, and obey their Christian parents usually reap a blessed harvest in the lives of their own posterity. "Whatsoever a man soweth, that shall he also reap," is a scripture very manifestly verified, both in the matter of training children, and in the children's conduct toward their parents.

If children become weary of laboring for their parents, they should remember that the Lord Jesus labored for His; "He was subject unto them." If they become impatient of their commands, they should remember that Christ cheerfully obeyed. If reluctant to provide for them, they ought to remember that our Lord provided for His mother amid the agonies of the crucifixion.

Freeport, Ill.

DUTIES TOWARD PARENTS

By Lena Beller.

For the Gospel Herald.

There are three duties which the Bible tells us we owe to our parents.

The first is to **honor** them. In Ex. 20:12 we read the first commandment with a promise: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

Another of our duties is to **obey** them. Eph. 6:1: "Children, obey your parents in the Lord, for this is right." It is always safe to follow the advice of a godly parent. Though we may not see the lesson at the time, we will see through it all afterward and be thankful to our Father that He has given us parents that seek the welfare of their children. Long life is the reward given, but even though there were no reward in view, just the pleasure of having obeyed is enough of a recompense. A child never feels happier than when he knows he has followed the direction of a Christian father or mother.

Another duty we owe to them is to take care of them. In I Tim 5:4 Paul writes: "But if any widow have children or nephews, let them learn to shew piety at home and to requite their parents; for that is good and acceptable before God." Do we not owe them a great respect and tender devotion when they have been so thoughtful of our needs?

Graymont, Ill.

Can two fight when they love each other?—C. R. Strite.

Sunday School

For the Gospel Herald.

Lsesson for Dec. 20, 1914.—Acts 1:1-11

THE ASCENSION

Golden Text.—He was taken up; and a cloud received him out of their sight.—Acts 1:9.

Introductory.—The triumph of Jesus Christ is completed. He was victorious on the cross, in that He accomplished the redemption of man. His victory was complete in the resurrection, in that He rose triumphant over every foe. Now His majestic flight to glory is an announcement to all His foes that henceforth it will be impossible even to win a seeming success over His body but that at the right hand of the Father "He ever liveth to make intercession," and that when He will, when in the fulness of time all things will be ready, He will come to judge the world in righteousness.

Farewell.—Leading His disciples out as far as Bethany, He blessed them "and was parted from them." It was the loving and touching farewell to His disciples, after which they would see His face no more. However, He was not to go into the grave, as is the case when friends part on earth for the last time, but He was carried into heaven, where He has gone to prepare a place for us. The disciples understood this, and went back to Jerusalem, worshiping him, awaiting "the promise of the Father."

The Commission. — Two things were taught distinctly: (1) The disciples should go back to Jerusalem and there remain until they were endued with power from on high. (2) After this they were to go forth to witness for Jesus. The first of these they understood, and obeyed to the letter and, as we believe, gladly. There in that upper room they were, praying and praising God, until in the fulness of time they received their enduement on the day of Pentecost. The second of these commandments they obeyed after they received a spiritual discernment of the Word. Again the question came up, "Wilt thou at this time restore again the kingdom to Israel?" That was before their pentecostal experience. After they were filled with the Holy Ghost they understood the true nature of Christ's kingdom, and they went forth to win souls for this kingdom. "Ye shall be witnesses"—(at home and abroad)—was literally fulfilled in the lives of the apostles.

"Many Infallible Proofs."—Nothing was left undone to arm the disciples in perfect confidence and trust in the remarkable message they were to give to the world. Luke says that Christ had shown Himself "alive after his passion by many infallible proofs." Different times had He appeared unto them, and manifested Himself in a way that they could not possibly withstand the correctness of their evidence. Now He gives them another evidence of His divine power by rising heavenward in plain sight. They saw Him ascend—until a cloud received Him out of their sight. There they stood, looking, wondering evidently perplexed, until by another miraculous message they were assured that this same Jesus would come again. The evidence was so clear and convincing, repeated so often and given in so many different ways, that there was absolutely no room for any honest man to doubt. What doubts the disciples had when first they heard that their Lord was risen, had been completely wiped away. Today these "infallible proofs" stand out in convincing power, yet, as in the days of the stubborn Jews, many refuse to look upon them and prefer to be blinded in their own conceit and unbelief.

The Promise.—"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The ascension of Jesus must have been to the disciples an inspiring sight. To us it is a continual reminder that by and by we also will be caught up, will "meet the Lord in the air, and so shall we ever be with the Lord." This promise that Christ will come again has been the means of encouraging many a burdened heart. As the hope of the Church it has been an incentive to faitnfulness as nothing else could have been. The disciples went back to Jerusalem and worshiped. The faithful in Christ Jesus today, looking beyond this world of trouble, trial, pain, and sadness, look forward to the time when this blessed Jesus will come again, receiving to Himself the blood-washed sons and daughters of God in every clime and age. So may we, willing to remain and labor faithfully for the winning of the lost, join in the prayer of John, "Even so come, Lord Jesus."—K. .

As ministers of the Gospel we must stand for the virtues, the truth, and the power of God's Word.—Strite.

"To adorn children so they are beautiful, follow Prov. 1:8, 9."

Our Young People

Topic for Dec. 27, 1914

BALANCING ACCOUNTS

Heart to Heart Talks about Christian Experiences.—Rom. 14:12

Motto: "Prepare to meet thy God."

Our Topic.—It is good, once in awhile, to take an inventory of ourselves. Since human nature is alike and human experiences similar (I Cor. 10:13), we know of no better way than to have a public inventory and enjoy the benefit of the experiences and observations of others. As the last subject for the year, and just before we enter upon the duties and experiences of another year, is an excellent time to consider this topic to the full.

Our Text.—If this is to be an experience meeting, let us not forget the most important witness (Prov. 15:3) in the meeting. In experience meetings we give account of ourselves to fellow men. By and by we must also give account of ourselves to God. Let us be honest with ourselves and with others. An honest record here means a favorable response when we give account of ourselves at the great judgment seat of Christ.

Rules Governing the Faithful in Their Meditations

1. Strive to please God.—Psa. 19:14; II Tim. 2:15.
2. Ask God's witness and guidance.—Psa. 139:23, 24.
3. Confess your faults.—Rom. 10:10; Jas. 5:16.
4. Confession without obedience is vain.—Luke 6:46.
5. Be prayerful.—Matt. 6:6.

Concerning Resolutions

1. Mix faith with works.—Jas. 2:14-18.
2. Avoid selfish resolutions.—Luke 12:15-20.
3. Let your resolutions be backed with strong convictions.—Dan. 1:8; Phil. 2:13, 14.
4. It is vain to form resolutions, depending upon our own strength to carry them out.—Matt. 26:33; Jno. 15:5.
5. It is important to form good resolutions.—Prov. 23:7; Phil. 4:13.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Memory verses, Eccl. 12:13, 14.
2. Hearts that are pure.—Matt. 5:8.

For Young People.—

1. Motives of Our Service.
2. Material for the True Foundation.
3. Meeting Our Liabilities.
4. How to Make the Account to Our Credit.—Cf. Rev. 20:15.

For Older People.—

1. Knowing Nothing Against Ourselves.
2. Keeping Our Account Clear Always.

"When God sets us to doing something for Him, He will not permit the forces of evil to overcome us and prevent us from accomplishing His purpose."

"Giving is a **privilege,** give cheerfully so that you may enjoy the blessings of God."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 10, 1914

Field Notes

Sister Sadie Martin of Chambersburg, Pa., has come to the mission at Altoona to assist in the work.

Bro. Ed Miller of Springs, Pa., filled the regular appointments at Gortner, Md., on Sunday, Nov 29.

Bro. Musser Herr of Strasburg, Pa., is in attendance at the special Bible course at the Altoona Mission.

Bro. Joshua B. Zook of Allensville, Pa., spent several days last week in Altoona, Pa., in attendance upon the Bible course.

Arrangements have been made to begin a series of meetings at Salunga, Pa., Dec. 20, with Bro. J. B. Senger of Kinzers, Pa., in charge.

A letter from Kansas City Mission says: "Bro. Mininger home from Hesston: Expects to be gone again from the 9th to the 16th."

Bro. J. A. Ressler of this office is at this writing laboring with the workers assembled at the Altoona, Pa., Mission, where an interesting and profitable Bible meeting is being held.

A letter from Weilersville, Ohio, says, "We are having our meetings and Bible conference at Salem this week." The Lord bless the work to the strengthening of the cause.

A number of interesting reports of Sunday school meetings and Bible conferences had to be held over for want of room. They will appear in print next week, the Lord willing.

Arrangements have been made to hold a Bible conference with the congregation worshiping at Carver, Mo. Bro. J. W. Hess of Palmyra has consented to assist in the work as one of the instructors.

Help Wanted.—A family in Lancaster Co., Pa., is in need of a good house-keeper. Any one interested in this line of work will please see or write to Bro. Michael L. Rohrer, Lancaster, Pa., R. 5.

A letter from Dale Enterprise, Va., telling of the recent meetings at the Weaver Church in that vicinity says: "Meetings closed here with 3 confessions, Bro. Geo. R. Brunk leaves here tomorrow for Pennsylvania."

Quite an interest has been manifested at Hesston, Kans., since the evangelistic meetings at that place recently. Since the meetings closed two more precious souls have confessed their Savior and others are counting the cost. Praise the Lord. May others come.

Bro. Geo. R. Brunk was a worshiper with us at the Scottdale Mennonite Church last Sunday, filling the regular appointments morning and evening. He was on his way to New Wilmington, Pa., where he and Bro. S. H. Miller are assisting the brotherhood in a Bible conference this week.

Interesting meetings are reported from Millersville, Pa., where Bro. Sanford Landis of Bird-in-Hand, Pa., has been assisting the brotherhood in a continued effort for the ingathering of the lost. A recent letter from that place tells of 21 who have made the good confession. The meetings were to have closed on Thursday evening, Dec. 3.

On Sunday, Nov. 8, 1914, the council of the Martinsburg, Pa., congregation was taken in regard to the ordination of a minister. The vote was unanimous in favor of Bro. Clayton F. Derstine and he was, accordingly, ordained Nov, 22, Bro. J. N. Durr officiating, assisted by Bro. Abram Metzler. May God abundantly bless our young brother in his new responsibilities.

Bro. J. N. Durr is the oldest student at the Bible course in Altoona. Several members of his congregation at Martinsburg, Pa., are also in attendance.

Sister Mamie Freed is attending the Bible course at Altoona. She is on her way from her home at Souderton, Pa., to West Liberty, Ohio, where she is to be a worker in the Orphans' Home.

Thanksgiving services were held at the Yellow Creek Church near Goshen, Ind., on Thanksgiving day. Bro. I. R. Detweiler of Goshen was present and delivered an interesting sermon.—C.

Sister Maggie Driver of Versailles, Mo., has recently joined the mission force at Kansas City, Kans., to remain with them for a season .May God bless and prosper the work in Kansas City.

Our correspondent from South English, Ia., tells of an interesting meeting there on Thanksgiving day. The program sent us impressed us with the practical makeup, also with the possibilities and opportunities which such occasions afford. Thanksgiving day may be made "practical" in more ways than one.

Ordination Services at Banks Church.—An important meeting was held at Banks Church near Harrisonburg, Va., on Sunday, Nov. 29, at which time Bro. Chris Good was ordained to the office of bishop for the middle district in the Shenandoah Valley and Bro. Enos Heatwole was ordained deacon. The Lord strengthen the dear brethren for their added responsibilities and make their ministry profitable to the flock of God. Bishops L. J. Heatwole, A. P. Heatwole, Lewis Shank, and George R. Brunk were present and took part in the services.

Correspondence

Protection, Kans.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name to all:—John gave us a witness that the Word was God (Jno. 1:1-3), all things were made by Him, and His life was the light of men. John came to bear witness of the light. We should also be a witness of the true light to every one with whom we come in contact that all men through that light might believe on the Light that lighteth every man that cometh into the world. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from

all unrighteousness." We are glad to know that this light shines still into the hearts of men and that they can comprehend it. That light shone into the heart of a young cripple girl (Golda Rollen) and she had a desire to be received into Church fellowship by baptism. She believed in the Mennonite doctrine. I hope she will be the means of bringing others of the family to confess Christ. Bro. Ebersole baptized her at his home.

John Schrock.

Nov. 19, 1914.

Peabody, Kans.

Greetings to all Gospel Herald Readers:—We had the pleasure of having Bro. Sanford Yoder of Kalona, Iowa, with us for a short season. He arrived here Nov. 14. In the evening he preached the preparatory sermon. On Sunday morning, the 15th, Bro. Bender came over from Hesston and conducted the communion services. We are so glad and thankful that we again had the blessed privilege of partaking of the bread and wine in remembrance of Christ's broken body and shed blood. I wish we could all realize to the fullest extent what Christ's death on the cross means to us. On Sunday evening we began a series of meetings conducted by Bro. Yoder. The brother preached for us 12 evenings. We certainly were shown the way from earth to glory so simply that a child could not err. Our prayers are that the seed sown may fall in good soil and take root and bring forth much fruit. The meetings closed last evening (the 26th) with 4 confessions as a visible result.

Bro. Yoder left here this morning to spend a few days with the Hesston and Pennsylvania congregations and then go on to Harper, Kans., where he will conduct a Bible normal. May God's blessings attend all his labors. Pray for this part of God's harvest field. Come again, brother.

L. L. Beck.

Nov. 27, 1914.

Minot, N. Dak.

Dear Herald Readers, Greeting:—We have not written for some time, but we are still here, so is our God with His storehouse of blessings. Summer is over. Winter has already put in a fair bid when mercury dropped for a few days as low as 10 degrees below zero, with a little snow on mother earth—the bells jingled like at Christmas time, but not long—for the past week weather has been moderate, snow all gone and farmers are busy making fence and doing other repair work, etc.

This in general was a beautiful fall and farmers were able to do away with the fall work and do more plowing than usual. Crops through here were fair. We have much to be thankful for.

Our Thanksgiving services were fairly well attended, and the results of a part of the work may not all be estimated. Beside our usual business which goes with the Lord's work, some active steps were taken to do more for the Master and for the welfare of fallen humanity. A committee of six were appointed by the Church to visit or in any way come in contact with the uninterested and unsaved and see what may be done, a freewill offering fund being started at same time to provide for literature for same. May God lead and bless.

After being housed for three successive Sundays and prevented from meeting with the congregation we were again permitted to be present on Sunday, Nov. 22, and at Thanksgiving services, for which we praise God. Our excuse was rheumatism.

In His name,

L. S. G.

Nov. 27, 1914.

South English, Iowa

Our Thanksgiving service at the Liberty Church on the 26th was well attended and the topics were discussed to the edification of all present. A goodly number of brethren and sisters came over from Johnson and Iowa counties and spent the day with us. We appreciated very much their presence and their help. Our program was a thanksgiving program and many practical truths were brought out. At the close a missionary collection was taken in which the practical side of thanksgiving was manifested. Our Bible conference and series of meetings will begin about Dec. 12 with Bro. J. M. Brunk of Hesston, Kans., as instructor. We hope and pray for a profitable meeting.

We are pleased to have Bro. Perry Blosser with us again after an extended visit to the south and east.

S. B. Wenger.

Nov. 29, 1914.

Eureka, Ill.

Bro. Amos Eash of Chicago, Ill., came into our midst, by request, and helped organize a Teacher's Training Class at the Roanoke Church on Nov. 1. Bro. Ben Schertz was chosen chairman and Bro. Dan Oyer as teacher of the class. The enrollment of the class numbers 32 at present and meets every Thursday evening. Bro. Eash agreed to be with us and act as instructor from the 16th to the 21st, giving a lesson every evening on "Training for Service," which book is being used by the class. I'm sure the entire class enjoyed the time Bro. Eash spent with us, and much of the enthusiasm of the class is due to his presence and tactful help while in our midst. We are expecting Bro. A. H. Leaman to begin a series of meetings at the Roanoke Church beginning the 8th of December and continuing for a week or longer. May they prove an inspiration and help.

Anna Yordy.

Nov. 29, 1914.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers:—"Surely he hath borne our griefs, and carried our sorrows"—for which we praise Him.

Another Thanksgiving day is past. We had an interesting meeting at that time when the following program was rendered: Thanksgiving proclamation read, Earl Buckwalter; Reasons for thanksgiving from the viewpoint of—(a) The Church. J. M. Brunk; (b) The Nation, D. H. Bender; (c) Temporal Blessings, A. L. Hess.

Many good thoughts were presented and we realized anew the great privileges we have in this land of liberty. "Surely the lines are fallen unto us in pleasant places; yea we have a goodly heritage." We feel anew our responsibility because of these privileges. May we "walk worthy of the Lord unto all pleasing, being fruitful in every good work."

At the close of the program the children brought forward their offerings for the Child Welfare Work. God has blessed their efforts of the past summer and from the thirty-two quarters invested ninety-three dollars have been realized. The meeting concluded with a sermon by Bro. J. D. Mininger of Kansas City, in which he emphasized the great importance and necessity of an **absolute, unconditional** surrender to God. Without this there can be no true Thanksgiving.

Bros. J. F. Brunk and Sanford Yoder filled appointments for us recently.

Bro. Chris Reiff, who has been holding meetings at Brandon, Colo., is expected home this week, D. V.

Bro. J. J. Smith of La Junta is with us for a few days in the interests of the Sanitarium. Pray for us.

Emma King.

Nov. 30, 1914.

La Junta, Colo.

Bro. Elmer J. Hershey, who a little over two months ago was very badly hurt in a motor cycle accident by having a buggy shaft piercing his breast and rupturing the pericardium

(Continued on page 596)

Miscellaneous

THE VALUE OF SONG

By A. C. Kolb.

For the Gospel Herald.

While it is quite customary for us to estimate the value of anything by dollars and cents, still there remain some of the choicest treasures of earth whose values may not be computed in this way, and perhaps one of these, which no doubt has blessed more lives than any one other, is song. There has been no period in all the space of time, where song has not found its place. I have made the statement before that "music is the language of heaven," and if we read the sacred Word we find many references to bear out this statement. When the birth of the Redeemer of the world was announced, the hosts of heaven filled the skies with song as a fitting accompaniment to such a wonderful event. If there had been a better way by which the overflowing gladness could have been expressed, and by which the hearts of the shepherds on the hillsides of Judea could have been more completely won, God would surely have employed such a method, for up to this time, this was unquestionably the greatest event which had ever transpired. But there was no way more fitting, by which the most ardent sentiments of the human heart could be gratified, nor by which the heart could be carried nearer to God, and therefore God employed this method.

It must be admitted, therefore, that song is entitled to a very large place in this world, and we have often noticed that when people are deeply moved, when lofty emotions can no longer be restrained, people sing. If we study the Old Testament, we find that many of the passages are really songs. Whenever a soul engages in or exercises its highest function, which is worship, it bursts out into song. Somehow it seems that song is the only vent there is to joy or delight which is too great to be kept to one's self. Besides, it has been experienced many a time that the thoughts conveyed in a beautifully sung hymn are far more lasting than a sermon. In song it seems everything seeks harmony. Or, perhaps better stated, when full harmony finds its place within our beings, when the heart is calm, and the mind is free from care, and the soul feels satisfied—when tranquillity and harmony abides within us, a song invariably bursts forth. Harmony is music, and music is harmony.

Then again, have you ever noticed the effect of song upon your own heart when you were in trouble? Does it not seem as though the song itself, or even the cheerful whistle of a care-free boy, were an invitation to you to dismiss your troubles, to get out from under the cloud and enjoy the sunshine of life? There is not one of us but can recall instances where the agency of a song has entirely changed our thinking, and consequently our conduct, and we have been the better for it.

Some of us at times, perhaps, tried to study carefully into the probable reasons which occasioned the writing of some of the hymns we often sing. Some of us perhaps try, while we sing, to master the thought which the author would convey to us (although, alas, I fear there are too many who too often forget the words of inspiration) and thus couple the purpose of the words with the pleasing melody, thereby deriving the greatest benefit (I have reference now to sacred hymns in which the spirit of the words and the melody seem to harmonize, though there are, I am sorry to say, too many cases where melodies and words are about as badly mis-mated as some people unfortunately are, due, no doubt, to the lack of forethought.)

There is no getting away from the fact that song has been most effective in smoothing out the wrinkles in many a life, and this, therefore, places a value upon this agency, the worth of which only eternity can reveal. It may likewise be said that because of the captivating power of music, men have employed this force in leading men and women to forget that which is pure and good, the only object being to make a commercial use of the agency of song or other music by using it as a means to attract to whatever they may have to offer, and thus it has been stated that in the large cities some of the most catchy music may be heard coming from dens of the foulest iniquity. This simply proves the power which lies in music, which, like a fire, may be turned to commendable or evil purposes. Nevertheless, the power is there just the same, being proof positive that there is a value attached to it.

However, in this case, as should continually be our endeavor, we wish to consider the phase of song which elevates and ennobles, for this is the real purpose of song, and when we sing the old hymn "Rock of Ages, cleft for me" we are somehow filled with a holy reverence which we cannot describe. Or, when we sing,

"Abide with me: fast falls the eventide;
And darkness deepens: Lord, with me abide."

are we not given assurance that in God there is perfect safety? Does not such a thought have a great influence upon our conduct? Is the memory of such a hymn not worth a great deal to us? It has been said that to give the world a great song is to have served mankind profoundly, and so it is no wonder that Luther's hymn

"A mighty fortress is our God,
A bulwark never failing,"

has become part of the faith of countless multitudes of Christians.

It is conceded that the oratorio "The Messiah" is the greatest of all oratorios, which means that there has never been anything written which is so lofty in its theme, and so complete in its setting, and which so thoroughly expresses the highest and the best, and touches the very finest chords of our being, and that therefore one might think the great author might have felt proud because he had outstripped all rivals, but listen. We are told that upon being complimented by King George II, after a performance of "The Messiah," with the words, "You have pleased us much," Handel replied, "Your majesty, I did not wish to please, but to make you better."

In a similar manner one might refer in many ways to what song has done, or what the power and influence of song is doing, but that is not necessary for all of us to experience some of this each day. If we do not, then there is something lacking, and we are still far from being what we might be. We have not yet reached that atmosphere wherein we can drink in the supreme joys of heaven. Whether we join in the shout of the Psalmist—

"Sing aloud unto God our Strength," or
"Sing unto Jehovah a new song:
Sing unto Jehovah all the earth.
Sing unto Jehovah, bless His name;
Show forth His salvation from day to day."

or if we quietly and reverently sing

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest,"

the fact remains that many people form the fabric of their thinking upon religious subjects out of the teaching of the songs they know, rather than out of the Bible itself. This surely emphasizes the value of song, and should remind us of the dignity and grace which song can command, for its influence cannot be bounded even by time itself. Besides, people of all nations sing, and the singing is not confined to those who are grown-up, but everybody loves to hear the tender voice of the child, so pure, so sweet—there seems to be nothing in all the world so touching. Truly a child's song may bear a message of grace which the learned minister's sermon cannot carry.

Let us have more song in our lives.

We shall then have more cheer, more friends, more happiness, more peace. Besides, we are preparing ourselves to join the great chorus of heaven where praise unceasing shall flow from our lips.

Herbert, Sask.

A MODEL CHURCH

By Mabel Groh.

For the Gospel Herald.

The Church, in its truest sense, is the whole body of saints, separated from all sin and unrighteousness, to God and Christ. The Church, as we wish to notice it here, is an assembly of saints united in a visible body on the earth. Although Christ said very little about the Church during His ministry, He said enough that we know that He Himself instituted it, and vested it with the authority of heaven to carry on the work of spreading His Gospel of redemption and salvation, through all the earth. It is the Church that holds the keys of the Kingdom, and therefore it is the Church, and no other institution, that is responsible for the salvation of the world. (Read Matt. 16:18, 19). "Ye are the salt of the earth. . . . Ye are the light of the world" (Matt. 5: 13, 14). "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

These scriptures should be sufficient to prove conclusively that the Church was not instituted simply for the upbuilding of those who are within its portals—though that is a very important phase of the work—but also to reach out and bring in ALL for whom Christ died.

The very first requisite for a **model church** is to be positively and actively a **missionary church.** Any church that thinks it has done its duty when it has provided for its own needs, does not know that it is but a stagnant pool, breeding disease which will result in death, if the true spirit of love and sacrifice does not find in it a place before it is too late. Christ lived the truest and best life that ever was lived, and it was a life of service. He taught service as the highest ideal after which we can strive, and the early Church stands as an example of what God can accomplish through a church that is actively engaged in missionary service. In speaking of sending workers to other fields from one particular congregation a brother says, "Whenever we gave up one of our best workers it just seemed like dipping a bucket of water out of an ocean; the waters flowed right in and closed up the hole. The Lord always had someone else ready to step to the front and fill up the ranks, and Bethel was the gainer instead of the loser." I know positively that this congregation, though numbering only about one hundred members, has supplied a large number of our most active workers in mission fields in the Mennonite Church.

We have noticed the authority and purpose of the Church. But we all know that every organization must have a constitution and God in His wisdom made provision for every need. In the ordinances and commandments we find the rules for the Church. Water baptism has been given as an outward symbol of the inward baptism of the Spirit, or the answer before the world of a clear conscience toward God. In the communion we have the great work of atonement renewed in our memory. Feet-washing is a symbol of that great and broad principle of humility and condescension which is so much needed everywhere today. The prayer head-covering keeps us in mind of the fact that God created woman to be a helper to man in his work, but never a ruler, with authority over man.

Thus every ordinance stands for some great principal of life, and the Church that lets go of the outward form will soon find itself lacking in the principle for which the form stands. The commandments are given as safeguards in dangerous places, and as guideboards to direct the work and life of the Church in right channels, while the doctrines are the truths and teachings of the Scriptures. A model church will be one that practices and teaches every ordinance and commandment of the Gospel of Christ, regardless of public opinion and the growing sentiment that these things are not so very important.

In order to accomplish the work for which the Church was instituted, God gives every member some special gift or qualification to be used for the edifying of the whole body. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13). In I Cor. 12 we have a wonderful picture of the relationship of all the different members of the Church to one another and to Christ. "For as the body is one, and hath many members, and all the members of that one body, being many are one body; so is Christ. Now ye are the body of Christ and members in particular" (I Cor. 12:12, 27). Different degrees of ability, position, or wealth do not cause rivalries, jealousies, and hard feelings in a model church, for every one realizes that every other one, with his particular gift or qualification, has his place and all are needed to make a perfect whole. "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:21, 22, 26).

The early Christians were united to such an extent that they were as a unit in their life and work. "And the multitude of them that believed were of one heart and one soul" (Acts 4: 32). "And all that believed were together and had all things common" (Acts 2:44). "In unity there is strength." "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

As the Church developed and spread out, it became necessary to appoint men, besides the apostles, to have oversight of the churches, and the preaching of the Gospel. It was necessary that these be specially qualified men, in order to safely guide the Church in the tumultuous times when the whole force of hell seemed determined to accomplish its overthrow. They were to be tested men who had proven themselves sound, faithful, able to teach and to lead others. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity: (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Tim. 3:2-7).

The Church today is as much in need of scripturally qualified men to lead it as it was in the beginning. Though Satan has ceased to go about as a roaring lion, he is not idle,

but is posing as an angel of light and therefore the more dangerous, because so many do not recognize the deception and are being led astray by false teachers and doctrines. The ministry should be to the Church what hearing, sight, and mind are to the natural body; the means by which are received the impressions, knowledge, and all that goes to make the pdinciples which govern a life, or make a character. With right principles and sound judgment, to direct the activities of a healthy physical body, we have a man or woman who is going to work, and every move of the hands, feet, or whatever member is called into play will count for the purpose intended to be accomplished.

Then sometimes we see great physical strength being used to little or no avail because of mental lack; or again great mental ability and directing powers, handicapped because of physical inability.

In a model church the ministry, or the eye, ear, mind, etc.—does not try to do the work which belongs to the laity—or the hands, feet, back, etc.—but finds most of its work in directing the development and activities of the rest of the body. The great need of the Church today is to get back to apostolic methods where every Christian was a worker; teaching, testifying, giving, working, according to ability and opportunity without regard to office; and thus becoming strengthened, qualified, and proven for greater responsibilities. The Church can not carry out her fundamental mission of evangelizing the world, without workers—the cry from every field is more and better workers—but she never will have sufficient workers unless she makes it a policy to develop them.

In the professions, in trades and business concerns and even in carnal warfare, it is fully recognized that it takes months and years of practical training and experience to fit a man to be able to carry forward the business successfully. The success of the Church is of vastly greater importance, yet how often are those appointed to positions of responsibility, who are not trained or qualified for the position. Truly the children of this world are wiser in their generation than the children of light—Luke 16:8. Christ's desire for the Church is, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). May we each be actively engaged to make it such, truly a model Church.

Preston, Ont.

UTILIZING WASTE MATERIAL

By S. E. Roth.

For the Gospel Herald.

We are told that some men have become rich by utilizing waste material. Take for instance the large slaughter houses where almost everything is utilized and turned into money. Now I believe that often there are things wasted on our farms that could be utilized—if not to our own good, then to the benefit of others.

But how about our literature? Is not much good literature wasted? What becomes of most of the Gospel Heralds, Words of Cheers, and Christian Monitors, after they are once read? Some of course bind them and preserve them for future use, but I believe that too many of them—and of other good periodicals, books, tracts and other good reading matter—are cast aside and often used for kindling fires and perhaps in many ways abused.

There are hundreds of poor invalids and cripples who are anxious to get such literature and can not subscribe. Often our neighbors would be so glad to read our church papers if we only would hand them to them. There are thousands of men, women, boys, and girls in the prisons and reformatories of this land who would so gladly read good literature if they only had it. Will we let it go to waste or will we pass it on?

Lazarus begged at the rich man's door for the crumbs of bread. Thousands beg for spiritual food. Will we at least utilize that which now goes to waste for their benefit? What might be accomplished if we all tried more to love our neighbors as we love ourselves.

Please read Nehemiah 8:10.

Woodburn, Oreg.

CORRESPONDENCE

(Continued from page 593)

so that his heart was actually exposed to view, and piercing the lower part of his lung so that it was completely collapsed for some time, is now on a fair way to recovery. The breast was so badly torn that is was necessary to remove parts of five ribs so that the torn parts could be brought together to heal.

Sisters Elizabeth Kling and Mary Hershey of Lancaster Co., Pa., who spent about four weeks in Colorado with their nephew, Elmer J. Hershey, are again home with their respective families. They also spent a short time with their nephew, Charles O. Hershey, and Benj. Rohrer and family of Goshen, Ind. They also made a short stop in Wadsworth, Ohio, with their uncle, Jacob L. Rohrer and family.

Hanover, Pa.

Greetings to all Gospel Herald Readers:—Perhaps it will be interesting to the readers to hear from this place.

We expect to start a series of meetings at this place Dec. 7, conducted by Bro. John W. Weaver of Union Grove, Pa. We trust that God will direct the meetings as He sees best, and that many sinners may repent and come unto the Lord. There was also a singing class started at the Hanover Church on the 12th of November. The class is taught by Bro. Amos Myer of Mummasburg, Pa. The attendance and interest are very good. There are 63 scholars in the class. May the Lord bless the work.

John D. Shank.

Dec. 1, 1914.

Kokomo, Ind.

Greetings of love in the Master's blessed Name:—The Howard and Miama congregation have enjoyed a very profitable time. On Saturday, Nov. 29, Bro. J. K. Bixler of Elkhart, came here and delivered a very edifying sermon on the same evening. On Sunday the 30th we had our communion meeting. Bro. B. officiated in these services. On Sunday evening we had our dedication services. Bro. Bixler preached the dedication sermon. We remodeled and built to our meeting house. The house will hold or seat about 300 people more than it did before. We can seat about 700 people now. On Thanksgiving day we had an all day Sunday school meeting. Our Bible conference will begin Dec. 28, 1914 and continue to Jan. 2, 1915, with B. B. King of Ft. Wayne, Ind., and S. E. Allgyer of West Liberty, Ohio, instructors. Continued meetings will be held the same time. Pray for us.

G. W. North.

Dec. 2, 1914.

Marion, Pa.

Dear Readers, Greeting:—The continued meetings conducted at the Marion Church by Bro. Daniel Kauffman closed Sunday evening, Nov. 9. There were no public confessions; we were disappointed but not discouraged, for we are not without hope for those who were laboring under conviction. May the Holy Spirit continue to strive with them.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." Bro. Kauffman labored faithfully. May the Lord bless his work wherever he goes. The three days' Bible meeting were very instructive, well attended and much interest manifested.

Lizzie Martin.

Dec. 2, 1914.

Vestaburg, Mich

Dear Herald Readers, Greetings in Jesus' Name:—The Lord be praised for the many blessings we have been privileged to enjoy and feast upon the past week. Bro. J. S. Hartzler of Goshen, Ind., came into our midst Nov. 20 holding a series of meetings Nov. 21-29, also Bible conference Nov. 26-28. Nine souls made the good confession, while more were almost persuaded, yet not quite willing to forsake sin. May they have no rest till they too accept the Savior. May the Lord bless those who have stood up for Him. Pray for the work at this place, that we may at all times be busy doing our Master's will in bringing souls to Him.

Matilda S. Schloneger.

Dec. 2, 1914.

Filer, Idaho

In the absence of our correspondent I will give a few lines in regard to the work at this place. On account of an epidemic of small-pox in Filer, no public services were held over two Sundays, but all work is moving along nicely again and none of our people took the disease.

At our Thanksgiving service our memories called to mind many spiritual and temporal blessings for which we need to give God thanks. The people on this tract had an abundant harvest, an enormous apple and peach crop, but how few remember the Giver.

As a congregation we are looking forward to a series of meetings beginning Dec. 20 (D. V.) and a Bible conference from Dec. 28 to Jan. 1, with Bro. J. P. Bontrager of Albany, Oreg., in charge. We heartily welcome anyone to come and enjoy these services with us.

A Christian workers' training class has been organized to begin work immediately after the special meetings close.

Yours in His service,
S. Honderich.

Dec. 2, 1914.

Belleville, Pa.

(Locust Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Michael Zehr of Huron Co., Mich., who is visiting the various churches of like precious faith, was in our midst and preached four very impressive sermons. He expounded the Word in its simplicity and truth and in such a way that all who will may understand. We feel grateful to a loving Father for such faithful pillars in the Church, and may we be willing as never before to be more faithful in the work we have to do. Our prayer is with the brethren in their various fields of labor. May the Lord be their constant guide and strength. Our deacon, Bro. Zehr, of Lewis Co., N. Y., accompanies him. They leave tomorrow for Greenwood, Del.

G. S. G.

Dec. 3, 1914.

Worcester, Pa.

Greetings to the Herald Readers:—"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing."

We rejoice greatly to again report from our little corner, especially for what God hath done for us. Nov.21-29 Bro. Noah Mack conducted a series of meeting here, in which the power of God certainly had its part. We all have been greatly strengthened and encouraged, four confessions have been made known, and others are counting the cost. The attendance was good.

We ask an interest in your prayers.

Yours in His glad service,
Aldus K. Hertzler.

Dec. 4, 1914.

THE WAR IN EUROPE

(Continued from page 587)

the matter—the establishment of righteousness in the hearts of kings, kingdoms, and peoples. Let us pray and work for the coming of the Prince of Peace and the King of Righteousness.

It may be asked, "But has not the gospel been preached among, and the Christ accepted by these warring nations?" That Christ has been preached among these peoples there can be no question; indeed they are among the foremost missionary agencies; they have sent missionaries to preach Christ to the heathen nations of the world—those very nations that today, because of this war, laugh and ridicule the Christianity which they are asked to accept as a balm for all their troubles, but which does not save these missionary nations themselves from their own present awful trouble. Yes, Christ has been preached to these nations, but they have not as nations accepted Him as Savior and Ruler. Individuals among them have done so, and were the subject of war submitted to such individuals, war would immediately and forever cease. But national salvation is not the plan of God for this age. It is the divine purpose for this dispensation that there should be gathered out from among mankind those who, by a living faith, unite themselves, or are united by His Spirit to Christ, as Savior and Lord. These gathered-out ones are the Church indeed, by whom the gospel is to be preached to the whole world. Whatever peace may be possible during this dispensation we may rest assured will be brought about by the preaching of the gospel and the acceptance of the Christ as personal Savior. No! Christianity and the Church have not failed! The measure of peace we enjoy must be attributed to the acceptance of just the very principles enunciated by the teachings of the true Church and spirit of Christ.—William Evans, in "The Christian Workers Magazine."

REPORT

Of the Sunday School Meeting Held at Maple Grove Church near Wilmington Jct., Pa., Nov. 26, 1914

For the Gospel Herald.

Organization: Mod., J. R. Byler; Chor., Mabel Spicker; Secys., Ida Ligo, Saloma Lantz.

Thanksgiving sermon, J. I. Byler. Psa. 34:18. **The Value of Broken Things.**

Putting First Things First. Edw. Zook, Harry Byler.

First, cleansing of the heart and giving ourselves to God. Christ and His claims first. First, the kingdom and all things shall be added. First love, then service.

Upon Whom does the Work of the Sunday School Depend? M. G. Moose, Harry Kauffman.

The spirit of co-operation should be present. Work of the Sunday school depends on every one. Teacher's aim should be to teach the knowledge of God.

Responsibility of the Sunday School Teacher in Creating a Missionary Spirit. Joe Detweiler, Ida Ligo.

In the past our Church has failed in missionary work, not because they did not want to but because they did not know definite missionary information. Teachers are responsible for creating a missionary spirit in their pupils. Sunday school is a recruiting station for missions.

Children's Hour. Mary Kurtz, Minnie Kanagy. Songs and recitations by the children.

Best Methods for getting Young People Interested in Sunday School Work. E. J. Zook, Mary Kauffman.

Regular punctual attendance by pupils and parents. Make children responsible for work in the Sunday school. Social and spiritual needs of the boy must be met.

Some of the Greatest Needs of the Sunday School. John Ligo, Chauncey Kauffman.

Willing, consecrated workers; better equipment. Greatest need is for teacher to set an example for the pupils. Recognize value of a child.

Unity in the Sunday School. S. S. Miller, Elsie Ligo.

Unity is necessary for any successful work. Unity between ministers and workers. Where there is unity there is peace.

How to Create more Interest in Our Y. P. B. M. Elmer Kanagy, Saloma Lantz.

First be interested yourself. Prayer. By taking part. Always be punctual in beginning and closing. If all the members were "just like me?"

Temperance Talk. George Banks.

Closing address, J. H. Lantz.

Open discussion after each subject. Good attention and interest. We believe our time was spent in a profitable way and in thanks to God.

Secretaries.

REPORT
Of the Sunday School Meeting Held at Fairview, Mich., on Thanksgiving Day, 1914

For the Gospel Herald.

Bro. A. A. Miller was chosen modeator, F. F. Stutzman Sec., and Ray Bontrager Chorister.

The day was ideal, the attendance both morning and evening was good, and the spirit of the meeting was harmonious and uplifting.

How much does the Church Depend on the Sunday School Work and Who is Responsible for the Welfare of the Sunday School? E. A. Troyer.

The Sunday school prepares more and better workers for the Church.

Methods of Preparing and Presenting a Sunday School Lesson. Otis Bontrager.

If the teacher expects an interest in his class, he must be interested. If he expects a prepared lesson he must have one, etc. Know your class and present the lesson so that they will understand each point clearly. Review often.

Value and Practicability of a Sunday School Library. Alma Nusbaum.

As time goes on new methods must be used to get and hold our young people in the Sunday school and Church. A Sunday school library is a great help in getting our young people interested in Sunday school work. (This subject was enthusiastically discussed by all. Steps were taken towards establishing a library. $25 was contributed to start with. A. A. Miller, M. S. Steiner and E. A. Troyer were chosen a committee to select and purchase books with the funds raised).

What, and How Bring Pupils into Sunday School. M. S. Steiner, B. F. Hartzler.

The reasons for coming to Sunday school may be (1) to have a place to go, (2) it may be popular in the community, (3) for curiosity, (4) obedience to parents, (5) we may think it our duty. We should be in Sunday school because we have a true love for the Master and His cause.

The Sunday School as a Missionary. N. Z. Yoder.

Children and homes are reached through the Sunday school that cannot be reached any other way.

How Promote Bible Study Among Our Young People? Menno Steiner.

Parents should encourage their children to have a desire to study the Bible. A young people's Bible study class would be a good thing to promote Bible study. (Steps will be taken later towards organizing a Bible study class. We hope this will be successful.)

What Did I Get from this Meeting?

Quite a number of the members expressed themselves as having received many helpful thoughts from the meeting. All of us left with the resolve to put forth greater efforts towards a better Sunday school.

F. F. Stutesman, Sec.

REPORT
Of the First Bible Meeting Held at the Marion Mennonite Church, Franklin Co., Pa., Nov. 27-29, 1914

For the Gospel Herald.

Organization: Mods., J. E. Lehman, J. A. Martin; Chors., J. I. Lehman, J. E. Martin; Sec., Clarence Shank; Instructors, Daniel Kauffman, C. R. Strite, W. W. Hege.

Subjects presented by Bro. Kanffman: **The Primitive Church—Organization—Opposition—Missions; Modest Apparel; The Christian Home; The Minister's Call; Woman's Sphere in the Church.**

By Bro. Strite: **Nonresistance; Self-denial; Social Life; Life of Peter.**

By Bro. Hege: **Prayer; Law and Grace; The Atonement.**

A sermon was preached each evening by Bro. Kauffman, using for his texts: Isa. 49:15; Dan. 5:25; Jno. 5:24-29.

Following are a few of the many thoughts presented:

Church officers should be spiritually minded.

The Church organization is God-given.

Prayer must be earnest and continual.

We must forgive if we will be forgiven.

Nonresistance is love in action.

Not possible to fight in love.

Christ is our example in nonresistance.

Lawsuits contrary to the Gospel.

There is no live Church without opposition.

The truth brings opposition; persecutions bring blessings.

Oppositions from without strengthen; from within, weaken.

Self-denial is a Christian duty of which Christ set the example.

Carnal pleasures must be denied.

Grace demands spiritual fighting.

The law pronounced death, grace removes it.

We should take the early Church as an example regarding missions.

Clothing for display is wrong.

Our clothing should be plain, serviceable, and inexpensive.

Fashionable attire drives the poor from the church, violates the laws of health.

Qualifications of the social life are friendliness, godliness, holiness, purity, and burden-bearing.

Be interested in others.

We meet God in Christ.

The atonement was voluntary and acceptable.

Home needs the sternness of father and tenderness of mother.

Home should be a house of prayer

By God's help all homes may be Christian homes.

Things to abstain from in the Christian life: doubt, boastinf, indifference, ungodly associates.

The ministry should consist of faithful, able, teachable, blameless and well established men.

The Lord, Church and presbytery should choose the ministry.

The interest and attendance during the meeting was good. May the good seed sown bring forth bountifully. A special collection was taken for India, amounting to $13.85.

Secretary.

Married

Stamm—Studer.—On Wednesday, Nov. 25, 1914, at the East Bend A. M. Church, Bro. Silas A. Stamm of Rantoul, Ill., to Sister Katie M. Studer of Fisher, Ill., Bro. Peter Zehr officiating. May God's blessing attend them through life.

Mishler—Miller.—On Saturday evening, Nov. 21, 1914, Bro. Oscar N. Mishler of the Forks Church and Sister Emma Miller of the Shore Church, were united in holy matrimony at the home of the bride's parents, John E. and Amanda Miller, by Y. C. Miller. May the Lord bless this union and keep them and may their pathway of life be strewn with blessings of God.

Eby—Showalter.—On Thursday, Nov. 19, 1914, at the home of the bride's parents, near Maugansville, Md., Bro. Samuel R. Eby of near Clearspring, Md., and Sister Emma B. Showalter, Bro. Geo. S. Keener officiating. May the Lord abundantly bless them in their way through life.

Lauber—Eichelberger. — On Thursday, Nov. 19, 1914. Bro. John Lauber and Sister Lydia Eichelberger were united in marriage at the Salem Church near Schickley, Nebr., Bro. Peter Kennel officiating. May the Lord bless this union and keep them in peace and love through all their wedded life.

May—Ebersole.—On Tuesday, Dec. 1, 1914, Bro. David May, of Rockingham Co., Va., and Sister Fannie Ebersole of Maugansville, Md., were united in marriage at the home of Bro. David Ebersole, the father of the bride, Bro. Geo. S. Keener officiating. God's choicest blessings go with them.

Martin—Eshleman.—On Thursday, Nov. 19, 1914, at the home of the bride's parents, Bro. and Sister Chr. Eshleman, at Paradise, Md., Bro. Ira D. Martin of near Smithburg, Md., and Sister Mary A. Eshleman of Paradise, Md., were united in marriage by Bro. Geo. S. Keener. The Lord accompany them through life.

Ropp—Geiger.—On Thursday, Nov. 26, 1914, at the home of the bride's parents, Bro. and Sister Fred Geiger of Bluffton, Ohio, Sister Lovina Geiger and Bro. Harmon Ropp of Archbold, Ohio., were united in holy matrimony by Bro. John Blosser of Rawson, Ohio. May God's richest blessings accompany them through life.

Horst—Martin.—On Tuesday, Dec. 1, 1914, at the home of Bro. Joseph and Sister Hettie Martin, the home of the bride, Bro. Harvey B. Horst and Sister Barbara Ann Martin of Paradise, Md., were united in matrimony by Bro. G. S. Keener. May the Lord bless them in their Christian pathway to their journey's end.

Sheffler—Cline.—On Sunday, Nov. 22, 1914, Bro. Herman Sheffler of near Milnor, Pa., and Sister Elsie Cline of near Shilo, Md., were united in holy matrimony at the bride's home, Bro. John Clines, by Bro. Geo. S. Keener. May the Lord bless them and keep them in peace and love through all the days of their lives.

Hege—Horst.—On Tuesday, Dec. 1, 1914, Bro. Amos Hege and Sister Amanda Horst, both of near Hagerstown, Md., were united in holy matrimony at Bro. Jacob Horst's, the home of the bride, by Bro. Geo. S. Keener. May God bless them in their coming days, keep them in peace and love until their journey of life is ended.

Givens—Longenecker.—On Nov. 26, 1914, Bro. Arthur L. Givens of near Maytown, Pa., and Sister Sadie L. Longenecker of near Elizabethtown, Pa., were united in holy matrimony at the bride's home by Bro. John G. Ebersole. May the good and Holy Spirit lead them in the path of righteousness that they shall flourish like the palm tree.

Birkey—Birkey.—On Wednesday, Dec. 2, 1914, at the home of the bride's parents, Fisher, Ill., Bro. John C. Birkey of Dewey, Ill., and Sister Lillie E. Birkey of Fisher, Ill., Bro. Peter Zehr officiating. May God richly bless them as they journey through life.

Ramseyer—Graber.—On Tuesday, Nov. 24, at the home of the bride's parents near Sterling, Ohio, Bro. Chauncey S. Ramseyer, Smithville, Ohio, and Sister Kathryn D. Graber, Sterling, Ohio, were united in marriage, Bro. J. S. Gerig officiating. The Lord bless them on life's journey.

Obituary

Meyer.—John Meyer was born in Switzerland and came to Canada when he was a young man. He married Elizabeth Sullivan who survives him. He united with the Mennonite Church a number of years ago and remained faithful until death. Died at his home in Ringwood, Ont., Nov. 1, 1914, in his 82nd year. Buried on the 4th at the Wideman Church. The services were conducted by E. Sievenpiper and L. J. Burkholder.

Gindlesperger. — Catharine (Blough) Gindlesperger was born Nov. 16, 1836; died Nov. 16, 1914; aged 78 years. She was the daughter of Bish. Samuel Blough (deceased). She was married to Peter Gindlesperger Mar. 8, 1857. Her husband died Mar. 1, 1875. To this union were born 9 children, of which 7 survive, and 29 grandchildren. She was a faithful member of the Mennonite Church for about 50 years. Funeral services were conducted at the Blough Church near Hollsopple, Pa., on the 18th by L. A. Blough and James Saylor.

Bjorge.—At the Mennonite Sanitarium, La Junta, Colo., Chester Clarence, son of Peter and Bertha Bjorge, aged 1 y. 22 d. Funeral services conducted by Bro. J. A. Heatwole. Interment in La Junta Cemetery.

Bro. and Sister Bjorge desire the prayers of all God's children. This is indeed a trying hour for Sister Bjorge, her husband sick in the Sanitarium and her dear little one taken from her who was just getting to the age where they are so very interesting to their parents. May God comfort and bless them. J. M. H.

Wideman.—Bro. Abr. Wideman was born in Markham Twp., York Co., Ont. He died in Toronto, Nov. 24, 1914, in his 69th year. The funeral was held at the Wideman Church on the 26th and the services were conducted by L. W. Hoover and L. J. Burkholder. The text used was Psa. 23:4. Deceased was a devoted member of the Church and was faithful in attending the meetings until he became mentally afflicted nearly three years ago. His wife (Fanny Barkey), 1 son, and 2 daughters survive him, but they mourn not as those who have no hope.

Baughman.—Death came as a welcome release to Bro. John Baughman of Manson, Ia., Friday morning, Nov. 6, 1914, at the home of his son, Jacob N. Baughman. The deceased was born in Sandburg, Germany, Mar. 2, 1833. He came to America when 5 years old, locating in Butler Co., Ohio. Later he moved to Woodford Co., Ill. Nineteen years ago he came to Manson, Ia., where he has since resided. He was borne to the grave by six of his sons, from the home of his son, to the Mennonite Church, Sunday, Nov. 8, thence to Rose Hill Cemetery of this place. Bros. D. D. Zehr and Joseph Egli conducted the services. Bro. Baughman was married to Catharine Noffziger in 1853. Sister Baughman preceded him to the spirit world just eight weeks before. Twelve children came to them, one of whom passed to the beyond when a child. One sister, 11 children, 34 grandchildren, and 3 great-grandchildren are left to mourn, but not as those who have no hope. Bro. Baughman united with the Mennonite Church early in life and remained steadfast until the end. The children have lost a kind father who looked after their wants. The Church has lost a loyal soldier, the vicinity a peace abiding citizen. Bro. Baughman is greatly missed. There is a vacancy that cannot be filled.

Bro. Baughman was a good neighbor and no one ever came to him for aid or comfort that did not receive more than was expected. Kindness was personified in our brother. Peace to his ashes.

Yoder.—O. C. Yoder, son of Christopher and Rebecca Yoder, was born April 25, 1882; died at his home in West Liberty, Ohio, Nov. 21, 1914.

His death was due to an attack of pleuro-pneumonia, from which he suffered intensely, his sickness being of only a week's duration.

He was married to Mollie Hartzler Jan. 14, 1906. To this union 4 children were born.

He was a member of the Amish Mennonite Church, uniting with that faith in his youth, and during the remaining years, endeavored to live according to its precepts and doctrines. He was a man of many good qualities; a kind and indulgent father and husband, a good neighbor and an upright and respected citizen of the town. He was a man of very happy and pleasant disposition, always having a cheerful greeting for every one. In business he was reckoned as a success, and was held in high esteem by the business men of the town.

He will beg reatly missed from his circle of friends, but in no place so much as in his own home, where he had to leave loved ones, who were the objects of his love and tender care, and for whom he took delight in providing the necessary things of life as well as many of its pleasures. He leaves to mourn their loss a wife, 4 children, a father and mother, 4 brothers, and 2 sisters.

Funeral services were conducted by Bro. S. E. Allgyer, assisted by Bros. J. J. Warye and A. J. Steiner. Interment in Hooley Cemetery on the Ludlow Road.

SPECIAL BIBLE TERM—HESSTON ACADEMY AND BIBLE SCHOOL

January 5-29, 1915

For the Gospel Herald.

Instructors.—John Thut, D. H. Bender, J. B. Smith, M. D. Landis, J. D. Charles.

Description of Courses

O. T. History.—This course will deal with the Children of Israel in the Promised Land, their experiences with the heathen nations, the transition of the form of government and the initiation of king rule. This portion of history is full of interest and in striking relation to the practical experience of God's children.

N. T. History.—The Life of Christ will be the central theme of the study of N. T. History during this term.

Bible Geography.—No one is fully prepared to grasp the history, environment and lessons taught in the Bible who is not familiar with the location, scenes and journeys connected with the activities of Bible characters. This course is designed to especially help the Bible student along the above lines.

Epistles.—The Book of Ephesians will be the subject studied during the four weeks Special Bible Term.

Theology.—Two great subjects will be treated under this head: (1) His working with man in both the Old and New Testament dispensations, His personality, deity, office and relation to the believer. (2) The Holy Scriptures—Their inspiration, authenticity, authority and place in the Christian economy.

Homiletics.—Under this head will be treated subject matter, selection of material, analysis of themes, manner of presentation and practical exercise in delivery.

Prophecy.—During this term this study will have to do principally with Messianic prophecy.

Church History.—The Reformation period will be the leading theme of church history.

Vocal Music.—There will be two classes running in elementary and advanced rudiments either of which will be open for students of the Special Term. A beginning class will be organized if desired.

Sunday School Methods.—It is the aim in this course to especially help Sunday school teachers and workers to meet the conditions and needs for making Sunday school work efficient. Such problems as present themselves in child training, class interest, class methods, attendance and like questions that confront the Sunday school teacher will be given due attention.

The Worker and His equipment.—The need, qualification, call, preparation, personal work, manner of dealing with the unsaved, equipment and other essentials for successful Christian work are given consideration in this course.

Christian Doctrines.—This work will be given in comprehensive outline form, and will deal with special doctrines effecting the plan of salvation, church ordinances, rules of practical Christian life and conduct and Bible teachings peculiar to the orthodox faith of God's people

Of General Interest.—A series of evening lectures on live subjects will be given for the benefit of the general public during this Special Bible Term.

Expenses

Tuition for the term	$4.00
Board per week	2.25
Room with heat and light, per week	1.00

Tuition free to ministers and their wives.

Supplies.—Bibles, reference books, note books, etc., can be procured at the book room of the institution.

Use of the library is free to all.

For further information write

D. H. Bender or T. M. Erb,
Hesston, Kans.

God's life in us should not be limited by the narrowness of the human mind nor be seen grovelling in the ruts of tradition or formalism; but it should predominate and broaden the mind, it should fill the life with freshness and vigor.—Sel.

"How often do we sigh over opportunities of doing good, whilst we neglect the openings of Providence in little things."

Items and Comments

The annual cut of British Columbia timber is approximately 2 billion feet. There are 420 mills and 790 logging camps in the province, employing about 60,000 men.—Forest Notes.

According to the National Highways Protective Association there were 347 children killed in New York state by automobile and otherwise, during the eleven months ending Dec. 1, 1914.

John H. Hammond, president of the World's Purity Association, announces that he will go to Sanfrancisco, Calif., shortly with a number of detectives to protect girls at the Panama World's Fair. The best protection for innocent girls it for them to keep entirely away.

The most radical sweep in the direction of prohibition was made by the Czar of Russia, when by one stroke of his pen he sealed the decree which made prohibition territory of one-sixth of the face of the globe. If by this he succeeds in making sober men of all the Russians the rest of his acts not quite so commendable will be partly overlooked.

A large section of northern Minnesota has been cleared of saloons because of an old treaty with the Indians (1855), which treaty has never been abrogated. Two hundred saloons have thus been put out of business. It is a pity that some ancient treaty can not be dug up somewhere that will do the same for the rest of the United States.

Great Britain has more Mohammedan subjects than any other power in the world. Its ruler governs more Moslems than any other four rulers put together. The total number of followers of the Arabian prophet living in the British Empire is probably about 88,000,000, and of these 66,000,000 are natives of India. There are more Mohammedans in India than in any other country on earth.—Reformed Church Messenger.

There are in the city of St. Louis 50,000 Jews. But according to a local rabbi less than 6,000 of these are members of the synagogues. He also declares that of the millions of Jews in New York City not more than 100,000 are members of the Jewish church. He complains further that the churches and synagogues have become clubs rather than churches and that membership is more or less determined by social standing.—Reformed Church Messenger.

The war in Europe is still being pushed in fiendish fury, thousands daily falling on the battlefield. At this writing no decisive advantage has been gained by either side, unless it be the German capture of Lodz, which opens the way to the Polish capital, Warsaw. In other parts of the field the struggle is waging furiously, neither side making decided gains. Italy and Roumania are reported as being about ready to join in the war, and no one claims to foresee what the end will be. In Mexico the conflicting armies are gradually getting back into the savage warfare of a few months ago, and the prospects are not bright for immediate peace. Let Christian people continue in their prayers for peace.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Schickley, Nebr., Dec. 9-12, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Bowne Mennonite Church near **Elmdale, Mich., Dec. 8-14, 1914.** Instructors, E. L. Frey, Amos Nusbaum.

Liberty Church near **South English, Ia., Dec. 12, ———.** Instructor, J. M. Brunk.

Fairview, Mich., Dec. 12-14 1914. Instructors, S. E. Allgyer, E. B. Stoltzfus.

Beavercrossing, Nebr., Dec. 14-16, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Diller Church near **Newville, Pa., Dec. 17-20, 1914.** Instructors, Geo. R. Brunk, Abram Metzler.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Inman, Kans., Dec. 17-24, 1914 Instructors, S. Yoder, J. Thut.

West Liberty, Ohio, Holiday week. Instructors, J S. Shoemaker, Paul E. Whitmer.

Albany Mennonite Church, **Albany, Oreg., Dec. 27-31, 1914.** Instructor, S. G. Shetler.

Filer, Idaho, Dec. 28, 1914—Jan. 1, 1915. Instructor, J. P. Bontrager.

Rainham Church near **Selkirk, Ont., Dec. 29-31, 1914.** Instructors, L. J. Burkholder, A. J. Steiner.

Waterloo, Ont., Dec. 29-31, 1914. Instructors, S. F. Coffman, Daniel Kauffman.

Clinton Central and Losckport Churches, near **Archbold, Ohio, Dec. 28, 1914, to Jan. 1, 1915.** Instructors, John S. Mast, S. S. Yoder.

Belleville, Pa., Dec. 29, 1914—Jan. 1, 1915. Instructors, J. E. Hartzler, C. Z. Yoder.

Howard - Miami congregation near **Greentown, Ind., Dec. 28, 1914, to Jan. 2, 1915.** Instructors, S. E. Allgyer, B. B. King, J. S. Horner, N. M. Slabaugh.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

FAMILY ALMANAC

for 1915

Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Fash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ——— ———, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 17, 1914 (Gospel Witness Established 1905) No. 38

EDITORIAL

"Blessed are the pure in heart: for they shall see God."

It is one of your happiest privileges to make other people glad. And don't forget that gladness and goodness should always go together.

Attention is called to the General Conference notice on the last page of this issue. As the work to which this notice calls attention is of great importance to the Church, it will be well for those who are directly concerned to take the necessary action promptly.—R.

Read the little notice, "Give it a Trial," found on last page of this Number. The Christian Monitor has been in the homes of many of our people long enough to prove its merits or demerits. Believing that it should be in the homes of many more people, a special offer has been made to new subscribers, as stated in the announcement referred to. You may give it a trial, (1) by sending for a few sample copies; (2) by becoming a trial subscriber for one year. Most of those who try it a year become regular subscribers.

You say that you mean to have "a good time" during the coming Christmas holidays. Thank God for that. But what do you mean to do in the way of having a good time? Before you complete your plans please read I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We dare say that the most ecstatic joy ever felt by any one on Christmas occasions was that felt by the heavenly host when they sang, "Glory to God in the highest, and on earth peace, good will toward men."

A Blessed Record.—In reading over the obituary notices published in these columns from time to time we often notice this sentence: "He (or she) united with the Church in early life and remained a faithful member until death." What a blessed tribute; how glorious when this can faithfully be said of any one, how important that this privilege be held out before the minds of our young people while it is still possible for them to be blessed and to bless others with this kind of a record. It means not only a spotless, stainless, happy, useful life in time, but a glorious existence in a happy eternity. "Be thou faithful unto death, and I will give thee a crown of life."

Liberality.—There are two things known by that name, one the very opposite of the other. The first is pure selfishness—liberal in giving away the Lord's money and sacrifice it in the interest of pleasure, honor, or sensual gratification; liberal in sacrificing truth, virtue, time, etc., that we may walk pleasing to the flesh. The object of this kind of liberalism is to waste our Master's goods that we may consume it on our own lusts.

Then there is that other kind of liberality which the Bible both commends and commands. The widow, who went to the collection box and cast in all her living; Barnabas, who sold all his possessions and laid the money at the apostles' feet, content to live the rest of his life as a poor, way-faring soldier of Jesus Christ; Paul, who sacrificed a promising earthly career that he might spend and be spent in the service of Him whom he once persecuted—these are a few examples of real liberality. It depends altogether upon whether it is the satisfying of the flesh or the glory of God as to whether our liberality is spurious or genuine.

Sympathy—Saving and Destructive.—The word "sympathy" strikes a sympathetic chord which vibrates in so many different places that it is difficult to discuss it in the short space permitted here. So we shall confine ourselves to one phase of the subject only—that of sympathizing with erring.

"Brethren, if any man be overtaken in a fault, ye which are spiritual"—give him sympathetic help. There are two kinds of sympathy which may be extended to him: (1) the kind that helps him rise; (2) the kind that confirms him in his error and completes his ruin.

A brother falls into error. The whole Church sympathizes with him, feels sorry that he has fallen. One class extends practical sympathy and works for his restoration. The other class, while admitting his guilt, are so sorry for him that they take sides with him against those who work for his restoration, declaring that they are "not treating him right." Finding that some of the members are siding in with him, the erring brother becomes still more obstinate, lays all the blame on those who try to help him right, and becomes a confirmed and hopeless apostate. Many have thus been ruined through the false sympathy of would-be friends.

Brethren in error need two things: (1) genuine love and sympathy on the part of the entire brotherhood; (2) evidence that the entire brotherhood is just as sincere and as firm in the conviction that the erring should be brought to repentance as they are in their love and sympathy for them. Sympathy, like salvation, is not genuine unless it separates the sinner from his sins.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE FATHER'S LOVE

Across the cloudless, sun-kissed golden west,
The luster of the dying day is shed.
Soon o'er the tired earth the midnight calm
Will spread her soft caressing wings instead.
I will not try to pierce with weary eyes
The dark that marks with silent bounds today,
Or read the message of tomorrow's skies,
Or meet the duties of the dawn's first ray.

It is enough that in my Father's hands
The burdens of an untrod day should rest;
Enough to know that if I trust His love,
No day, however dark, can be unblest.
For He who marks the swallow's trackless flight,
And guides its course, o'er hill and valley, home,
Will keep in perfect peace His trusting child,
Nor ever leave me friendless and alone.

For He who marks my way knows just how weak
The faltering feet that in that way must tread,
And He alone must be my guide and strength,
For He alone can conquer fear and dread.
So I will leave tomorrow in His hands,
Content to do His will just for today,
And feel through light or darkness, day or night,
His love will lead me safely all the way.

—Selected.

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

V. MARRIAGE

1. Why Marriage was Instituted.

The first intimation of the reason why is found in the language of God as recorded in Gen. 2:18: "It is not good that the man should be alone." We have only to study the constitutional makeup of man and of woman to be convinced of the truth of this statement. One without the other is imperfect. In the home, in church, in society, and even in business we see the need of qualities supplied by both sexes. God made no mistake in His creation of the two sexes and the peculiar endowments of each. Add to man's strength and executive powers the finer and tenderer qualities with which He endowed woman, and you have a combination which is better than either.

Another reason for the marriage relation is found in the scriptural injunction that man should "be fruitful, and multiply and replenish the earth" (Gen. 1:28). Had this injunction never been carried out, we could never look forward with hope to that blessed time when the innumerable multitudes will be blessing the name of God in eternity, for there would be none but Adam and Eve to do the blessing. Married people who wilfully interfere with this duty are not only unfit for marriage, but unfit to wear the human form.

Another reason assigned for marriage is that many people can lead nobler lives in that state than by living in celibacy. (I Cor. 7:9). After people have reached full maturity, an unmarried state is an unnatural state. Concerning those who are better off unmarried than married, we shall speak later on.

Another reason for marriage is the fact, too often overlooked, that to the fathers more than to the mothers is committed the important work of bringing up children. While to the mother is committed the especial charge of "bringing forth" (Gen. 3:16), to the father is committed the especial charge of bringing them "up" (Eph. 6:4). The bringing up of a child is not perfect unless it has the benefit of the tenderness of the mother and the sterner qualities of the father. Both applied constantly, vigilantly and in wisdom, the home environments tend to develop well balanced children. Only through the system including marriage and homes can children have the raising they ought to have.

2. Why the Betrothal should not be Broken.

"Thou shalt not bear false witness," is not only a part of the ten commandments, but also an essential feature of every Christian character. The young man who promises his heart and hand to one of the opposite sex and afterwards breaks his word, is unworthy of confidence and should not be trusted for anything. This is not saying anything about those who may through deception have been tricked into making promises. But where a betrothal between two virtuous young people takes place, only death or gross apostasy or unfaithfulness of the other party should be considered sufficient reason for considering the betrothal ended.

3. Why Divorce and Remarriage are not Allowed.

No question is more positively upheld by scripture than this. When the Pharisees reminded Christ that Moses permitted the writing of divorcement, He said that "from the beginning it was not so," and that this was granted because of the hardness of their hearts. Matt. 19:1-9. He then went on to tell them that the marriage to another man or woman while the former companion was still living constituted adultery. The significant expression "What therefore God hath joined together, let not man put asunder," is a clear reminder that neither the judge on the bench nor any other man has any scriptural authority for pronouncing the bond severed. The Bible does give one scriptural cause for separation (Matt. 5:32; 19:9), but after that the advice is, "remain unmarried . . . . or be reconciled" (I Cor. 7:11). Death is the only scriptural reason given as a severance of the bond. (I Cor. 7:39).

4. Why not Plural Marriages?

Polygamy is another thing which was permitted under the law but finds no place under the Gospel. We might discuss the subject from a moral standpoint, and dwell upon the moral degeneracy which must exist when one man can find room in his heart for two wives; might tell of the low, degraded, disgusting, abominable condition of the people where polygamy exists: but we are looking at things from a Bible standpoint only. Looking at the matter from this standpoint, we find that in the beginning it was "cleave unto his wife" (Gen. 2:24), not wives. Christ says, "They twain (two—not more) shall be one flesh" (Matt. 19:5). Paul's explicit instruction was "Let every man have his own wife (not wives), and let every woman have her own husband (not husbands)" (I Cor. 7:2). While in Old Testament times, when plural marriage was common we hear such expressions as "Let thy widows trust in me" (Jer. 49:11), we nowhere find in the gospels or in the epistles that plural marriage was even countenanced but everywhere it is "wife," "husband," "twain," etc., showing that marriage between one husband and one wife was all that was thought of or allowed.

5. Why Advise some People to remain Unmarried?

That is what Paul did. (I Cor. 7). In verse 39 of this chapter, especially, he lays the restriction, "only in the Lord;" meaning, of course, that if it is not suitable to marry "in the Lord," that it is not permitted to marry at all. It is a sin against God and a crime against nature to disregard the Bible and common sense by marrying some unsuitable one simply because you are afraid that you will not have any other chance.

6. Why Marry Fellow-believers only?

Because it is in accord with the Bible and with commonsense. "Can two walk together except they be agreed?" The Old Testament contains many admonitions against mixed marriages

with heathens. The New Testament rule is, "Marry, only in the Lord." God said that the iniquity of the ante-diluvians was great—and the great and condemning sin named was that "the sons of God saw the daughters of men that they were fair" (Gen. 6:2).

There is no sin known to men which brings more swift destruction than looseness on the marriage question. For proof of this we have only to point you to the teaching of the Bible and the history of nations. As the tongue is the index of the heart, so is marriage an index of morality and virtue. Looseness in marriage means looseness in morals. When therefore we see individuals, churches, or nations go wrong on the marriage question, we can count that as a sure index either of wrong teaching or inward moral rottenness (usually both) which means ruin sooner or later. No child of God should ever entertain for one moment the temptation of seeking or permitting life companionship with any one not a Christian. Not only should they demand conversion as an essential to marriage, but their faith, aim and ideals should be one. "They twain" must be one flesh, one heart, one faith, one hope, to be well suited and happy.

Scottdale, Pa.

POLITICS AND RELIGION

By Eli Weaver.

For the Gospel Herald.

This question seems to be somewhat unsettled in the minds of most people. The writer has considered it very prayerfully and thoughtfully and here is our conclusion based on God's Word (I Cor. 12:13): "For by one Spirit were we all baptized into one body." As the body is not one member, but many, so we Christians who have put on Christ are in Him and He in us, thus one body.

Let us turn to the other side. A political party consists of many members, yet one body, whether it be Republican, Democratic, or any other party, one consolidated body. Now shall we take a member of Christ and join it unto the body of this world? God forbid! Read I Cor. 6:15, 16, 18: "Know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God? and ye are not your own; ye were bought with a price. Therefore glorify God in your body and in your Spirit, which are God's." How many of us fully realize this fact? And if we are not our own we are under the directions of Him who bought us with His own precious blood. "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16).

Dear brother, do you see anything in these Scriptures quoted which would justify us in taking part in politics? It is as impossible to improve the old world as it is to improve the old nature, and Jesus says what is born of the flesh is flesh; also the apostle says, "The whole world lieth in wickedness." Jesus came to seek and to save that which is lost, and we are to follow in His footsteps. We have two distinct kingdoms running side by side, the kingdom of this world with Satan as its king (Eph. 2:2) and the kingdom of God with Christ as its King. No compromising here. "To whom ye yield yourself a servant to obey his servant ye are" (Rom. 6:16). On the other hand, we are commanded to pray for those in authority (I Tim. 2:1, 2) and pay tribute taxes, customs, etc. (Rom. 13).

Lancaster, Pa.

Amen. The other half of this story is told in the article that follows, though neither of the writers knew of the other's writing. This article describes the standard by which the Christian work advocated in the following article is to be measured.—Editor.

OUR RELATIONS TO THE POWERS THAT BE

By A. K. Kurtz.

For the Gospel Herald.

We hear some people say (referring to the powers that be) that they have been taken out of the earthly kingdom and placed into the kingdom of our Lord and Savior Jesus Christ. Now, our duties to our government never cease as long as we exist in this world. "For they are the ministers of God to us for good" (Rom. 13:4) and we are to be subject to them according to I Pet. 2:13, 14. At the new birth we are taken out of Satan's (spiritual) kingdom and translated into the kingdom of our Lord, or heavenly kingdom. In the spiritual sense we have become new creatures in Christ Jesus and the world with all of its allurements and follies has lost its charms to us. Our affections and aspirations have been changed and the fruit of the Spirit is manifest in our lives, but our relations to the government are not changed. If any difference, our duties to our fellowmen and government are enhanced instead of lessened, and anything we can do through the powers that will be for the good of our fellowmen and the glory of God we are duty bound to do. And the contrary if we do that which will dishonor God and be a stumbling block or offence, then the words of our Savior (Matt. 18:6) are applicable to us the same as if done individually to a fellowman.

Smithville, Ohio.

THE NEED OF THE HOLY GHOST

By Sarah Hartzler.

For the Gospel Herald.

Have ye received the Holy Ghost since ye believed?—Acts 19:2.

This is an important question that I have been impressed to write upon for some time. Many of our dear people want to do what is right, but always fail, being void of the power of the Holy Ghost. Why is it? Can they say, "We have not so much as heard, whether there be any Holy Ghost?" Are we as parents doing all we can, in prayer and in teaching?

What are we most concerned about, that our children appear like others in this world, or that they will be useful in the service of the Lord? Let us think on these things before it is too late, and we shall not hear the words, "Ye stiffnecked, ye always resist the Holy Ghost." "Now when Peter and John came down to Samaria, they prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then they laid their hands on them, and they received the Holy Ghost" (Acts 8:15-17). "But ye shall be baptized with the Holy Ghost," is promised unto all of us—"to you, and your children, to as many as the Lord our God shall call." It seems awful to think that many are baptized with water and are taken into the Church (which alone cannot save any one) without the baptism of the Holy Ghost, which is the all important part. Have you, dear reader, received the Holy Ghost since ye believed? If not, do not rest until you have. Then it will be easy to overcome evil, and you will know that your body is the temple of the Holy Ghost, and you will climb higher and higher in the realms of spiritual life.

Plainview, Texas.

Constant success shows us but one side of the world; adversity brings out the reverse of the picture.—Colton.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

RESPONDING TO APPEALS TO RELIEVE THE SUFFERING

For the Gospel Herald.

The awful ravages of war are causing great want and suffering in some of the European countries. This is especially true in Belgium. Appeals are being made to the American people through humane and Christian agencies to lend a helping hand in relieving the suffering.

As Christians we are constrained to sympathize with the suffering ones, even though they be the people of another country and nation, and divine campassion moves the Christian to come to the assistance of those who are suffering for want of food and clothing.

Letters have been coming to us from brethren who are desirous to lend a helping hand, asking whether the Mennonite Board of Missions and Charities will accept and forward funds sent in for the European war sufferers.

We hereby inform the readers of the Gospel Herald that all funds sent in to the treasurer of the Board, to be used for the relief of war sufferers will be thankfully received and forwarded to the proper distributing agencies.

J. S. Shoemaker, Secy.

WHY CAN WE NOT HOLD THE WORKERS IN OUR HOME MISSIONS FOR A LONGER PERIOD?

By A. Metzler.

For the Gospel Herald.

The fact that thorough preparation for mission work is essential can hardly be questioned. The worker should first know his Bible and be familiar with human nature. But the question **how** to prepare may not be so easily answered.

Who ever heard of a mechanic, carpenter, blacksmith, bricklayer, or clerk who learned his chosen occupation entirely from books and outlines? An apprenticeship is always required before he can become an adept in any work. Actual experience counts for a great deal.

We must have training schools where actual work is a part of the program, or allow the prospective worker to enter the mission as an "apprentice," there to get at least an important part of the training by actual service if he is supposed to do satisfactory work. (It is likely that "apprenticeship" would be necessary regardless of the kind of schools we would have.—H.) The inexperienced volunteer frequently finds the work quite different from what was expected. Problems and hardships which were not anticipated cause the worker to become disheartened. Often about that time an appeal comes from some relative or friend for help in a private family at good wages. The appeals grow and are likely to confuse the new worker, making it extremely difficult to distinguish between the voice of God and the call of friends who often have only personal interests at heart.

The worker who has laid his life upon the altar and has consecrated his service to the Lord should by all means learn to know the voice of God. The adversary will try to discourage and draw away by calling attention to other lines of work, will attempt to confuse and mislead, and frequently is successful. I question whether it is God's plan that we consecrate ourselves to active service for one or even several years and then when we are the more fitted for work by our experience decide that we have done our part and step aside to make room for some new worker who must go through much the same experience. There may be scriptural reasons for quitting the work but the idea that we have done our part, or the simple reason that some of our friends want our services are not scriptural reasons for quitting any work, much less a work for the salvation of the lost.

West Liberty, Ohio.

MESSAGE FROM IGATPURI, INDIA

By S. H. Martin.

For the Gospel Herald.

Dear Herald Readers, Greeting in the Name of Him who is the Prince of Peace, whom, if the nations would follow, the war would be over.

We have had four months of rain. The plague is about over, and the people are coming back. The railroad gave the poor people the use of the box cars to live in during the plague. Most all the missions have stopped building or taking on new work and are doing their best with what they have. The neighboring missions say that our mission at Dhamtari is the best organized mission they know of. So we (the writer and wife) went to see for ourselves, were pleased to see how fast the little engine could go on the 2½ foot road. We were welcomed to the home of Bro. C. D. Esch. After breakfast and a few hours of visiting we went to Bro. Geo. Lapp's over night. Had a very pleasant visit. The next morning he showed us through the work shop, which is a busy place. They do many kinds of wood and iron work which proves to be a blessing in many ways and leaves a feeling of good will with Government officials. In the afternoon Bro. George and I went about 4 miles in a cart to a large bazaar or market place where thousands of people gather every week. We found about 8 or 10 of the native workers there selling books, and talking salvation, after about 1½ hours service with good attention. The native workers divided into several companies at different places to preach and sell books. A small house is being erected here for this purpose. After looking over the bazaar a few minutes we went back, as Bro. Lapp can not leave the work shop very long at a time. Besides managing the workshop, including taking contracts and collecting, he is treasurer of the Mission and has to keep account of all the money. He also teaches several classes in the Bible school and preaches several times a week and looks after several native workers. Sister Lapp also teaches in the Bible school and is very busy, especially when he is gone.

The next morning we visited with Sister Burkhard who also teaches in the Bible school. The Mission has nearly 100 workers engaged in spreading the Gospel. They spend 6 months in school and 6 months among the people. She told us what things were like 14 years ago, also during the famine. We also walked out through the mango grove to the grave of Bro. Burkhard. It is hard to describe one's feelings at such times. She also told us of the amount of work that was done by the famine relief fund.

In the afternoon we drove seven miles to Balodgahan to Bro. M. C. Lapp's. We got there in time for prayer meeting. The next morning there was a Christian wedding at the church, when one of their colporters and one of the head teachers at the girls' orphanage were married. In the afternoon Bro. Lapp and I and several native workers walked through the rice fields to a nearby village. We visited several sick and had an open air meeting. They have about 600 acres of land here and the village police report to Bro. Lapp how many strangers, and where crops are good. They have a good-sized, substantial church in the village; also the girls' orphanage which keeps Sister Stalter very busy. They also have started to build a good-sized school

house. There are about 25 villages around this station within 3 miles that get regular Bible teaching. They also do medical work here. Mrs. C. B. Ward, who has spent about 30 years in mission work in India, also visited here the same time we did. She told us many things of those pioneer days before there was a railroad to Dhamtari. How nice the present day missionary has it compared to those days.

Sunday morning five of us went 14 miles to Sankra in the auto in little over an hour. Here we met Sisters Schertz and Hershey. At this station the work is mostly evangelistic They have there a nice, durable church. Here we observed the ordinance of communion and feet washing with the native church of like precious faith. Here there are about 30 villages that get regular Bible teaching. Here they lately killed a cobra in the house, and a panther carried off a calf towards evening. We went 18 miles to the Sundarganj congregation at Dhamtari, where we attended young people's meeting. Had the privilege of speaking to these dear people for whom I have been praying for 10 years. Bro. M. C. Lapp interpreted. They have a new substantial church that holds about 500. Even some of the missionaries sit on a rug on the floor.

The next day we visited with Bro. Brunk's, who told us about the high school work, also grammar school and primary school. They went with us to Rudri where they used to have a station, and showed us the large mason works at the head of the large canal, built by the Government. In the evening I had the privilege of leading a prayermeeting at Bro. Brunk's home for the missionaries.

After meeting we went to the home of Bro. Esch. They live in a house that was built for a hospital and dispensary. Their bungalo is only about half done and work has stopped since the war. They need three wards yet. The next day we went to the Leper Asylum. It is through Christianity that these poor people have a place to go to. They seem to be more ready to accept the Gospel than many others. We also met Bro. and Sister Cobble who used to belong to the Salvation Army. The mission has about 7 out stations, 10 to 20 miles out, where they have two Christian families located at each place.

The touring season is here which is to reach villages that do not get regular instruction. When the missionaries on furlough return with the new workers they expect to open new work 30 to 40 miles out. They are expecting another auto, which they could make good use of. At present all missionaries live in good bungaloes. On the plains it gets a few degrees hotter during the day and a few degrees colder during the night than here at Igatpuri, and living is higher and not such a variety.

Here in the Igatupri district there are about 65 villages in which very little Gospel work is being done, and in which we hope to labor as soon as we get the language. Crops in general are good. Some places one sees hundreds of acres going into wheat and other grain. In other places the rice fields look much like the western wheat fields, only one does not see the banks, which prevents one from using a binder. Along the road we saw many heathen temples from the size of a tomb stone to that you could see eight miles away without a field glass. In the native king's garden we saw a few tigers, panther, hyenas, bears, and four different kinds of deer.

I believe that all the missionaries are doing their best. Some have died, others have worked too hard and are suffering for it. They are gladly giving their time, talent, and even their lives. May the Church at home continue to pray and give. Pray that the native workers may realize a greater burden for souls. May the Lord abundantly bless all who help.

This leaves us both well and happy in the Lord. Our courage is good. God bless you all.

Igatpuri, India.

HELP IN AN EMERGENCY

Bro. G. L. Bender informs us that the forwarding of money to the mission field has been facilitated by the kind offices of the Standard Oil Company. With the exchange of the world disorganized it was very expensive and almost impossible to send money to foreign parts in the ordinary way. But the Standard has offices in all parts of the world and are continually sending money home. It will be easier for them to hand money over to the missions on the field than to send it to America, hence they have paid nearly $60.00 in premiums for the $4000.00 they cabled for our Board to India.

Credit is due our worthy treasurer for discovering this plan, and to the much talked-against Oil Company for permitting our people to use it.

God always has a way out for His believing children.

The Gospel Herald will make a suitable Christmas present to some friend or friends.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

Dear Brethren, Greetings:—The Mennonite Children's Home is in quarantine on account of one case of diphtheria. The patient, a girl twelve years old, was removed to the county hospital. All the workers and children remaining in the Home took the antitoxin treatment. Our prayer is that God may stay this dread disease We ask the brotherhood to remember the work at this place.

Yours for the needy,
Levi Sauder, Supt.

Dec. 8, 1914.

Dhamtari, C. P., India

Last Sunday, Nov. 1, we celebrated communion at the Sunderganj Church in the morning and at the Leper Asylum Church in the afternoon. The new church building at Sundarganj was well filled and nearly all the members were present and partook of the sacred emblems. There was a feeling of devotion present as we never have experienced before in any of our meetings.

At the Leper Asylum there were eleven applicants baptized. They were very happy to be admitted into full fellowship of the Church. As they had been under instruction for some time. During the past year a large number passed away from the Leper Asylum and we have good reasons to believe that the greater number of them have entered into eternal rest. Bishop M. C. Lapp was present in all the above services and officiated.

The work in the Leper Asylum is going on as usual but there have been a number of applicants turned away. On account of the war the Superintendent of the Leper Mission has given orders to not take on any new applicants unless they be desperate cases as we are not able to know what the future may bring forth. As there is most sure to be a very severe shortage of funds. So far we have not suffered and we believe that the Lord is able to keep His own.

We are much encouraged in the manifestations of the workings of the Holy Spirit among the Indian brethren. A few days ago one brother came and said he wanted to straighten up his affairs as he had been having some financial dealings in which he had not been honest but he did not know how much he had taken so he gave an abundance back so that he might be sure that he had given all. The matter of small things in finances is a great stumbling block a

(Continued on page 612)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

VII. Moral and Religious Training in the Home

Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6:7.

The Lord gave specific instructions to the fathers in Israel as to how they were to instruct, teach, and rear their children. The moral and religious training of children is a divine law, and is binding upon every Christian parent in this present age, but alas, how many, even of those who claim to be loyal Christians, come far short of fulfilling their solemn obligations in the all-important work of teaching and training their children!

The physical, intellectual, moral, and religious development of the child should have the parent's most careful attention. Many parents make the sad mistake of doing a one-sided work in the training of the child. Special attention is given to the physical, or intellectual development of the child at the expense of the more essential, that of the moral and religious training, which is of infinitely more importance to any young man or woman than are mathematics and the dead languages. The more mental power one has, the more capacity for evil, unless coupled with moral and religious restraint. The education of the intellect must be accompanied by the education of the heart, or there will be an energy aroused within the child that will be blasting to its life later on.

Fathers and mothers, it is for you to decide whether from your home shall go forth young men and women who shall be a credit to your name, or not; whether a blessing to the world, or not; whether a glory to God and His cause, or not.

Children are close observers, and are very much inclined to imitate the words and actions of their parents, whether they be good or bad. This being the case, parents should be very careful of their example. To teach by precept is necessary, but to teach by example is more so, because more effective.

The rinciples of truthfulness, honesty, gentleness, patience and all other Christian virtues should be taught and exemplified by the parents in the home; yea, everything we wish our posterity to be in time and eternity should be taught and instilled into their minds and hearts while they are in the home.

For the reader's prayerful consideration, we herewith offer a number of suggestions along the line of child training:

The parents should always stand together and be one in mind, purpose, and effort in the teaching and training of their children, if their work is to be blessed of God.

Parents should not fail to fulfil every promise made to their children. No promise should be made unless one is quite certain that it can be fulfilled. If parents fail to keep their word with their children they will lose their confidence and respect.

Children should not be given anything because they cry for it—absolutely nothing, great or small. They will soon form the habit of whining and screaming for everything they want—because they know it means the granting of their wishes.

Do not allow children to become peevish or throw themselves into a fit of screaming and kicking if their wishes are denied. The rod of correction, if rightly administered, is a sure cure for a habit of that kind.

Parents, do not punish your child for any misconduct when you are angry. To punish a child simply to give vent to your passion is injurious both to yourself and child. Be firm, yet discreet and gentle while administering correction, and your child will love, respect, and obey you.

Do not tease your child, neither make mention of its cuteness and witty remarks to others in the child's presence. It is a means of making the child vain and conceited.

The child should not be allowed to waste all its childhood days in play. Teach it to work as soon as it is able, suiting the work to its size and age. The child needs to develop in physical strength, and should be early taught to become useful in the home.

Children should be taught to be truthful, kind, courteous, tidy, economical, and above all, to reverence God and all things holy. To be effective, these things must be taught by example as well as by precept.

Children should be provided with plenty of good moral and religious literature. Their characters will be moulded more or less by what they read. Anything of a trashy nature must not be allowed a place on the reading table, or in the home.

Look well after the associations of your children. Never permit them to become intimately associated with any one who may be of a questionable character. Pure society tends to purity of life, which is of more value than treasures of gold.

Mothers, do not adorn your child's body with vanities you could not conscientiously put upon yourselves. Those who do so are guilty of a twofold sin: (1) Teaching the child to become vain and proud. (2) Hypocrisy—pretending by their own appearance to be humble, when in reality they are proud at heart.

The girl in her teens, if she is physically well, should not be allowed to lie in bed while her mother prepares the breakfast and does the kitchen work. Such a course is injurious to both mother and daughter, and in after years a sad disappointment to someone in search of a good housekeeper and home-maker.

Mothers, do not get the popular, though mistaken idea, that in order to become an accomplished young lady, your daughter must have a college education, be an expert pianist, and efficient in doing all kinds of fancy work. These accomplishments do not bring real sunshine in the home. An obedient, dutiful, helpful daughter who has added to her book learning the art of cooking, baking, sweeping, washing, and sewing has the necessary qualifications and acquirements to make an earthly paradise.

Parents should arrange to have all their children attend the Sunday school and church services each Lord's day. They should be taught to love and reverence the Lord's sanctuary.

Parents should never criticise the minister or any other Christian in the presence of their children. Rash and thoughtless criticism on the part of parents has caused many a child to become irreligious and sceptical.

Daily family devotions, where prayer is offered, and the Scriptures are read and taught in a way that the children can understand its truths, is an essential means in leading them to accept its teachings and claim its life-giving promises.

If parents faithfully discharge their duty in the rearing and teaching of their children, great and glorious will be the results of their labors. The result of their labors, however, will not be revealed to them in full until they are called home to reap their reward.

Freeport, Ill.

Though many unforeseen obstructions fall across our pathway while on our pilgrim journey to our heavenly Canaan, we should never murmur nor complain, but ever hold fast to the loving hand that never betrays our trust.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Dec. 27, 1914.—REVIEW

Golden Text.—God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Gal. 6:14.

Introductory.—Having completed a year's study in the life of Christ, we are now ready to review the remarkable history of the Son of Man, as He impressed the world during His last days upon earth. The beginning of this quarter's lessons finds Him receiving the anointing for His burial. We shall review briefly His career from the time of that impressive event until His triumphant flight to glory put Him forever beyond the reach of human eye, and none shall see Him until, like Him, we "go unto the Father."

The Passion Week.—Our story begins on Tuesday evening, in the town of Bethany, where with loved ones Christ had a little time of rest, and where Many anointed Him with the precious ointment which He declared was the anointing beforehand to His burial. It was here that Judas manifested hs covetousness in the way he criticised Mary, received his severe rebuke and which probably made him determine to betray his Lord and incidentally get a little gain out of it for himself.

We next find our Savior in the guest chamber in Jerusalem, where He and the disciples ate together, for the last time, the Jewish passover. Here He informed them what would happen that night, and improved the opportunity to institute two new Christian ordinances—the communion, and the washing of saints' feet. Here also He took occasion to instruct His disciples, as recorded in John 13, 14, 15, and 16, closing up with the remarkable prayer recorded in John 17.

We next find Him in the garden of Gethsemane, where He wrestled with God in prayer while His disciples slept and while Judas was leading a motley crowd to where Jesus was that they might take Him captive. Words can not express the depth of the niquity into which Judas had fallen, and nowhere is there portrayed a more vivid picture of the perfect purity, holiness, and grandeur of Christ's character, also of the frailty and imperfections of man, than in the garden where Christ was delivered to His enemies. The declaration that He might call to His assistance more than twelve legions of angels, the healing of Malchus' ear, the falling back of the forces that came to arrest Him until such a time as He gave them permission to come in, showed Him to be complete master of the situation, although He allowed them to do what they would with His body.

They took Him from the garden before the authorities, where again the great contrast between the Character of Christ and that of mere man was made manifest. In His trial it was made perfectly clear that He was innocent, and that the Jews had stooped to the lowest of motives to get Him out of their way. Judas, seeing the drift of things, comes back, throws down the money they had paid him for betraying Jesus, and goes out to hang himself. Peter proves his humanity by denying with an oath that he ever knew his Lord. Pilate, trying in vain to release Jesus, finally becomes a party to the crime by delivering Him to be crucified. During all this time Christ remains calm and serene—"as a lamb before her shearers is dumb, so he openeth not his mouth."

On the cross He manifests the same calm demeanor, looking after the comfort of others. For His persecutors He prays, "Father, forgive them; for they know not what they do." He committed His mother to the care of John, and spoke peace to the penitent thief by His side. His work being finished, He bows His head and dies!

After the Crucifixion.—After Christ died on the cross He was taken down and buried in Joseph's tomb. But this was only to be His temporary resting place. Though His enemies tried to keep Him in the grave, He rose in triumph the third day, thus showing how feeble the power of man compared with the power of God, and the triumph of the cross culminated in the glory of the resurrection.

Christ arisen, "shewed himself alive after his passion by many infallible proofs," strengthened His disciples for the remarkable message they were to carry throughout the world, further instructed them in the ways of righteousness, and after forty days on earth took His triumphant flight to glory. Thus ended His remarkable career on earth. As He left, the two men in white apparel informed the Church that He would come again in like manner in which they saw Him ascend into heaven. The disciples returned to Jerusalem, according to instructions, worshiping God, awaiting for the promise of the Father, and after the enduement of power began the work of the Church in making Christ and His Gospel known to the world. The battle is on. With fervent hope do we look for the time when Christ will come again to claim His own.—K.

Our Young People

Topic for Jan. 3, 1915

RIGHT BEGINNINGS.—Eph. 2.

Motto.—"I press toward the mark."

Our Topic.—New Year's resolutions have become so common that some have resolved not to make any more. Be this as it may, it is worth our while to be actuated by noble resolves at all times. They who resolve by God's grace and power to begin each year aright and to continue as they began; who have the courage of their convictions and the strength of character to put good resolutions to practice, have nothing to regret because they made the resolutions.

Our success or failure in any undertaking is determined largely by the way we begin. The old saying, "Look before you leap," applies with equal force to all we undertake. Are you a lost soul seeking favor and friendship with God? Begin right, make the full surrender, accept Christ as your Savior and obey His Word in all things unhesitatingly. Are you about to choose your life's vocation? Begin right by making a study of the work you mean to do, being sure that you can do it to the glory of God and that you know how. Whatever the task before you, begin right, keep on going right, remembering that prayer is an essential part of your beginning.

Some Examples of Right Beginnings

Abel, whose sacrifice of faith showed him to be right with God.

Noah, the preacher of righteousness, saved in the flood.

Samuel, by a pious mother dedicated to the Lord, rendered valuable service to God and man.

Solomon prayed for wisdom, afterwards fell because he did not continue as he began.

Daniel refused to defile himself, continued steadfast to the end.

John the Baptist, whose faithful life dated from childhood.

Timothy, whose life justified the sacrifices made for him by a pious mother and grandmother.

Shall your name be enrolled among the number?

PERSONAL THOUGHT

With the beginning of a new year let every part of my being be in harmony with the will of my heavenly Father.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Beginning.**
2. How to Begin Our Days.

For Young People.—

1. Beginnings for Manhood and Womanhood.
2. Beginnings for Each Important Change.
3. Things that Ought to Begin in Our Lives Today.
4. Blessings of Right Beginnings.
5. The Great Loss in Beginning Wrong.

For Older People.—

1. Beginning Our Home-life Right.
2. Beginning the Christian Life.
3. Begin Everything with God.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 17, 1914

Field Notes

Bro. O. D. Yoder of Mattawana, Pa., is one of the new recruits at the Bible school at Altoona.

Bro. J. S. Gerig of Smithville, Ohio, stopped for a day at Altoona on his way home from work in eastern Pennsylvania.

Bro. M. K. Smoker, of this place seems to have fully recovered his health judging by his activity in helping in the holiday rush of business.

Thirty-two young souls were recently baptized at the Zorra Church, Ont.

Bro. S. C. Yoder informs us that the meetings of Harper, Kans., closed with two confessions. May God bless these new believers.

Bro. S. G. Greiser of Archbold, Ohio, recently filled appointments at the Poole, Wellesley, St. Agatha, and Baden Churches, Ontario.

The series of meetings at Peabody, Kans., closed last week with four confessions. Bro. Sanford C. Yoder of Kalona, Iowa, conducted the meetings.

Sisters Naomi Y. Yoder and Nannie King of Mattawana, Pa., are helping in the housework at the Altoona mission and studying the Bible course.

The Brethren, Hiram Wingard and Alexander Weaver, of Johnstown, Pa., spent the greater part of last week studying the Word at the Altoona Mission.

Bro. J. M. Brunk of Hesston, Kans., began a series of meetings at South English, Ia., on Sunday, Dec. 13. May God bless the effort for the ingathering of souls.

Bro. S. P. Yoder of Denbigh, Va., is confined to the house with a crushed foot for company. He uses this "blessing" as time for meditation. He sends us a sample of his poetical meditations which we hope soon to publish.

A card from Sister Mary Burkhard of Dhamtari, India, states that she expected to sail from Bombay by the S. S. Kaiser-I-Hind of the P. & O. line on Nov. 28, arriving at London Dec. 18, and New York about a week later. Her American address will be Roseland, Nebr.

Bro. Menno Weaver, wife and little son of Wakarusa, Ind., were pleasant callers at the Mennonite Publishing House one day last week. They were here as the guests of Bro. Levi Mumaw and family. They had been on an extended visit in Lancaster Co., Pa., and left on Tuesday morning for Orrville, Ohio.

The Bible school at Canton, Ohio, has been compelled to change its program as will be seen in the announcement in another column. The reason for the change is that the health of Bro. Royer will not permit him to take any part in the work. The school will be held from Jan. 25 to Feb. 5, 1915.

An order for wall mottoes for use in a school room, mailed at Canton, Kans., enclosing a dollar, does not have the name or address of the sender. We shall be very glad to send the mottoes as soon as we have the required information. By the way, this order may contain a suggestion for other school teachers.

Bro. Daniel Kauffman of this office is at present in Canada in the work of the Lord. He plans to be absent about four weeks in Canada, and soon after his return to go to Virginia for another period of four weeks. We crave your kind indulgence for the work done on the Gospel Herald in his absence.—J. A. R.

Correspondence

Harper, Kans.

We are having a Bible conference this week, Bro. Sanford C. Yoder of Kalona, Iowa, is in charge of the meetings, with our home ministers. We have good meetings, good attendance, and good attention, but no visible results thus far. Will continue through the week. Remember us here.

J. G. Wenger.

Greenwood, Del.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Michael Zehr of Huron Co., Mich., was in our midst and preached five very impressive sermons. He preached his last sermon last evening at which four precious souls came out on the Lord's side. May they hold out faithful is our prayer. We were much encouraged during these meetings and believe all were benefited thereby. Bro. Joe Zehr from Lewis Co., N. Y., and Bro. Ezra Yoder and Bro. Rufus Yoder from Belleville, Pa., also accompanied our brother here. Bro. Zehr left this morning for Grantsville, Md. May the giver of all good go with them and guide them, that His will may be done.

Mollie Miller.

Protection, Kans.

Dear Brethren, Greeting in Jesus' Name:—We again have great reasons to praise the Lord for His many blessings. We were very thankful that Bro. J. D. Charles was moved to come into our midst to preach for us on Saturday, Dec. 5, in the evening. He preached from II Tim. 2:15, Sunday morning Jno. 4:35, and in the evening from Gal. 6:9. May God bless the good seed sown, to bring forth much fruit to the honor and glory of God.

John Schrock.

Elizabethtown, Pa.

The workers meeting will be held Dec. 31, 1914, at 7:15 P. M.

Lesson for Jan. 3, Bro. Simon E. Garber.

Lesson for Jan. 10, Bro. Jacob Shotzberger.

Lesson for Jan. 17, Bro. Walter A. Herr.

Lesson for Jan. 24, Bro. John L. Garber.

This being the last meeting for the year we trust we may have your presence and that each one will help to make the meeting one long to be remembered.

E. L. Heisey, Secy.

Goshen, Ind.

(Clinton Brick congregation)

Bro. Oscar Hostetler of the Emma congregation came into our midst and labored with us for the upbuilding of our congregation and Christ's cause from Nov. 29 to Dec. 9.

There were no open confessions, yet there were those who we believe were thinking and considering seriously. We hope God will still be patient with them and lead them to decide for Him while there is time.

The brother declared God's will in his usual earnest, clear, fearless, and yet withal kindly way. We can not help but feel that he did his part—we also know that there were those who prayed earnestly so we have the confidence that God will yet ripen fruit for His glory from the effort. Isa. 55: 11.

Sister G.

Tofield, Alta.

Greetings of Love:—On Nov. 23 communion services were held, when nearly all of the members partook of the sacred emblems of Christ's sufferings. We have great reasons to be thankful to our heavenly Father who has done so much for us. On Nov. 26 Bro. N. B. Stauffer of High River, and Bro. Noah Weber of Carstairs, came into our midst to hold a few days Bible conference. We can truly say that the sinners were warned and saints encouraged to press onward. They left for their homes on Nov. 30. On Nov. 29 Bro. Milo Stutzman was ordained minister of the Gospel. May the Lord bless our dear brother in his calling and may he be a blessing to the Church is our prayer. We are having nice weather with not much snow. Asking an interest in your prayers.

Lusinda Yoder.

Dec. 3, 1914.

Paradise, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We held our preparatory and communion services at this place Nov. 21 and 22. There were no souls to be baptized or taken into the church. While the church membership is large here and a large number communed, yet we feel sorry that not all communed. May they take their burden to the Lord, who can and gladly will help them over the hard places. Our Sunday school lessons being about the death, burial and resurection of Jesus made our communion more real than ever. Good interest is shown in the Sunday school. After December we will close and have it every other Sunday. The summer was beautiful. We had the early and the latter rains, the crops yielded their best and more than this, the sweet flow of peace all around. May God have the praise alone. Series of meetings are being held in many places. May the harvest of souls be great is our prayer.

In His name,

Esther Kreider.

Dec. 4, 1914.

Ephrata, Pa.

Greetings in Jesus' worthy Name:—The Lord "is our refuge and strength, a very present help in trouble."

Sunday evening, Nov. 1, Bro. Simon Landis of Elizabethtown, Pa., preached for us, basing his remarks on Jno. 5:17. Sunday morning, Nov. 8, Bro. Jonas Hess preached in German, using Jno. 15:13 as a basis for his remarks. Bro. David H. Mosemann followed by a sermon in English with Rom. 5:8 as a text. Sunday evening, Nov. 15, Bro. Noah H. Mack preached choosing Luke 9:35 for a text. Sunday evening, Nov. 22, Bro. Benjamin Wenger preached to us from the Word. Sunday evening, Nov. 29, Bro. Banks Winey was with us and preached. Sunday morning, Dec. 6, Bro. Noah Bowman preached using Deut. 18:13 as a basis for his sermon. Sunday evening, Dec. 6, the series of meetings at Metzler's M. H. will begin, Bro. I. B. Good in charge. Pray for the work there and at Ephrata as we crave an interest in the prayers of God's people. We will not have preaching services nor young people's Bible meetings at Ephrata while the meetings continue at Metzler's. Ephrata Sunday school will meet Sunday afternoon in the meanwhile. The series of meetings at Indiantown closed Nov. 14, with one convert. Pray for the work there that it will not stop when the special meetings are over.

In His name,

Minnie E. Schload.

Dec. 6, 1914.

Cazenovia, Ill.

Greetings to all Herald Readers:—On Dec. 1 a series of meetings closed at the Metamora Church, which were conducted by Levi J. Miller of Garden City, Mo. The meetings were quite well attended, eight souls confessed Christ as their Savior. May God bless the brother in his work among the churches.

Dec. 7, 1914.

Mary Bachman.

Telford, Pa.

Dear Brethren:—Four persons were received into the Church at Salford, Pa., on Sunday, Dec. 7. Nine precious souls have applied for membership at Franconia, Pa. Instructions will begin in a few weeks, when a number more will be expected to make the wise choice to forsake the world and live for Christ.

Yours in His service,

A. G. Clemmer.

Dec. 7, 1914.

Tiskilwa, Ill.

Greeting to all the Readers of the Gospel Herald:—"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." On Dec. 6 there closed at this place one of the most helpful, interesting, and successful Bible meetings ever held here. The brethren, A. H. Leaman of Chicago, and A. C. Good of Sterling Ill., were the instructors. The meetings lasted through eight days. Among the topics taught and discussed were: "The needs of the Church," "Christian fellowship," "Relation of the ministry and laity," "The work of the Holy Spirit," "Christian perfection," "Second coming of Christ," "The Christian's relation to the civil Government," "Inspiration of the Bible," and concluded on Sunday evening with a lecture on "Social purity" by Bro. Good. During the evening sessions a sermon was also included in the program. Two souls were made willing to confess Christ, and others were convicted but were not ready to yield to the pleadings of the Holy Spirit. The roads and weather were all that could be desired during the meetings. May the Lord abundantly bless the brethren in their labors for the Master.

Wishing all readers a Merry Christmas and prosperous New Year and asking an interest in your prayers we remain,

Yours in His name,

F. I. Smucker.

Dec. 7, 1914.

Brandon, Colo.

The little flock of our faith, as well as all those who rejoice in a Savior's love, have again reason to praise the Giver of all good for His wonderful works to the children of men. We

(Continued on page 613)

Miscellaneous

A WINTER DAY

The air is silent save where stirs
A bugling breeze among the firs;
The virgin wold in white array
Waits for the bridegroom kiss of day;
All heaven blooms rarely in the east
Where skies are silvery and fleeced,
And o'er the orient hills made glad
The morning comes in wonder clad;
Oh, 'tis a time most fit to see
How beautiful the dawn can be!

Wide, sparkling fields snow-vestured lie
Beneath a blue, unshadowed sky;
A glistening splendor crowns the woods
And bosky whistling solitudes;
In hemlock glen and reedy mere
The tang of frost is sharp and clear;
Life hath a jollity and zest,
A poignancy made manifest;
Laughter and courage have their way
At noontide of a winter's day.

Faint music rings in wood and dell,
The tinklings of a distant bell,
Where homestead lights with friendly glow
Glimmer across the drifted snow.
Beyond a valley dim and far,
Lit by an occidental star,
Tall pines the marge of day beset
Like many a slender minaret,
Whence priest-like winds on crystal air
Summon the reverent world to prayer.

—L. M. Montgomery.

CHRISTIANS, THE LIGHT OF THE WORLD

By Anna Meilinger.

For the Gospel Herald.

There are three familiar verses in Matt. 5 which present themselves to many of us at once when we hear this subject. "Ye are the light of the world, a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

This naturally draws our minds to the outward life of the Christian. It naturally affects the thoughts we think, the actions we do, the words we say, the real everyday life we live. We want to emphasize, however, first of all, that a life lived in a way pleasing to God must be prompted by the true life within which is above all things the most essential. The psalmist says, "The Lord is my light." In I Pet. 2:9 we read, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praise of him who hath called you out of darkness into his marvelous light." Then Paul in Eph. 5:8 admonishes the Christians how to walk, saying, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Be careful that the light we have by Jesus reigning within—in our hearts—that it may accomplish the work for which it was intended, that of lighting the world. We are certainly placed here for a purpose. The Christian is especially called to fill a place above that of the worldling. Christ says (Jno. 15:19) "I have chosen you out of the world." Also in I Jno. 2:15 we read, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." II Cor. 4:3-6: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ."

Then while it is ours to live in this world, it is right that we should notice and admire the beauty of it in nature; but to let our love centre on the things of the world will surely hinder the light of the Christian to shine for Jesus as it should and will eventually affect our eternal welfare.

The saddest picture we can imagine in this world is a soul that has lived out of touch with Christ all his life. And are we not as Christians responsible in a great measure by not letting our lights shine brighter that they might be led to the true light in Christ? It is not the windows in the lighthouse that make the light shine, but they simply **let out** the light so it may do good to those who are watching for it or for whom it is intended. So it is with us. We cannot **make** the light to shine by all the good deeds we may do, but Jesus says, **"Let** your light so shine." He gives us the light and it is only His light that will shine in the good we may do. It is just when we allow ourselves to be used of God that the light will be manifest to the world in the things we do and say. Then and only then can God be glorified—placing Christ first, ourselves secondary—just **letting** His light to shine through us as servants of His in the great work of the Christian being a light to the world.

This gives us then a spirit of real humility, such as Paul had when he said in I Cor. 15:9: "For I am the least of the apostles that am not meet to be called an apostle because I persecuted the church of God. But by the grace of God I am what I am." Jesus had a right to say "I am that I am," but it is only our privilege to be able to say with Paul, "By God's grace we are what we are." To Him therfore we owe all the praise and glory for all the good we may do as Christians in being a light to the world.

While I believe real humility consists in being willing to give up our rights and take a lower place than perhaps might be ours, yet I do not think it requires of us to underrate ourselves, for then there may be danger of hiding our talent and not **letting** our light shine, thinking we are too unworthy or unable to do anything for the cause of Christ. Is it not true that all the good the world sees or gets advantage of, they see and get through the Christian? Christ says, "Ye are the salt of the earth," the **preserver** of the earth, the real light and life of the world. Many a one who does not profess to worship God would rather after all live in a community where there are Christians and places of worship than in a heathen country. The light of Jesus manifested through the Christian **must** influence the world for good, or it has lost its mission in the world.

The words of the poet express my thoughts:

"Is there light in thy soul, my brother?
Then shine in the world, I pray,
For there's many a man in darkness.
And no one to brighten his way;
There is no one to speak to him kindly,
And show him a brother's love,
There is no one to share in his sorrow,
And point to that home above.

"There are mothers heart-broken afflicted,
And sitting in gloom tonight,
Who are weeping for boys now straying
Away from the paths of right,
And it may be the light of your living,
Will turn them from sinful ways,
Bringing balm to the hearts that are bleeding,
And fill them with grateful praise.

"Let the life which you live for Jesus,
A beacon to sinners be,
Let its rays be continually flowing,
As lights by a dangerous sea,
Should your light for a moment cease shining,
A soul may be lost in sin,
So the Savior commands you, my brother,
To shine as a light for Him."

Sterling, Ill.

One good New Year's resolution is to resolve not to be in arrears in your subscripton to the Gospel Herald by that time.

We have come to an age in which it is absolutely necessary to tell the people what is sin and what is not.—C. R. S.

OUR VISIT TO THE CHURCHES OF EASTERN PENNSYLVANIA

By C. Z. Yoder.

For the Gospel Herald.

In the past few years we have had the opportunity of visiting many of our congregations in the southern and western states and this fall the Lord had granted us the pleasure of visiting a number of the larger churches in the east. Leaving home Nov. 6, we stopped on our way at the Mennonite Mission at Youngstown, Ohio. There is a great field here for consecrated workers, who need the prayers and sympathies of the brotherhood and above all the wisdom and power of God to carry on that work in His fear. Nov. 9 we arived at Scottdale to visit our much esteemed friends, Bro. J. A. Ressler and several other families of the brethren there, whose association we enjoyed very much. Bro. Reist also took us through the Publishing House where the brethren and sisters are so busily engaged in preparing and sending out the literature we love to read, bringing comfort and warnings to our homes, an important medium of advancing the cause of Christ.

From here we went to the Mennonite Mission at Altoona. Had a very good attendance at the meeting on Wednesday night, Nov. 11. There, as in all of our city missions, they have some severe tests and discouragements, but yet many things to be thankful for. We now boarded the train for Philadelphia where we had the privilege of visiting our son and his wife, also the Mennonite Mission, finding the two sister workers faithful and happy in their work. We also visited the oldest Mennonite Church house in America at Germantown, built in 1770, but were informed that a Mennonite Church was established here in 1683. We attended a service at this place, but failed to see and hear the simplicity of the Gospel as taught by our ancestors, or as is being taught by the main body of Mennonites in this age. We also enjoyed the kindness of our friend and brother, J. Bechtel and family in their home, who accompanied us to Souderton, Pa.

While in this Franconia Conference District we had the privilege of attending public services in 14 different congregations in less than one week. During this time we met with more brethren and sisters in public service than we ever had in the past in the same length of time. While we were here as strangers in a natural way, yet in the Spirit we felt as though we belonged to one family of like precious faith. We shall long remember as God may permit us to live, the Christian fellowship and kindness we were privileged to enjoy here. We could not help thinking of the contrast existing between this thickly settled Mennonite district and the small congregations of the west and the south, many of them settled hundreds of miles apart laboring under disadvantages that the brethren in the east cannot fully realize. These small congregations and scattered members in the west deserve our prayers and sympathy. Yet they have the same Lord and Gospel and can also enjoy their Master's service and according to their numbers have greater opportunities of spreading the Gospel among those who know not the Lord Jesus than we have in these large congregations.

Nov. 21 we arrived in Bish. Benj. Weaver's district in Lancaster Co., attended three public services in different congregations. The mark of separation from the world is more distinct here in most of these eastern churches than it is in so many of our churches in the west and the south, especially among the ministers, it would help to maintain the simplicity and sociability that our ancestors had.

We would have enjoyed remaining here longer but as time was limited we proceeded to visit our friends in the vicinity of Morgantown where we attended two public services. Leaving here we went to Gap station and on Thanksgiving day we attended the services at the Hershey Church and in the evening the mission meeting at the Lancaster Church where there was a large audience assembled. The following Saturday night we attended services at the church near Atglen, Chester Co., Sunday morning at the Millwood Church. In the afternoon we attended Sunday school and preaching services at the Lancaster City Mission, also children's meeting. We were favorably impressed with the good attendance and good order among the children at this mission. From here we attended the meeting at the Mennonite Church on Chestnut St., which was well attended with good attention. The three following days we visited some of our old acquaintances dear to us and attended a Bible conference near Atglen, which was well attended with good interest all the time. Dec. 2 we bid adieu to the many friends at this place and went to Columbia to the Mennonite Mission, superintended by Bro. and Sister Byer. An appointment had been made here and we were happily surprised to see such a good attendance of children and adults, who appeared to give such good attention to the simple story of the Gospel. It seemed to us that in a quiet way Bro. and Sister Byer were having a good influence here doing work among the children.

Wooster, Ohio.

THE VESSEL MEET FOR THE MASTER'S USE

(II Tim. 2:19-21)

By Mary H. Gish.

For the Gospel Herald.

In the nineteenth verse we read that "the foundation of God standeth sure." Though the faith of some particular person be overthrown, nevertheless the powers of darkness cannot shake the doctrine of Christ. Matt. 24:35. The Lord knows them that are His and no one is able to overthrow the faith of any of God's chosen ones nor to pluck them out of His hands. The Christian is told to depart from iniquity or else he never will be of use to God; for Christ "gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14).

The Church of Christ is a great house; for in it are vessels of wood and earth and also of gold and silver, some for dishonor and some for honor. Some professors of religion who hold up corrupt opinions and who live wicked lives are vessels of wood and earth and are a dishonor to the cause; while at the same time we have vessels of gold and silver which are vessels of honor in the church of God. Our bodies are to be a living sacrifice. In the Church are found pastors, teachers, prophets, evangelists, etc. Matt. 12:28, Eph. 4:11. We are not our own, for we are "bought with a price; therefore glorify God in your body and in your spirit which are God's" (I Cor. 6:19, 20).

Repentance, the door to the kingdom, is first necessary before God can use us in His service. As the vessels in Bible times had to be cleansed before they could be used in the temple, just so the believer must experience repentance, regeneration, conversion, justification, sanctification, and adoption before he can be of use in the kingdom of God. As Aaron's sons were to be anointed before they could be of any service in the Lord's work, so the truly converted person consecrates himself in obedience to the commands of God and God accepts his consecration and anoints him with the Holy Spirit, setting him apart for service.

The life that is hid in Christ will let the Christ-life shine through it, which is a happy, blessed service. The world reads our lives more than they read their Bibles, and what we as Christians do and say vibrates through all eternity. Therefore it is necessary that we walk humbly be-

fore God and man. If you study nature, you will find that the lark that soars the highest builds her nest the lowest; and the branch that is the heaviest laden with fruit bends the lowest; likewise, the holiest Christian is the humblest. Humility is brought out in the following verse:

"Oh to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to His service I go;
Broken, that so unhindered,
His life through me might flow."

The vessel that is meet for the Master's use cannot seek the pleasure of self or the pleasures of this world. There are times in our Christian life when we must stand alone and face the stern realities of life and for this we feel and realize that we need God's help and power. "Man's extremity is God's opportunity." Scoffs and persecutions are small when **faith in God** is so strong as to believe the promises that are in store for those who hold out faithful to the end. If it would not be for **this faith,** we would give up many a time in deep despair. We need more power to wrestle and prevail with God. The individual's greatest work is done when he is at his best; just so the Church's greatest missionary result will come when the zeal of the Church is at its highest.

The truly surrendered life is a happy life in which God gives us victory over sin, calmness of body, mind and soul, heart purity, joys unspeakable in this life and promises an eternal life over yonder. Our time, talents, possessions, wills, our all should be given to God, and not before then can He use us for the advancement of His cause and kingdom. We must lay our all upon His altar and strive to do God's whole will as He affords us grace and in this way the Master can best use us to His honor and glory. Therefore, we want Him to make us vessels meet for His great use; pure, transparent vessels through which His glorious image may shine (Gal. 2:20); so transparent, like clear glass, that we may be altogether lost sight of in the light which streams through us and so pure that we may not dim the radiance of His indwelling.

Millersville, Pa.

Serene, large-minded people, who place a proper estimate upon themselves, are undisturbed by the trifles that completely upset smaller characters.—Sel.

We need 350 new subscriptions to bring the total number up to 10,000. How many of these can you furnish?

MISSIONS

(Continued from page 605)

mong the brethren and we will be very glad if they get more conscience on the matter.

While I have been writing this letter we found that the white ants had made inroads very suddenly into our book cases and done a lot of damage in a very short time. So we have a variety of enemies to fight in this country. For the above reason this letter may be somewhat disjointed. But we don't always have things favorable to writing fine articles.

Happy in His service,
C. D. Esch.

Nov. 5, 1914.

Chicago, Ill.
(720 W. 26th St.)

Gospel Herald Readers, Greeting:—Blessings from heaven are ours continually and we take this opportunity of acknowledging them and the works of love of those whose continual support makes this work possible. This is a time of the year when it seems there is a more ready response on the part of the people to the efforts of the missionary—perhaps not an altogether desirable condition—and it seems to be our lot to have a double portion of this increased response. Although we conclude that a part of this is due to what Christmas may have in store in a material way, there is a marked increase of interest among our people as a whole.

We were pleased in November to have added to our number four by water baptism. There are others who are seriously considering uniting with us as a church. Another satisfying feature is the willingness on the part of many to assume responsibilities. Recently, when we were organizing our church activities and a number of quite important committees were appointed, all present were ready and almost eager to work.

The Sunday school continues to be a source of great inspiration. We are conducting it on the policy that a Sunday school will grow of its own accord if the leaks are carefully watched. Neither our mission workers nor Sunday school workers make it a part of their effort to directly enlist new members for the school, but there is a constant effort put forth to hold all after they once enroll. The attendance has been increasing steadily and for the past eleven weeks it has averaged over 290 weekly. The largest attendance was 327. We have for some time been having the school meet at two different hours in order to be able to properly care for all. The workers and some of the teachers attend both sessions so that the total number of individuals in the school weekly is only about 275. There is at present an enrollment of about ten new pupils every Sunday. The teaching force is also regular in attendance and on the whole is doing faithful work. We certainly need to praise God for giving us so many to work with in our Bible school.

The Christmas season is again near at hand and we are planning to do our part to show our appreciation to those who have been attending the services and also to help make them happy. We are having two Christmas programs in which several hundred of the boys and girls will participate. We have never given a Christmas dinner and will not do so this year. Our giving is limited to a small gift or token of appreciation which can be kept by the individual pupils in their homes. We are not, however, opposed to the Christmas dinner and want to praise God for the great good that is done in that manner.

May His richest blessings rest upon all readers and will you constantly remember us and this work in earnest prayer.

Your brother,
A. M. Eash.

Dec. 12, 1914.

GIVE

By R. J. Heatwole.

For the Gospel Herald.

Give cheerfully (as . . . . prospered —I Cor. 16:2) to every good work. II Cor. 9:7, 8. I've been from home thirty days among the various Russian Mennonite Churches in Kansas telling them of the needs, etc., of our Mennonite Santarium near La Junta, Colo.; of the many afflicted ones cared for there in the past, and the 58 souls that have been saved through its instrumentality.

I have never before in so short a time seen so much cheerful giving of the Lord's money to further His cause. On Thanksgivng Day, in one church house where 1500 persons were present, and room for 500 more, they had arranged for 3 collections to be made during a series of meetings, evening after evening, nevertheless after my talk of 30 minutes, they promised to have still another collection and forward it to me, for our Sanitarium, having helped 7 years ago to gather the money toward paying the $23,000.00 for the present buildings of brick and cement in which 47 asthmatics or consumptives may be cared for and the 400 acres of land belonging to the institution (a total in value of $61,047.15) and is all paid for at the present out of the many free gifts bestowed. It was

marvelous to see every little girl and boy from 5 to 10 years of age move along single file, and drop money into the two tin plates held in each hand by the bishop until the amount was $258.76, after which all the older children, and the men and women were to give their Thanksgiving Day gifts of money in the evening. They will send me the amount of said collections just to know how much those 1500 people on that one occasion were moved to give. The little children gave theirs for the needy little children in the foreign land. The bishop invited all to think of the large wheat crop and how that one load brings $50.00 and if each one of the 700 there would give $5.00 they would hardly miss it when the wheat crop is all sold, and there would be $3500 for India in one collection. If we would pattern after our Russian Mennonites in the above where those little children were taught to give as they did, each one of them giving, our Sunday schools would also have a cheering sum of dollars for our Mennonite Sanitarium.Two little Sunday school girls in the city here gave me 50 cents and said they were going to do with that much less candy during the year. My first gift, which came in a letter from a strange sister in Pennsylvania, had a check of $150 for the Sanitarium. I felt like Paul when the brethren from Rome came to meet him, "He thanked God and took courage." David said, "Let all the people give praise unto God and he will bless us," yes and make us abound in every good work.

Windom, Kans.

CORRESPONDENCE

(Continued from page 609)

are glad to report that God's Spirit is still striving with the children of men. On Nov. 21 Bro. Christian Reiff of Newton, Kans., arrived here at Brandon and on Sunday evening commenced a series of meetings in the town of Brandon. He preached each evening till Dec. 1. Visible result, 3 confessions, He then had three evening meetings about 6 miles northwest of Brandon in the Water Valley school house. Result, 2 confessions, 5 in all. On Sunday, Nov. 29, Bro. Reiff conducted instruction and baptismal services in the forenoon and communion in the afternoon. Feet washing was also observed. Three of the converts united with the Mennonite Church, one expects to unite with the Brethren Church, and the other one will decide later where she will unite. Bro. Reiff preached powerful sermons. It seemed that some could not stand very many of them. He certainly taught genuine Bible salvation, and consequently people were convicted of sin, and it seemed some would stay away for fear that conviction would come so heavy that they would have to yield. The Spirit was there to convict, but we have to believe Satan was not far away either, for fear he (Satan) would lose his prey. But, praise His name, Christ has all power if we only yield to His loving call, and to the wooing of the Spirit. The little church here was built up and strengthened. We crave an interest in the prayers of God's people that we may be shining lights in this part of His vineyard.

Yours in His glad service,
J. C. Hershberger.

Dec. 7, 1914.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers, Greeting in Jesus' worthy Name:—On Nov. 30 Bro. S. C. Yoder of Kalona, Iowa, came into our midst and preached every evening until Dec. 7. He taught the Word in all its purity and power, the saints were encouraged and the unsaved were made to count the cost. Two precious young souls came out on the Lord's side, others were made to count the cost but were not willing to yield. We trust the good seed has been sown and that it may find a lodging place in some honest hearts and that it may bear fruit later on. From here Bro. Yoder went to Canton, Kans., and will be engaged in Bible work. May the Lord bless him in his field of labor wherever it may be.

We had lovely weather for our meetings and good attendance.

Health is good in this community for which we feel to praise our heavenly Father.

Pray for the work at this place that we may ever be found faithful that the Lord can use us to His honor and glory.

Dec. 8, 1914.

Springs, Pa.

Greeting in Jesus' worthy Name:—On Nov. 25 the Brethren J. B. Zook of Belleville, Pa., and E. D. Hess of Masontown, Pa., came into our midst. On the same evening Bro. Zook preached a gospel sermon at the Casselman Church. On Thanksgiving day the brethren began a Bible conference at the same place, continuing four days. Evening sessions consisted of queries and a gospel sermon by one of the brethren. These meetings were edifying to us all. Some of the subjects treated were, Church Loyalty, Russellism, Consecration, Devotional Covering, Christian Duties, Missions, The Lord's Day, and The Christian Home. There were many good thoughts presented on all of these subjects.

Dec. 10, 1914.

Wadsworth, Ohio

Dear Readers, Greeting in Jesus' Name:—We feel to say with the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name."

The meetings conducted by Bro. Enos Hartzler of Wayne Co., Ohio, at Guilford Church were closed Dec. 4. One soul was made willing to confess Christ as her Savior. Bro. Hartzler came to us with the truth, and while we believe others were under conviction, we are glad for the promise "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

In His name,
B. L. Neff.

Dec. 12, 1914.

NOTICE OF BIBLE SCHOOL

Since it has been decided at the last Virginia Conference to hold a short term of Bible school for the benefit of all interested, we as a committee on arrangement herewith invite a hearty co-operation of all who wish to become better acquainted with the Word of God, and its precious doctrines, which we so much need to be informed in, in these last and perilous times, since this is the only safeguard against deception, as the Savior also forewarns, when speaking of His "coming again." "Take heed that no man deceive you." In studying the Bible we ought to know of whom we learn (I Tim. 3:14, 15), and we feel that the instructors secured for this Bible school have the confidence of the Church as being "safe instructors." Hence feel to urge all who are concerned to come and "search the scriptures" with us for "none of these shall fail" (Isa. 34: 16) and thus be better fitted for the Master's work. In order to help us here in making proper arrangements we desire that all who intend to come would write to us at your very earliest convenience, so that we may be fully prepared to take care of you. Franconia, on the R. F. & P. R. R. is our nearest station. This is the direct line from Washington to Richmond. Three local trains each way daily, between 5 and 7 o'clock in the morning and evening, and between 11 and 12 o'clock at noon. So if you will kindly let us know on what train you will arrive, it will be a great convenience to us in meeting you. Those coming on through trains will stop off at Alexandria, and can be met there if desired; however there are three trains daily from Alexandria to Franconia. We have 2½ miles to Franconia, and 6 miles to Alexandria. If convenient, those coming should bring blankets with them to lessen expenses here. Reader, in what ever way you can help to make this work a glory to God and a blessing to the Church, we will highly appreciate your assistance. Don't forget the date: From Jan 12 to Feb. 9, 1915.

J. J. Wenger, David Garber,
Alexandria, Va.

REPORT
Of the 29th Quarterly Mission Meeting Held at South Union Church, Logan Co., Ohio, Nov. 26, 1914

For the Gospel Herald.

Mission sermon by A. J. Steiner. Text, Jno. 4:35.

The Samaritan woman got a vision, first of Jesus, second of herself, third of the field, and went out to tell her neighbors what she found and experienced. We want to know Him as our Redeemer, our Physician, our Comforter and our all.

Jesus saw in the little child the very nature and disposition we shall have when we live in Him.

There is no brother, no sister in the Church but Christ has something for them to do.

Matt. 25:45 was discussed by Amos King and J. Y. King.

Many people will be lost, not because of the wicked things they have done, but because of the things they have not done.

The primary work of the Church is to bring the Gospel to the lost and to save souls. Works of charity and mercy are the spontaneous outflow of a Christian life, and we are held responsible for a certain part of the work that belongs to the Church.

Afternoon Session

After an interesting children's meeting, conducted by Sister Anna Hartzler, the subject,

The Christian's First Duty (Amos 6:1-6) was discussed. Sister Fannie Stoltzfus read an interesting essay, followed by discussions by J. Y. Smucker and A. J. Steiner.

A man cannot long remain a Christian without working.

The Christian's first duty is to obey God's Word and ordinances; second, to work in the Church, and third, to spread the Gospel over the world. Don't expect to begin up too high. Ministers usually fail to do their duty in not trying to help young people to find their places.

An offering of $207.50 was taken for the general mission fund.

A. Metzler, Secy.

Married

Bowers—Short.—On Nov. 29, 1914, at the home of the bride's parents near Archbold, Ohio, Bro. Benjamin Bowers and Sister Phoebe Short were united in matrimony, E. L. Frey officiating. May God's blessing attend them through life.

Diener—Selzer.—Bro. Harry A. Diener and Sister Amanda Selzer, both of the Spring Valley congregation near Canton, Kans., were united in marriage at the home of the bride, Dec. 3, 1914, Bro. D. H. Bender officiating.

Nice—Nice.—On Nov. 28, 1914, at the home of the officiating minister, A. G. Clemmer, Bro. Howard C. Nice of Franconia and Sister Ella K. Nice of Towamencin. May God's blessing rest upon them so they may lead a happy and peaceful life.

Bauer—Bickel.—On Sunday, Nov. 1, 1914, Bro. John Bauer of Protection, Kans., and Sister Maggie Bickel of Harper, Kans., were united in holy matrimony at the church at Harper, Kans., by Bro. R. M. Weaver. May God bless them and keep them through their life.

Hurst—Stoner.—At the home of the bride's parents at Murrel, Pa., near Ephrata, Bro. Reuben Hurst and Sister Ida Stoner were united in marriage on Thursday, Nov. 12, 1914, Bro. Benjamin Weaver officiating. May God richly bless them in their journey through life.

McCulloh—Burkholder.—On Thursday, Dec. 3, 1914, at the home of the officiating minister, Bro. John W. Hess near Palmyra, Mo., Bro. John W. McCulloh of Morrison, Ill., and Sister Sara Burkholder of Lancaster Co., Pa., were united in the holy bonds of matrimony. May God's richest blessing attend them through life.

Buch—Buckwalter.—At the home of the bride's aunt in Ephrata, Pa., Bro. Harvey K. Buch of Akron, Pa., and Sister Anna M. Buckwalter of Ephrata, Pa., were united in marriage on Tuesday, Nov. 17, 1914, by Bro. Benjamin Weaver. May God bless them through life. They left the same day for a visit to the bride's parents, Bro. J. A. Buckwalter's of Berkley, Va.

Obituary

Shelly.—Jacob Henry, infant son of Henry and Mary Shelly, was born in Warwick Co., Va., Oct. 5, 1914; died after a brief illness, Nov. 12; aged 1 m. 7 d.

Funeral services were conducted Saturday, Nov. 14, at the Warwick River Church by the brethren, Jacob Haun and Geo. M. Hostetler. Interment in the cemetery at Providence Church.

Shetler.—Polly Shetler of Elton, Pa., was born July 20, 1838; died Nov. 29, 1914; aged 76 y. 4 m. 9 d. Christian Shetler, her husband, preceded her to the spirit world last April. Mary, wife of David Stull, Amanda and Noah, and many friends survive to mourn her departure. Funeral services were conducted Dec. 1 at the Pleasant Grove Church by L. A. Blough, Alex. Weaver, and D. S. Yoder. Text, "I know that my Redeemer liveth."

Gockley.—Mildred Elizabeth, daughter of David D. and Elizabeth Gockley, died at noon, Sunday, Nov. 15, 1914; aged 4 y. 5 m. 5 d. She leaves to mourn her early departure her parents, 3 brothers, and grandparents, and a number of other friends. Funeral held Nov. 19, Bro. Benjamin Wenger speaking at the house and Bro. I. B. Good at the Ephrata, Pa., Church. Text, Luke 8:52. Interment at Metzler's Cemetery. May she be a link drawing others heavenward; back into the fold.

Frankfort.—Russell Wilbur, oldest child of Bro. and Sister Charles Frankfort of Columbiana, Ohio, died Nov. 29, 1914; aged 6 y. 7 m. 9 d. Russell was sick only a few days, first having a bad cold in his head, which resulted in a gathering in his head, rendering him unconscious for more than 4 days. He leaves to mourn his early death father, mother, 1 little brother, and 2 little sisters, one being only 2 days old also grandfather and grandmother. The services were conducted at the house by Allen Rickert and at the church by A. J. Steiner and I. W. Royer. Text, II Sam. 12:23. Buried in the Midway Cemetery, Nov. 30, 1914.

Darkwood.—Paul Darkwood, a member of the Nappanee Ind., Mennonite congregation, was born in Balk, Holland, Feb. 13, 1850; died Dec. 2, 1914; aged 64 y. 9 m. 17 d. In 1871 he was married to Martha Symensma. To this union were born 9 children: Melvin and James of Idaho, Anna Hieber of North Dakota, Mary Douma of Montana, William of South Bend, Ind., Ella Fisher and Irvin of New Paris, Ind., Nettie Van Diepenbos of Milford, Ind., and Albert at home. He leaves to mourn his loss his wife, 9 children, 8 grandchildren, and many other relatives and friends. One grandchild preceded him to the spirit world.

Funeral held at the Brethren Church, 2 miles west of New Paris, in charge of J. E. Hartzler and P. W. Stuckman.

Yoder.—Samuel Y. Yoder was born in Somerset Co., Pa., Oct. 11, 1834; died near Inman, Kans., Nov. 28, 1914; aged 80 y. 1 m. 17 d. He moved to La Grange Co., Ind., in the year 1856. He was married to Mary Bontrager Dec. 11, 1856. To this union was born 1 daughter. He is survived by his wife and daughter, 11 grandchildren, and 27 great-grandchildren. In 1854 he moved to McPherson Co., Kans., where he resided the remainder of his natural life. He united with the Mennonite Church in 1857 and remained a faithful member to the end. He suffered for some time with an affliction of the bowels. The end was peaceful. Services were conducted on Dec. 1 at the house by S. C. Miller of Jet. Okla., and at the West Liberty Church by D. H. Bender in English, and S. C. Miller in German. Text, Rom. 8:1, 2. Interment in cemetery adjoining the church.

Nissley.—Bro. Jacob G. Nissley died at his home in Landisville, Pa., Nov. 18, 1914, from a complication of ailments from which he suffered for some months, but with much patience; aged 72 y. 7 m. 13 d.

He is survived by 3 daughters, two married, and one remained with him in the home; his wife having preceded him to the grave 35 years ago. A number of grandchildren also survive, as well as 1 brother and 2 sisters. His next younger brother, John G. Nissley, who was a minister in the York Co., or Old Order Brethren in Christ, was buried just a month before.

Bro. Nissley was a consistent member of the Mennonite Church for many years.

Funeral on the 21st at the Landisville Mennonite meeting house, conducted by the brethren, Henry Longenecker, Peter R. Nissley, and Hiram Kauffman. Text, II Cor. 5:1. Interment made in cemetery adjoining.

Herr.—Susan, wife of Bro. Andrew Herr, of Lancaster Co., Pa., was born Feb. 28, 1842; died Nov. 30, 1914; aged 72 y. 9 m. 2 d. A bereaved husband, 3 children, and 10 grandchildren are left to mourn the loss of a loved mother and grandmother. Two daughters and 3 sons preceded her to their home above. A brother, H. H. Hess, of Nebraska, as well as a host of friends also survive. She was a faithful member of the Mennonite Church for nearly 50 years. She was of a kind and loving disposition, always ready to lend a helping hand. She will be greatly missed in the home and in the Church, but we believe our loss is her eternal gain. Funeral services were conducted Dec. 3 at her late home by Bro. Adam Brubaker and at the Willow St. Mennonite Church by Bros. C. M. Brackbill and Frank M. Herr in the presence of a large assembly of relatives and friends. May we follow her example of being

steadfast and true to the end and be able to meet her in glory. A Sister.

Grieser.—Gideon Grieser was born near Archbold, Ohio, May 20, 1851; died Nov. 29, 1914; aged 63 y. 6 m. 9 d. He was united in marriage with Katie Nussbaum, Feb. 19, 1880, and lived in happy matrimony 34 y. 9 m. 10 d. To this union were born 4 children, Edward, Albert, Clara, and Mary, who, together with their mother, 3 grandchildren, 1 brother, 4 half-brothers, and 1 half-sister and a large number of friends and relatives are left to mourn their loss. Two sisters and two half-brothers preceded him to the world beyond. Bro. Greiser suffered from a lingering disease. Two years ago he had a severe attack of pneumonia from which he never fully recovered. In his younger years he accepted Christ as his Savior and united with the Amish Mennonite Church, of which he remained a faithful and consistent member to the end. He was a kind husband, a loving father, and we believe a true child of God. Funeral at the Central Church, Dec. 2, where appropriate remarks were made by D. J. Wyse and Henry Rychener from Rev. 2:17 and Jas. 4:14.

Nissley.—Bro. John S. Nissley died at his home at Mt. Joy, Pa., Nov. 12, 1914; aged 75 y. 9 m. 9 d. He was stricken with an attack of acute indigestion and heart failure Oct. 3, but recovered sufficiently to be going about as usual. On Nov. 9 he had another attack, which resulted in his death three days later.

He was a member of the Chestnut Hill congregation for many years. He was also instrumental in the building of the new meeting house at Mount Joy, as a member of the building committee and board of trustees, and took a great deal of interest in its care and the services held.

He was married to Sarah N. Eby who died many years ago. Two sons of this union died in early childhood and four daughters grew to womanhood, married, and reared families; 12 grandchildren and 10 great-grandchildren also remain.

He contracted a second marriage with Sister Mary Rohrer, who survives. An only remaining sister, Sarah S. Nissley, survives him, the last of a family of three brothers and four sisters.

Funeral held at the Mount Joy meeting House on the 16th, conducted by the brethren, Henry E. Longenecker, John B. Senger, and Peter R. Nissley. Text, Rev. 7:15-17. Interment in the family plot at Landisville Cemetery. May the Lord bless and comfort the bereaved ones.

Kauffman.—Helen, daughter of L. R. and Alice Kauffman, was born Nov. 7, 1893; died at the home of her parents at Martinsburg, Pa., Nov. 10, 1914; aged 21 y. 3 d.

Sister Helen was received into the Church, with the rest of the family, in 1907, being a faithful member of the Church until the end.

Again we are reminded of the uncertainty of life. One has left us who was just starting out in the duties of life and seemingly her work was just beginning but God saw fit to call her to a better world. Sister Helen was seized with pneumonia, and a while her recovery was slow and at one time seemed as though life would be shortened, but our hopes were brightened by her steady recovery until in the third week of her sickness, we were all suddenly shocked to hear of Helen's death. The home, the Church, the Sunday school, the day school, and the community sustain a great loss, though we feel our loss is her eternal gain. Helen was an obedient daughter, a good worker in all religious meetings, always filling her place well, without excuses. A willingness on her part was noticed in whatever kind of work she was asked to do. Father, mother, and sister (Gertrude), survive. Funeral was held Nov. 13 at the Pleasant Grove Church, conducted by Abram Metzler, and J. N. Durr. Interment in the Pleasant Grove Cemetery.

Kerschner.—Glen Leo, youngest son of Mr. and Mrs. Kerschner, was born in Seneca Co., Ohio, April 13, 1910; died Nov. 29, 1914; aged 14 y. 7 m. 16 d. At the age of 8 years he moved with his parents to Windsor, Ashtabula Co., Ohio. He was a bright, active boy always ready to help others and make them happy. He was loved by all who knew him through his sunny disposition. At the age of 13 he was converted and has lived a devoted Christian life. We was an active worker in the Sunday school and his seat was never vacant. At the time of his death he was working for his brother-in-law in Seneca Co., at which place he was one of the most faithful attendants of the Sunday school. On Sunday morning, Nov. 29, he was kicked in the throat by a horse. At first they thought it not serious as it did not knock him down, but as he had great difficulty in breathing a physician was called and all was done that loving hands could do, but his mission on earth was done and he died an hour later of strangulation. His parents had expected him home the week following his death, but God in His wise providence saw fit to take him to that better home, where partings are unknown. His body was brought home for burial. He was buried at Windsor on Friday, Dec. 4. He leaves a sorrowing father and mother, 2 sisters, Mrs. Ira Baugher of Seneca Co., and Mrs. John Yoder and 1 brother of this place, also a host of friends to mourn his early departure. He will be sadly missed at home and in the Sunday school, but our loss is his eternal gain.

His toils are past, his work is done,
And he is fully blest,
He has fought the fight, the victory won,
And entered into rest.

SPECIAL BIBLE TERM—HESSTON ACADEMY AND BIBLE SCHOOL

January 5-29, 1915

For the Gospel Herald.

Instructors.—John Thut, D. H. Bender, J. B. Smith, M. D. Landis, J. D. Charles.

Description of Courses

O. T. History.—This course will deal with the Children of Israel in the Promised Land, their experiences with the heathen nations, the transition of the form of government and the initiation of king rule. This portion of history is full of interest and in striking relation to the practical experience of God's children.

N. T. History.—The Life of Christ will be the central theme of the study of N. T. History during this term.

Bible Geography.—No one is fully prepared to grasp the history, environment and lessons taught in the Bible who is not familiar with the location, scenes and journeys connected with the activities of Bible characters. This course is designed to especially help the Bible student along the above lines.

Epistles.—The Book of Ephesians will be the subject studied during the four weeks Special Bible Term.

Theology.—Two great subjects will be treated under this head: (1) His working with man in both the Old and New Testament dispensations, His personality, deity, office and relation to the believer. (2) The Holy Scriptures—Their inspiration, authenticity, authority and place in the Christian economy.

Homiletics.—Under this head will be treated subject matter, selection of material, analysis of themes, manner of presentation and practical exercise in delivery.

Prophecy.—During this term this study will have to do principally with Messianic prophecy.

Church History.—The Reformation period will be the leading theme of church history.

Vocal Music.—There will be two classes running in elementary and advanced rudiments either of which will be open for students of the Special Term. A beginning class will be organized if desired.

Sunday School Methods.—It is the aim in this course to especially help Sunday school teachers and workers to meet the conditions and needs for making Sunday school work efficient. Such problems as present themselves in child training, class interest, class methods, attendance and like questions that confront the Sunday school teacher will be given due attention.

The Worker and His equipment.—The need, qualification, call, preparation, personal work, manner of dealing with the unsaved, equipment and other essentials for successful Christian work are given consideration in this course.

Christian Doctrines.—This work will be given in comprehensive outline form, and will deal with special doctrines effecting the plan of salvation, church ordinances, rules of practical Christian life and conduct and Bible teachings peculiar to the orthodox faith of God's people

Of General Interest.—A series of evening lectures on live subjects will be given for the benefit of the general public during this Special Bible Term.

Expenses

Tuition for the term	$4.00
Board per week	2.25
Room with heat and light, per week	1.00

Tuition free to ministers and their wives.

Supplies.—Bibles, reference books, note books, etc., can be procured at the book room of the institution.

Use of the library is free to all.

For further information write

D. H. Bender or T. M. Erb,
Hesston, Kans.

GIVE IT A TRIAL

The Christian Monitor for one year. It is a monthly periodical issued to meet the needs of our young people, but contains helpful reading matter for all interested in the Christian service. Among the departments are: Christian Life, Missions, Bible Study, Educational, Young People's Meeting, Sunday School, Farm and Home, Current Events, etc. We are offering the paper for 1915, including a copy of the current issue while it lasts, for the sum of 50 cents, one-half the regular subscription price. Sample copies cheerfully sent upon request. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

Items and Comments

The money side of the amusement craze in America is emphasized in a business deal with a New York base ball club which proposes to sell out for $500,000.

Belgian citizens take off their hats to the American flag. What the Germans and Allies were unable to accomplish by force of arms has come to this nation as the result of practicing the teachings of Christ.

Findlay, Ohio, was the first among the Ohio cities to vote on the liquor question under the new "Home Rule" amendment adopted by the voters of the state at the recent election. It voted against the saloons by a majority of 370.

The national Congress assembled at Washington, D. C., Dec. 7, to begin its closing session. In his address to Congress President Wilson took strong grounds against increased expenditures for military purposes. In view of the fact that the annual appropriations for the army and navy already exceed $250,000,000, it is difficult to conceive why any one should urge larger appropriations. One billion dollars are called for to meet next year's expenses.

ANNOUNCEMENT

Between the dates of Dec. 23rd and 30th there will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, a one week's Bible school and Conference. This will be under the direction of Goshen College and will be conducted in connection with their Special Bible Term.

It will be the purpose to have several Bible lessons and a sermon in the forenoon and evening sessions. The afternoons will be devoted to visiting such institutions as the Juvenile Court, the Bridewell, the Hull House, a Rescue Mission, etc. It is also the purpose to have the Christmas dinner and a Sunday school Christmas program at the Home Mission and two Christmas programs at the Gospel Mission, during this week.

The invitation to attend is extended to all who are interested. Arrangements are being made to furnish lodging and meals at a nominal price and we hope to properly care for all who will be with us. All we ask is that you notify us not later than the 19th or 21st of your intention to come. A week spent in this manner ought to give more definite missionary information than you can secure in any other manner in the same period of time.

Address correspondence to A. M. Eash, 720 W. 26th St., Chicago, Ill.

PROGRAM
Of Canton, Ohio, Bible School
Jan. 25 to Feb. 5, 1915

Courses of Study: Bible Studies, Epistles, Old Testament Missions, Bible Doctrines, S. S. Lessons 1915, S. S. Normal, Soul Winning, Vocal Music.

Sunday School and Mission Special Lectures every evening, Jan. 25-29.

Church and Ministers' Special Feb. 1-5. Special Lectures every evening.

Instructors, M. C. Lehman, J. E. Hartzler, C. K. Brenneman, and others.

For further particulars address P. R. Lantz, Weilersville, Ohio.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Diller Church near **Newville, Pa., Dec. 17-20, 1914.** Instructors, Geo. R. Brunk, Abram Metzler.

Milford, Nebr., Dec. 17-19, 1914. Instructors, Samuel Gerber, J. E. Zimmerman.

Inman, Kans., Dec. 17-24, 1914 Instructors, S. Yoder, J. Thut.

West Liberty, Ohio, Holiday week. Instructors, J S. Shoemaker, Paul E. Whitmer.

Plainview, Texas, Holiday week. Instructor, J. D. Charles.

Albany Mennonite Church, **Albany, Oreg., Dec. 27-31, 1914.** Instructor, S. G. Shetler.

Filer, Idaho, Dec. 28, 1914—Jan. 1, 1915. Instructor, J. P. Bontrager.

Rainham Church near **Selkirk, Ont., Dec. 29-31, 1914.** Instructors, L. J. Burkholder, A. J. Steiner.

Waterloo, Ont., Dec. 29-31, 1914. Instructors, S. F. Coffman, Daniel Kauffman.

At Crown Hill Church, near **Marshallville, Wayne Co., Ohio, Dec. 27, 1914,—Jan. 1, 1915.** Instructors, J. L. Stauffer, E. D. Hess.

Clinton Central and Lockport Churches, near **Archbold, Ohio, Dec. 28, 1914, to Jan. 1, 1915.** Instructors, John S. Mast, S. S. Yoder.

Belleville, Pa., Dec. 29, 1914—Jan. 1, 1915. Instructors, J. E. Hartzler, C. Z. Yoder.

At Yellow Creek Church, near **Goshen, Ind., Dec. 30, 1914,—Jan. 2, 1915.** Instructor, J. M. Kreider.

Howard - Miami congregation near **Greentown, Ind., Dec. 28, 1914, to Jan. 2, 1915.** Instructors, S. E. Allgyer, B. B. King, J. S. Horner, N. M. Slabaugh.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

FAMILY ALMANAC
for 1915
Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

Furnished in both the English and German languages. We shall be pleased to have an active agent in each congregation. Note the following prices:

Single copy, postpaid	$ .06
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100 Copies, prepaid	3.50
100 Copies, not prepaid	2.50

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri.	9402
Franklin Co., Pa. & Washington Co., Md.	1st Fri. in Oct. 2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

THE NEXT GENERAL CONFERENCE

After due consideration, in which representative brethren and congregations throughout the Church were consulted, it has been decided to hold the next session of General Conference with the brotherhood of Wauseon, Fulton Co., Ohio, the Conference to begin on Tuesday, Aug. 24, 1915, and continue until the work is completed.

As the work of the Conference is important and the time precious, we urge all who have questions for consideration to send them to the moderator at Hesston, Kans., or the secretary at Goshen, Ind., at an early date so that the work of Conference may be arranged in due time.

D. H. Bender, Moderator.
J. S. Hartzler, Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 24, 1914 (Gospel Witness Established 1905) No. 39

EDITORIAL

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

The purest joys which mortal man can know are those which flow from hearts filled with love and gratitude to God, from souls filled with purest worship. Then let our joys abound with praise and glory to God as we join in the song:

Joy to the world, the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare him room,
And heav'n and nature sing.

Joy to the world, the Savior reigns!
Let men their songs employ;
While fields and floods, rocks hills and plains,
Repeat the sounding joy.

He rules the world with truth and grace;
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

—Selected.

There are two abominations being perpetrated in socalled Christian lands which are sending up a loathesome stench into the nostrils of the Almighty. The first are the cruel wars of European and other countries which are nothing like the "peace on earth" proclaimed by the hosts of heaven and now re-echoed by the Christian world. The second are the carnal feasting and sensual pleasures which are nothing like the joyful heart throbs experienced by the pious shepherds of Bethlehem as the multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men."

Christmas.—What does this name mean to you? In the name "Christmas," we sometimes forget the significance of the time which gives rise to the name. Leaving the name, let us go back to the time of the advent of our blessed Lord.

This is what it meant to the common people of that tme: "The cities that sat in darkness have seen a great light."

This is what it meant to the pious shepherds on the hills of Judea: As they were keeping watch over their flocks by night they saw a bright light from heaven. Their fears were allayed by the angel from heaven who told them of the Savior born from heaven. They left their flocks, went to the side of the manger where lay the infant King, worshiped Him, and went away with their souls filled with great joy.

This is what it meant to Herod: He was shocked to hear that a rival king had been born. He schemed that he might get hold of the Child to kill Him. Failing in this, he ordered the terrible massacre of innocents, all male children under two years of age.

This is how it affected the wise men in the east: Seeing the star of prophecy, they traveled to Jerusalem. Failing to find Him there they followed the directions of the Word, found Him at Bethlehem, gave Him the most priceless treasures in their possession, and devoutly worshiped Him.

This is how it affected the heavenly host: No sooner had the angel from heaven announced the birth of the Redeemer than "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

What does this event mean for you? What are the tokens of your remembrance?

Trouble.—The world seems to be full of trouble. Most of the trouble in the world is the result of sin—either of the one who has to suffer or of some other person. It is sad to think of how much trouble is the result of sin other people have committed. A little of the suffering of the present war in Europe is being borne by the men who caused the war—just a very little. The great mass of the suffering is endured by those who had not the slightest thing to do with bringing about the conflict. But this subject was not suggested by the war at all. There was trouble on this side of the Atlantic and very near the source of the Gospel Herald that made us think of this matter. It seemed a very small matter, too. It was just this: After the editorials were all in place that from their nature had to go into ths issue, there were none left but such as were much too long for the space that was left. That made a lot of trouble for a number of people at a time when the forms should be finally locked up. But the moral of the little incident is in the way we take trouble. One person sees trouble looming in the offing and proceeds to fret and fume and scold everyone within reach and some out of reach. That very generally does little good. There are others who take their trouble as a means of coming coser to the great Burden Bearer and they seem almost glad to have something really serious in order that they may have an excuse to come to the throne with their petitions. To such persons, obstacles are mere stepping stones to higher positions. The trials which cast down and defeat some persons are only the means of developing the moral and spiritual fiber of others. Are you hurried and worried at this busy season of the year? Stop worrying altogether, hurry less, thank God that you have a lot of work to do at a time when there are so many people out of work, sing praises to Him for every ounce of strength you have for doing your work, and see if the troubles don't grow lighter rapidly.—R.

CHRISTMAS

FROM THRONE TO MANGER

Nineteen centuries ago,
Where the foot of man ne'er trod,
In the bright eternity,
With its castles old as God,
Lived a Prince, an only Son;
He had riches past compare
As He walked along the streets
Where no frosts could chill the air.

All the towers chimed His praise,
Angels bowing at His feet;
Cherubim and Seraphim
Haste the Chosen One to greet;
In that land, so wondrous bright,
Not a shadow e'er could fall,
Not a sorrow grieve a heart;
God's dear love was over all.

No one thought of growing old—
Death had never entered there—
No one ever shed a tear,
Youth and joy were everywhere,
Gardens of perpetual bloom,
Trees whose fruit could ne'er decay,
Crystal rivers pure and sweet,
And the Lord the Sun for aye.

From the fallen world below
Came a groan of dire despair,
Echo of the agony,
In that earth once bright and fair;
"I must fathom all this woe,
I must heal that sore distress!"
Cried the Prince, "I'll leave my throne
Nations to redeem and bless."

"Stay with us!" the angels plead,
But He put them all aside;
Came to us a little Babe,
Suffered for our sakes—and died
Jesus, how we love Thy name,
Human child yet Son divine;
Give us grace this holy day;
Let Thy light upon us shine.

—Lizzie DeArmond.

CHRISTMAS ENTERTAINMENTS

By S. A. Weaver.

For the Gospel Herald.

Christmas is the anniversary of the birth of the Christ-child, Jesus, predestined to be the "Man of Sorrows,"—the Savior of the souls of men—the Person who, from manger to sepulcher, was ever wrapped in the mist seriously religious tamosphere.

In its beginning the child-life of Christ was enveloped in the most pitiful conditions of poverty—as the world sees it—but this poor (?) family from the Galilean coasts were rich, indeed, as God saw them—even if the **socalled** rich **had** crowded them out of the Bethlehem inn so that the Son of God, the blessed little Jesus-child, had to have as Its first cradle the unused manger of the beasts of the field. Solemn, in the extreme, was this blessed incident.

Only in heaven was it celebrated with hosannas of the angels of the Most High God. Men could not grasp the idea, although in their scriptures for centuries before, it was foretold.

A small band of wise men "in the East," a few humble shepherds on the Judaean hillsides, and faithful old Simeon and Anna, of the Temple—and how many more of earth's millions knew that **such** an event would take place?

Small wonder, then, that the first event in the greatest life that was ever lived on earth, was crowded out into the stable of the inn.

"Glory to God in the highest, and on earth peace, good will toward men, was sung by the angelic hosts from the courts of God, and not by mortal man. Did the listening shepherds celebrate? If you choose to call it that, have it so—they did it by quickly and quietly (shepherd manner) going to Jesus—just what **all** should do. Oh! if there be one day in the year when greater effort should be made to bring the glad news of a Savior's love before this sin-stricken world than any other day, that day should, in all seriousness, be the Jesus-birthday, Christmas!

Away with the oglar yuletide ideas! Away with your world begotten fairy tales! Away with your Santa Claus traditions!

Transpose "Santa" into "Satan" and 'Claus"—just change it a "wee" bit, into "Claws"—and then your "Satan Claws" will not appear hideous enough to describe the hindrance to true, pious, unselfish, devoted, **religion** which Jesus was born into this, then, **lost** world for, to build it up for all eternity. It should be the day of all days for the rejuvenation of the saints' faith in Him, and for the ingathering to Jesus of other "shepherds out on the hills" to the manger of true humility and to pour oblations at His feet as did the eastern wise men. Self is the greatest thing within the "giving" range of mankind, give that to Him that day, and, in that way celebrate!

They justify their frolic and their Christmas fun (entertainments) by citing the songs of joy in the clouds that night resounding among the hills of Judea! We say, NO! the contrast is too great. The comparison is unfair! A halo of heavenly glory surrounds a picture of that scene and that song on that night! It was the most fitting announcement that God could arrange for proclaiming the advent of His Son upon the earth which they (two of the Trinity) had spoken into existence.

A beggarly parody, indeed, on all this, is a **set show** in a church (or anywhere else, in His (?) name) "opera bouffe," Christmas tree—relic of paganism, dating further back than the time of Christ and originating likely in some heathen "groves"—set with gew-gaws and tinsels and bells and jumping-jacks and cheap articles and trinkets of every foolish description—often books of fairy tales and stories as untrue as if written by Satan himself—and—sometimes—a—Bible—and this would make the whole sham and humbug look like a religious service—this Bible and the invocation and a few good old hymns thrown in; but another feature I have seen in churches—and I believe it is still very popular—was this "Satan Claws" as the climax of the whole affair, in fact many describe (in some sections) their going to the Christmas entertainment as "going to see Santa Claus." This "S. C." is masked and generally hideous enough to scare almost any really **innocent** child into a fit, at first sight, as it would at once associate this thing with its child idea of an "evil one" and—but it soon knows "better"—this DECEPTION hands out the presents—why! the poor innocent child soon learns to **love this Santa Claus!** Yes, it is taught from thenceforth to love God because it wants to get to heaven—and (second) to love Santa Claus (now an IDOL)—**these "Satan Claws" have sunk deeply into the poor little soul)** "because he brings it its Christmas presents." **It has now already two gods** and it is safe to say that the one it sees, personally once a year it loves the best and the foundation is laid and other gods, still, will come in until alas! "Thou shalt have no other gods before me" will be in vain for all "other" ones will be before Him—and the fond parents will wonder why? but still the "children must have their fun" they say.

Thus the child is led away from the **unmasked** Baby in the manger—the Christ of God—by the popular idea of "fun" and "happiness." The most ardent advocate of this entertainment idea could not conscientiously stand facing God and declare his or her belief that such fun was **truly edifying**; that there is not **much** idle, purely idle, talk and action—"just to be funny;" to "make the children (yes, the grown-ups, too) laugh."

An edifying gathering is briefly outlined in I Cor. 14:26 how we could learn together concerning the "Unspeakable gift of the Son of God—wouldn't that be a splendid Christmas meeting?

Such a meeting with the active participants Spirit filled could move a house to **tears of joyfulness** (ah! that is pleasure indeed, you entertainment advocate, that's better fun than **your** "fun") and "fill and thrill" the soul!

That would edify—no doubt. The "oh no, I didn't mean anything, just wanted to make them laugh," means **something**. Read Matt. 12:36, 37 and remember that when this account must be squared is the judgment day, when there will be **no going back and rectifying mistakes.** "As the tree falleth, so will it lie." All "funny" stuff, just to "make people laugh" is idle and no doubt of it. If men and women be moved by the Spirit of God, even to tears of joy, they usually become so happy that they, too, can laugh—yes, **must** laugh, through their tears. Ah! therein is real joy!

Men! if you are looking to popular, socalled, Christmas entertainments for joy and happiness you are seeking at the wrong fountain—you'll be drinking "water" that "will not quench the thirst."

Let men put away the vain and foolish things for which they find no precedent in the Bible, nor yet in the earliest Christian churches—put away all such things which are merely borrowed by the old deceiver, for the use of the churches—if they will have them—from the fabled and idolatrous past.

Gird thyself about with God's holy Word and if those must have a Christmas "entertainment" why—God bless you—hold it on the plan of the first scripture quoted above and keeping close watch for the warning in the second scripture quoted, your joy will be unbounded, eternal; and your laughter—well, if it comes, it **must**—if you **must** laugh **that** laugh will resound as music at the courts of heaven much as did the rapturous melody of the heavenly singers upon the earth below on that first Christmas night.

Directions for preparing for the above "entertainment:" Read God's Word; think on it; "Pray without ceasing;" whatsoever thou doest, do it to the glory of God, and many other easy things (with His help), and if any of your former companions think you are "slow" and "behind the times" just thank God and treasure up the many promises you will find. Try it.

"Prove me, and see," He said. Oh, that the unsaved of the world **could** be gathered in and saved at Christmas time! That would be joy in full. That would again tune up the heavenly hosts, for we are told "there is joy in heaven over one sinner that repenteth," and thus the burden of the first Christmas song would be lifted—its promise realized. Let the Christians, everywhere, hold such Christmas meetings as outlined and do away with the entertainment humbug-ery and ample ground could at once be found for the claim that the world is "growing" better—but as to their doing this—alas! THEY WILL NOT!—As to the world's growing better: IT IS NOT.

But individuals **can** cut loose and break away from such practices ere it is forever too late; and to the end that **they may**, we ever pray. Pray for us.

Amelia, Va.

CHRISTMAS, OR THE BIRTH OF CHRIST

By Cora C. Evers.

For the **Gospel Herald.**

Christmas is celebrated as the anniversary of the birth of Christ. My mind is made to wonder how many young, innocent children are taught the real meaning of Christmas. Christ was born in a manger in Bethlehem of Judea. The wise men in the East were directed by a brilliant star shining in the heavens, and knew that something wonderful had taken place. They at once started in the direction of the star. The prophecy of Baalam might have been handed down to these wise men of the east. See Num. 24:17.

King Herod was at that time the ruler over the Jews. When he received the news of the birth of Christ he was much troubled. He was troubled for fear he would lose his crown. Christ did not come to this earth to be the king of the Jews as Herod was, but was to be a spiritual king for all the world.

Now, Herod being king and hearing the news of the birth of Christ, was so troubled that he sent for the wise men of the East telling them he had found the place where Christ was born and that they should go and see the new King and when they had found him, they should come and tell him so that he might go and worship Him also. King Herod's real intention was not to worship Him, but to kill Him. When the wise men left Herod the star directed them to the house where the new King and Mary His mother were. And they fell down and worshiped Him.

God, knowing King Herod's intentions, warned the wise men in a dream, not to return to Herod but to depart by another way.

Joseph was then spoken to by an angel in a dream, commanding him to take Mary and the young child and depart into Egypt where He would be out of King Herod's dominion and there remain till he received a command to return. God knew King Herod would seek to take the child's life.

Joseph then took the infant babe and its mother and made their flight into Egypt by night and remained there till the death of King Herod.

When the wise men did not return King Herod grew very angry and was so determined to take the young child's life, that he ordered some of his officers to go to Bethlehem and to kill all the children that were two years of age and under, thinking that by so doing he would surely get to take the life of the new King. History tells us that King Herod even slew three of his own sons. No wonder he had the heart to kill the innocent babes of Bethlehem.

King Herod's time came at last and he was called to go. After his death Joseph was again spoken to by an angel in a dream, being ordered to return, Joseph taking the new King and His mother, left Egypt and went to live in Nazareth. King Herod did not get to take the child's life as he had hoped to. God protected Him from all harm. We have the same God today as they had in those days, and He will do as much for us as He did for the innocent babe if we will only accept Him and be willing to do our part. Heb. 3:5: "I will never leave thee nor forsake thee." We have all our trials to face, but we should do as the poet said, "Count your trials joyfully, soon they will all be o'er." Christ came to this earth and was crucified for the remission of our sins, and to set before us an example so that we may follow His footsteps. "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for every one, and there's a cross for me." May we all be more willing to bear our crosses more patiently and without murmuring or complaining.

Hark! the herald angels sing,
Glory to the new-born King;
Peace on earth and mercy mild,
God and sinner reconciled;
Joyful all ye nations rise,
Join the triumph of the skies.

Hail, the heaven-born Prince of Peace,
Hail the Sun of righteousness,
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die.

Elmira, Oreg.

Spend the Christmas holidays in a way that you will not regret after they are over.

HELPING THE UNWORTHY

By J. A. Ressler.

For the Gospel Herald.

In connection with the spirit of giving that is abroad at this season, there is frequently heard a voice of warning lest we become so enthusiastic in our giving as to give to the unworthy as well as to those who are really deserving. Some have even publicly discouraged liberal giving lest these unworthy ones should receive encouragement. Let us turn the light of Christ's example upon this caution and examine it.

So far as we can see there was no partiality shown in distributing the loaves and fishes among the five thousand, and yet how few of them were worthy according to modern standards! The next day Jesus plainly told them that they were following Him for the sake of the loaves and fishes. When the plain teaching of the bread from heaven was given them, they went back and no longer followed Jesus. The Lord knew all about this the day before, but He helped the people just the same.

When the sacrifice on Calvary was made, the great I AM did not stop to consider who in this great throng of sinful men and women were worthy of the gift, but the sacrifice was made "once for all" and is of avail for any—for "whosoever will." When the Babe came to Bethlehem manger —God's greatest love-gift to mankind —the whole world was included in the provision for redemption.

It works out just so today. The church in the great city that gives a free breakfast to a thousand poor men every winter's morning is sometimes imposed upon, just as was He in whose name it is being done. Of the twenty thousand and more who received help from our mission in the time of the great famine in India only a few are Christians. But we believe that in both cases the name of the Lord is being honored in the giving, and the bright and shining examples of those who are and have proven themselves worthy are ample justification for the continuance of the effort to go out into the highways and hedges and compel the lame, halt, and blind to come in to the feast of good things which God has prepared for those who accept Him.

Costs?

Costs whom? What do we have that we have not received of God? And He has placed the needy ones all about us to test us fully as much as to test them.

Scottdale, Pa.

OUR CHRISTMAS PRESENT

By John Schrock.

For the Gospel Herald.

"The people that walked in darkness have seen a great light, for unto us a Son is given: and the government shall be upon his shoulder: his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:26).

"Of the increase of his government and peace there shall be no end." Talking about the child born this day, which we call Christmas day, it seems that many cannot comprehend the real meaning of this day because it is an old thing, over 1900 years old, when this great present was given. Even the angels of heaven rejoiced and the heavenly host praised God, saying, "Glory to God in the highest." Now, should we not much more rejoice because of the Son who came so lowly, even in a stable, laid in a manegr, that the lowliest of us may have everlasting life if we only have faith in Him and let Him rule and guide us, and be obedient to His commands? Let us rejoice when this day cometh, not a fleshly rejoicing but rejoice in the Spirit. If we give earthly presents, be careful how and what we give, give nothing that will lead away from the child Jesus. This day has been very much abused at times. Let us think on Jesus our Savior on that day and give our whole life to Him.

Protection, Kans.

FAITH

Faith is more than a mental decision; it's a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion —a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.

Beginning with this number of the Gospel Herald, this paper will be sent free for one year to each newly married couple whose marriage is announced in these columns. Persons sending marriage notices will kindly see that the correct address is given so that we may properly mail the paper.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WHEN CHRIST WAS BORN

The gates of pearl swung open
Upon that holy night,
When through the starry heavens
The angels took their flight.

"From throne to lowly manger,
Along the starry way,"
Spake out the herald angel,
"The Lord Christ comes today!"

The shepherds gazed in wonder
Upon the shining throng,
While Juda's hills re-echoed
That joyful choral song.

The gentle mother Mary
Held Jesus, Babe divine,
Close to her loving bosom,
Her arms His humble shrine.

The wise men knelt adoring
Before the king they sought;
To Him with joy and gladness,
Their richest gifts they brought.

Dear Lord, may we, too, find Thee
Upon this Christmas Day!
Not far away in heaven,
But in our hearts alway!

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(3105 Strong Ave., Argentine.)

We, as workers of the Kansas City Missions, take this way of thanking our brethren and sisters of the Zion congregation, Oreg., for their liberal offering of dried fruit which we received in good condition, and which will be much enjoyed by all the workers.

May the One who provides all our needs, according to His riches in glory, receive the honor and glory for this offering, and may it abound to your account, and the doners receive the greater blessing. What a blessing that must be if it is greater than the receivers. Nevertheless all things work together for good to them that love God, to them that are called according to His purpose.

Yours for the lost of Kansas City,
The Workers.

Dec. 17, 1914.

Make the Gospel Herald family glad by sending in enough renewals and new subscriptions to bring up our subscription list to 10,000 fully paid up subscribers. Just a few more days to do ti in.

A CALL AT THE WELSH MT. INDUSTRIAL MISSION

By Jacob H. Mellinger.

For the Gospel Herald.

On Sunday, Nov. 29, in company with brother Ezra, who kindly took me in his auto, with his wife and daughter Anna, and Sister Lydia Lefever, I made a short call at the Welsh Mt. Industrial Mission, in order to be present at their Sunday evening service. We first attended Sunday school and church service in the afternoon at Red Well, after which we went to the Mission where we were kindly received by the sisters Adda Kreider and Annie Kauffman, who have the work in charge at present, as Bro. and Sister Moyer are not at home. They seem to be well fitted for their work. After supper we all went to the school room, also used as a chapel, where quite a number had already gathered, and more were coming. By the time service was to begin, the house was pretty well filled with a seemingly interested audience of men, women, and children, the majority of whom were colored people.

The service opened with singing, which was hearty and cheerful. Responses to the request for scripture verses were many, and showed considerable knowledge of the Word. During the speaking the order was such as would have been a credit to many of our larger Mennonite congregations. After a season of handshaking and chatting with friends and acquaintances of former days, we bid farewell to our hosts, and were soon at home safe and well, much pleased with our visit.

Having been one of the workers at the mission for about four years during the earlier part of its existence, I would like to make a few comparisons, and give some impressions concerning the present condition of the work there.

When the work opened it was little but an industrial mission. The workers had their sabbath word elsewhere, and the Tuesday evening Bible reading was about all that was attempted along spiritual lines. M. D. Hagler, the colored Presbyterian minister on the hill, labored among the people, but the help of the mission was needed.

Now it is different. While it is still an industrial mission, more attention is given to the educational and spiritual welfare of the people. The colored people unanimously petitioned for a separate school, and the township granted their request. The old shirt factory was rented and fitted up into a neat, comfortable school room, and a competent teacher, Miss Ida Kurtz, who has the welfare of the people at heart, was secured, and is doing a good work. More attention is paid to visiting the homes. Regular religious services are held Sunday evenings in the school room, the services of different ministers being secured. In this way, by seeking "first the kingdom of God," and making the educational and the industrial part of the work dependent upon the spiritual, it is believed that a more lasting work can be accomplished.

There seems to be a decided improvement over the condition of former years. The people's dress shows it. Their manner and their appearance in different ways show it. Their apparent love of sacred things, and their knowledge of the Word show it. There are some who seem to be reaching for the light. Some who seem to be striving after better things. And we trust the day is not far distant when there will be definite results.

All in all the work seems to have progressed, even if the progress is not as rapid as at some places. The appearance of things is encouraging. True there is considerable misbehavior at times, and quite frequently we see the names of some of the people there in our county court proceedings. But as a rule this is limited to a few and the majority of the people are quiet and law-abiding. May God richly bless the work and the workers, and may He speed the day when at this place, "the desert shall rejoice and blossom as the rose."

Ronks, Pa.

INTERESTING FIGURES

By R. J. Heatwole.

For the Gospel Herald.

Statistics say $60,000,000 a year are paid out for finger rings. In my 50 days' soliciting for charity funds to favor the Mennonite Sanitarium, La Junta, Colo., I found rings valued respectively at 1, 2, 4, 8, 10 dollars. Among others outside the Mennonite circle they were 13, 28, 150, 200, and one was 800 dollars. In the free gifts to me for the poor, afflicted, consumptives, who have nothing to recompense their care and keeping, I've received from 21 cents to 5.00, 10.00, 50.00, and once 150.00 dollars.

Statistics say that the professors of the Christian religion in the United States are giving 1-10 of a cent every day for home and foreign missions to carry the Gospel to every creature as in the great command. (Mark 16:15.)

We want it strictly understood that it is the language of our Savior that will stand in eternity.—C. R. S.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Rom. 13:3-7. Why do we as nonresistant Christians object to holding civil offices when the Bible recognizes them as God's ministers? O. C.

God uses all His creatures to "minister to" or serve His own people. "All things work together for good to them that love God." The sunshine and rain; the heat and the frost; even the hailstorms, the poisonous serpents, and the wild beasts, serve God's will for His chosen ones. The man who holds an office in the government is no exception. He is God's creature and he carries out God's plan for the ruling of the world, just as the sun and the rain accomplish His will. He may be in rebellion aginst God so far as his own life and soul are concerned, and yet may, so far as he governs justly, carry out God's will. The duties of many civil offices involve acts which Christ has plainly forbidden for God's children, hence we cannot hold such offices. The civil magistrate and the disciple of Jesus Christ are governed by two different kingdoms, the principles of which differ widely—often are directly opposite.

Why did Jesus make a scourge to drive out the money changers? Is it consistent with the doctrine of nonresistance? O. C.

Such a scourge would hardly be effective in driving out men unwilling to go and it was used, undoubtedly, for the cattle and sheep. Such a frail weapon would not even hurt the cattle. When the cattle were out, the owners would naturally go after them. The use of this scourge was no more a violation of the nonresistent principle than is the use of a stick or a buggy whip in driving cows. It is absurd to think of it as such.

Is it right for children to call their parent father, in the light of Matt. 23:9? A Brother and Sister.

The verses immediately before and after show that the natural, blood relation is not referred to in this verse but spiritual relationship. It is all right to call our earthly parent "father" but all wrong to call a priest or preacher "father."

There is a tremendous contrast between suffering with Christ and suffering because of wrong-doing.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

O LITTLE TOWN OF BETHLEHEM

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight!

O Holy Child of Bethlehem.
Descend on us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emanuel!

—Phillips Brooks.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

VIII. Family Worship and How to Conduct it

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.—Acts 10:21.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee.—Psa. 5:3.

It is very evident that the home of Cornelius was a model home; a home of true piety and humble submission to God; a place made sacred by daily prayer and sincere devotions, on the part of each member of the family.

Heavenly benedictions are sure to rest on homes and families of this kind.

It is lamentably true that family worship is conducted in comparatively few of the many homes which are known as Christian homes, and even in homes where worship is conducted regularly each day, it is to be feared that the nature of the service is such that but little benefit comes to the children.

There is nothing that can be established in the home which is of greater importance, and is as essential in the development of true Christian character in the family and community as daily, reverent, informative family worship. Such worship should include not only the reading of the Scriptures, but also a plain, practical explanation of the Scriptures read, especially as relates to individual conduct; so that the children may have a practical lesson each day from the Word of God, to guide them in their relation to their parents, to one another, to other people, and to God. Such a service can be made not only very helpful to each member in the family circle, but quite interesting as well, if parents will only wisely arrange for it.

Children do not alone receive a lasting benefit from such a service, but parents themselves will receive from it a most helpful stimulus for their own spiritual life.

Prayer and the reading of God's Word are the two most essential means of grace. Bunyan has said that "prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised." In the reading of God's Word He speaks to us, and reveals unto us His commands and promises, which by His grace are hidden within our hearts.

As the physical body needs to be nourished each morning to give strength for its daily tasks, even so the soul needs to feed upon God and His Word at the beginning of each new day, in order to faithfully perform its arduous daily duties.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." This should be the motto in every Christian home.

Every Christian should spend some time each day in secret devotions, where the soul can pour out its longings to God, with none to molest, and no one to hear and see except the loving Father, and our gracious Master. But these secret devotions cannot take the place of the open service around the family altar where all the members of the family may join in the songs, reading of the Word, and prayer. These open devotions should be conducted at least once each day, and the morning hour is the preferable time, when the children are wide awake, and their minds are receptive of the lessons taught.

Some one has said, "In the morning prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening it is the key that shuts us up under His protection and safeguard."

The first act of the soul in early morning should be to feed at the table of the Lord, and to take a draught of the water of life at the heavenly fountain. It will strengthen the soul and sweeten the life for the day. A few moments with our loving Master at that calm and tranquil season of the day, are of greater value than all earthly treasures. Prayer should by all means open, attend and close each day.

Christian parents cannot afford to neglect to establish family worship in the home, and when established they cannot afford to allow any work, business, or the cares of life to crowd out the sacred service. It is the hour in which the soul puts on its armor and prepares itself for the faithful performance of its daily duties.

No ironclad rule should be laid down as to how the family devotions must be conducted. We believe for best results, various methods should be used. To prevent monotony the order of the service should be frequently changed. Reading the Word, prayer, and singing should be the three chief elements of the service. Such selections from the Scriptures should be read, from which practical lessons can be drawn, that may be helpful to both the children and adults. The Daily Readings which are given in connection with the Sunday school lessons are usually appropriate, and not too lengthy. When comments are made on the lesson read they should not be of great length, but to the point.

The father (if a Christian) should have charge of the devotions, but he should not do all the reading and praying, unless there are no other members of the family who are able to assist in the service. It is well to have each member of the family take turns in reading the Scripture lesson, or each one be supplied with a Bible and each read a verse in turn.

The children and other members of the family who are Christians should at least occasionally be called upon to lead in audible prayer. Such home training will not only mean rich blessings to the children in the home, but will greatly facilitate the best interests of the Sunday school and other public religious services, for both parents and children will be somewhat prepared to participate in a co-operative service in the study of God's Word.

The impressions made upon the children in homes where family worship is conducted daily, are of such a nature that when as young men and women they go out from the parental home to fight life's battles for themselves, they are to a great degree safeguarded against the influences of sin, because of the sacred influences brought to bear upon them around the family altar.

Fathers and mothers are you desirous to teach and train your children for the Master's kingdom? If so, do not neglect to gather them together at least once each day in the study of God's Word, and in earnest prayer commit them to the loving care, guidance, and protection of Him, who is ready to "supply all your need according to his riches in glory by Christ Jesus."

Freeport, Ill.

Sunday School

For the Gospel Herald.

Lesson for Jan. 3, 1915—Judges 2:1-19

GOD'S PATIENCE WITH ISRAEL

Golden Text.—I will heal their backsliding. I will love them freely. —Hosea 14:4.

Introductory.—After a year's study in the life of Christ we again return to continue our study of God's people, Israel. The lessons for the quarter cover a period of time from the days of the judges to the reign of King Saul. The reign of the judges covers an important epoch in the history of Israel, though this period of sacred history is perhaps as little known by the average reader as any part of the Bible. The present affords an excellent opportunity for the Sunday school world to fill in the gap. It is here that we have a vivid picture of the unworthiness of man and the longsuffering of God.

Death of Joshua.—For a vision of the true character and life of Joshua, read the last chapter in the book of Joshua. A faithful man of God, he led his armies to victory, and at his death his people were safe in possession of the promised land. His life stands out in history as a complete success, and the secret of his success lay in the fact that "he wholly followed the Lord." He died at the ripe old age of 110, and he was buried "in the border of his inheritance in Timnath-heres, in the mount of Ephraim."

Apostasy of Israel.—But how soon did the children of Israel forget their vow of faithfulness before God. Behold the faithful Joshua reviewing the career of himself and his people, admonishing them to be faithful, closing up with the exhortation: 'And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Hear the response: "God forbid that we should forsake the Lord, to serve other gods . . . . The Lord our God will we serve, and his voice will be obey."

But it was not long until this sacred promise was forgotten. Joshua died, and his generation likewise passed away. During the life time of Joshua we hear of no great falling away from the Lord, but after his death "there arose another generation after them, which knew not the Lord . . . . and the children of Israel did evil in the sight of the Lord, and served Baalim." They forsook the Lord, and followed other gods.

As we behold this unfaithfulness of Israel we are impressed with two things: (1) the influence of a godly man's life; (2) the necessity of being constantly on our guard lest we too fall away. Neither as individuals nor as churches can we afford to assume too much and in over-confidence sit down in ease. Life is a constant struggle, a continual warfare, in which we are either conquering or being conquered. A faithful church today is no guarantee that this same church will be faithful a generation hence, unless this church can present a continual record of faithfulness from generation to generation.

The Longsuffering of God.—The result of this unfaithfulness can easily be surmised. "And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers." God had chosen this people to be His special people. The nation was conceived under the most favorable circumstances, and this kind of a course, after God had manifested His love and compassion, His power and protecting care, over and over again, was not to be expected. But how different the manifestation of the anger of God from that of man. There was nothing destructive about God's dealings with His people. All His acts were acts of love. Their punishment came from the fact that "whom the Lord loveth he chasteneth." Their helplessness outside the protecting care of God was so manifest that when they found themselves in trouble they remembered their God and began to call upon Him again. God was ready at all times under such circumstances and had a judge ready to rule over them and to deliver them. Here a shower of thoughts press themselves upon our minds but space forbids a discussion of them. The helplessness of man outside of God, the power of God to care for His own, the foolishness of idol worship, the longsuffering of God, His attitude toward sin, the destructiveness of sin—these are a few of the many things which can not escape our notice as we meditate upon the lesson before us.

The Influence of Judges.—There are two things said concerning these judges which can not fail to impress the thoughtful mind: (1) "The Lord was with the judge." It was after all the power of God that made their rule effective and beneficial. It is the power of God that makes the godly man a power for good. (2) "When the judge was dead, they returned, and corrupted themselves more than their fathers." We need more than the influence of godly men to keep us right with God. It takes God in the soul to make us right and keep us right with Him.—K.

Our Young People

Topic for Jan. 10, 1915

THE CHURCH.—Matt. 16:13-19; I Tim. 3:14-16

Motto.—Upon this ROCK I will build my church."

Definitions.—The word "Church," from the Greek word "ecclesia," means an assembly, a called out body. Hence the Church, as known in Scripture, is a body of believers, called out from the world, consecrated to the Lord. It was in this sense that Peter addressed the Church as "a chosen generation, a royal priesthood, a holy nation, a peculiar people." The word as used in Scripture may apply—

(1) To a body of believers, worshiping at a common place; as "the churches of Galatia," "the seven churches of Asia," etc.

(2) To the entire body of believers; as "Upon this rock I will build my church," "that he might present it to himself a glorious church," "He is the head of the body, the church," etc.

Outline Study

1. Historical.—Gen. 1:26-28; 4:26; 5:21-24; 6:8; 12:1-5; Heb. 10:12-22.
2. Its Head.—Col. 1:18.
3. The Body.—I Cor. 10:17; Eph. 4:16.
4. Its Organization and Authority.—Eph. 4:11-16; Matt. 18:18; Jno. 20:23.
5. The Initiation.—I Cor. 12:13.
6. Of Whom Composed.—Acts 10:34, 35; Eph. 2:10-22; I Jno. 2:3, 4.
7. The Church at Work.—Gal. 6:1-10; Eph. 4:11-16.

PERSONAL THOUGHT

There is a body in this world whose destiny is glorious throughout eternity. Do I know that body? Am I a part of it?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Church.**
2. Commit Rev. 22:1-5.

For Young People.—

1. The Whole Family in Heaven and Earth. (Eph. 3:15).
2. Who is a Part of the Spiritual House?
3. What Constitutes a Scriptural Church Organization?

For Older People.—

1. The Blessing of the Church to the World.
2. The Destiny of the Faithful Church.

SUGGESTED READING

1. Bible Doctrine. Part IV, Chap. 1.
2. "The Primitive Church," Page 150, in Hundred Lessons in Bible Study.

The greatest Christmas Gift ever known is the gift of God's Son to the world. The next greatest is the gift, on the part of some in this day, of their souls to God.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 24, 1914

Field Notes

C. Z. Yoder, accompanied by his wife, spent several days, Dec. 9 to 13, ministering to the congregations in Warwick Co., Va.—G. M. H.

Bro. John D. Miller of Louisville, Ohio, accompanied by Bro. Hostetler of Sugar Creek, Ohio, visited the Publishing House Friday and Saturday of last week. They went from here to Youngstown, Ohio, where they expected to spend Sunday at the mission.

The meetings held recently in the Cedar Grove Church near Markham, One., resulted in four public confessions. From this place Bro. A. J. Steiner returned to his home.

Arrangements have been made to begin a series of meetings at Kauffman's Church near Manheim, Pa., Dec. 26, with Bro. Amos W. Myer of Mummasburg, Pa., in charge.

We have a copy of the program for the Bible conference to be held in the A. M. Churches near Archbold, Ohio, Dec. 28, 1914, to Jan. 1, 1915. Brethren J. S. Mast and S. S. Yoder are to be the instructors.

If previous arrangements were carried out the brotherhood of the Carver, Mo., congregation is spending this week in the study of the Bible, with Brethren Amos Gingerich and J. W. Hess serving as instructors.

Bro. J. M. Kreider of Palmyra, Mo., is at present working in the Pennsylvania congregation near Newton, Kans. He preached at Hesston, on Thursday evening of last week. On that occasion three souls made the good confession. Praise the Lord!

Bro. E. M. Detweiler of Calla, O., commenced a series of meetings at Latschar Church near Mannheim, Ont., on Tuesday evening, Dec. 8. A good interest is reported. Souls are confessing Christ, and many are the prayers ascending that many may come out on the side of the Lord.

A number of inquiries have been made concerning the text books to be used at the coming short Bible Term at Alexandria, Va. In reply to such inquiries we will say: Bring your Bibles and a few of your best reference books. Any book that is of real help in Bible study and in Sunday school and other work will be of service at Alexandria. Whatever text books will be needed will be on hand at the opening of the term.—D. Kauffman.

Correspondence

Hesston, Kans.

Dear Herald Readers:—"The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance."

Praise God for showers of blessing by which our faith is strengthened and our hope is renewed.

The meetings held at this place with Bro. Mininger in charge were indeed a source of encouragement and strength. During the two weeks in which our brother was with us five souls made the good confession. After Bro. Mininger's return home the meetings were continued by Bro. Sanford Yoder from Iowa who remained for a few days and then left for work at Harper, Kans.

The work of the Spirit did not cease after the close of the meetings and His power was manifest in the salvation of two more precious souls during mid week prayer meeting. There are yet others who need salvation and are halting between two opinions. We continue to pray for them and know that if we pray in faith we shall receive whatsoever we ask according to His will. May God speedily awaken us to our Christian duty if we think that a revival comes only once a year.

The time is not far away when the students will be spending their Christmas vacation; and with their return we expect others to fill the ranks for the special Bible term. Will you be one to take advantage of these privileges?

May God bless the work of His children to His honor and glory.

F. Rose Shank.

Grand Forks, N. D.

Dear Brethren, Greeting in His Name:—On my way to Morris, Man., visiting scattered members of like precious faith, there are some very unpleasant features to meet with in this kind of work, and then some very encouraging features which make us rejoice where we have been saddened. For some time I have felt to drop a few thoughts to let you consider them for what they may be worth. Some time ago I read a column in the Gospel Herald from the pen of D. B. Kauffman of Kenmare, N. D., on helping to locate people where they want to make a change, which I could heartily endorse, especially that the church take the matter into consideration of helping our people to get located.

Now, this is what came to my mind, why not General Conference consider the matter and advise Conference Districts to act in making brethren responsible in certain districts to keep in touch with advertisements of cheap land and bulletins that are advertising and make statements to the public through the Gospel Herald of the honesty of such ads, and help our people to colonize instead of getting scattered as they do at present. Much more might be said in plan to appoint certain brethren for this work, but we will let this suffice, as I believe you will catch the thought.

Second, How can we supply the

rural districts that they may be more able to reach the masses outside of Christ. Another plan, will give it for what it is worth: Why not General Conference consider such a weighty matter and appoint brethren to do colportage work and devise some plan that these brethren may be supplied with literature and of the proper kind. Consider, for instance, the Russell doctrine. How it is scattered broadcast, and there are funds supplied in some way to defray all expenses to get their doctrine introduced. The same thing can be said of the Mormons, traveling two by two. Why not the Mennonite Church work on some plan to get sound doctrine and pure religion into the homes of the many unsaved. The door is open and no man can close it. The Surry congregation has at present undertaken a plan. In our Christian workers meeting on Thanksgiving day we appointed a committee of six to do visiting and colportage work in our district, around the congregation for several miles to bring invitations and literature to those who do not attend Church and Sunday school. Four brethren gave each one dollar to begin a fund to supply this committee with literature such as tracts, Gospel Testaments, etc. Now, if you have anything to suggest in this work be free, especially in good reading that will not cost much. Our interest is good at Surrey. On Nov. 29, after services the invitation was extended and two souls confessed Christ. May God bless you. We remain, in His glad service, I. S. Mast.

Dec. 7, 1914.

Note.—The great trouble with colonizing has been that people started out with a wrong conception of the purpose in colonization. There is a sentiment abroad that we must move in groups or else stay near large centers in **order to keep the Church together.** Nothing could be wider of the mark. The Church is in the world—in it yet not of it—for the divinely asserted purpose of proclaiming Christ. (Acts 1:8; Jno. 17:18). The Word says nothing of the necessity of "keeping the Church together." And yet those who go out from a strong church with any purpose lower than that of spreading the Gospel message and being virtual missionaries for Christ and His Church are running a great risk. It is never right to go into a community where a family are denied the privileges of public worship. To do so and expect to prosper spritually is to tempt God. The problem of conserving the energies of the Church is an intricate one and the difficulties in its solution are great enough to sternly challenge the best and most consecrated thought the General Conference has at its disposal. We hope the coming General Conference will take the matter up in real earnest.—R.

Albany, Oreg.

A friendly Greeting to all:—Our rainy season has commenced again and everything looks nice and green. Roses are still blooming in the yard. We have great reason to thank our kind, heavenly Father for the many blessings He bestows upon us both spiritual and temporal. Our Sunday school and Y. P. meeting are progressing nicely.

Bro. Jacob Roth and wife of Creston, Mont., were visiting with us and their children at this place for a month and while here preached some very interesting sermons. We were glad to sit under the sound of his familiar voice. May the Lord bless the brother in all his labors. Pray for the work at this place.

Yours in the Master's service,
J. M. Schlegel.

Dec. 7, 1914.

Jackson, Minn.

Dear Readers of the Gospel Herald:—I feel to write a few lines as we have been having a number of profitable meetings. Bro. Silas Weldy of Wakarusa, Ind., came into our midst Nov. 28, and preached fourteen very impressive sermons, resulting in thirteen confessions. Our prayers are that each one of them may go forward in the start they have made, realizing that it is only a work begun. Bro. Weldy was very faithful in preaching the Gospel and also attending to personal work. May God bless our dear brother as he goes forth performing the duties enjoined on him is our prayer. At this writing it has wintered in seemingly, snowing every day since Sunday. Some sickness in the neighborhood and a few deaths with scarlet fever. We crave an interest in your prayers for the congregation at Alpha, Minn.

L. H. Garber.

Dec. 10, 1914.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—On Sunday, Nov. 29, our Sunday school was reorganized. Bro. Noah Hartzler was chosen superintendent and Bro. Joseph Orendorff assistant superintendent. May the Lord strengthen and help them to fill their places as He would have them filled and may each one of us strive to do our part in the work of the Sunday school.

In His name,
Lydia H. Smith.

Dec. 14, 1914.

Washington Boro, Pa.

(Habecker's congregation)

"Trust in the Lord with all thine heart, and lean not unto thine own understanding" (Prov. 3:5). "Glory ye in his holy name: let the heart of them rejoice that seek the Lord" (Psa. 105:3).

Surely we have great reason to praise the Lord for the manifestation of His presence in this part of His moral vineyard. On Sunday evening, Nov. 29, we opened a series of meetings at this place, continuing until Dec. 13. Bro. Walter Charlton of Newville, Pa., coming into our midst to assist in the work. As a visible result fifteen precious souls have decided for Christ, may they in their young years be a bright and shining light to those with whom they come in contact, that the world may see they have something the world cannot give neither can they take.

Many others are counting the cost and our prayer is that they too may follow and not only be "almost persuaded" but that they may cry for mercy while mercy is extended to them.

The Word of God was proclaimed so simply that all could understand, yet many were not willing to accept it, and live out its teachings. Surely the brother has sounded the alarm and sent the warning so if sinners die in their sins their blood will be required at their own hands.—Ezek. 33:2-10.

We believe the time is nigh at hand when men shall be "lovers of pleasure more than lovers of God" (II Tim. 3:4). When evil men shall wax worse and worse, deceiving and being deceived. (v. 13). Let us one and all awake to the dignity of our calling and "cry aloud and spare not," knowing that there is no work nor device, no wisdom nor knowledge in the grave whither we are all hastening.

Mary D. Martin.

Dec. 14, 1914.

Middlebury, Ind.

Dear Herald Readers:—I will again send a few lines from the Middlebury congregation.

A Bible conference was held at this place from Dec. 8 to 11, Bro. J. S. Shoemaker of Freeport, Ill., and Bro. E. S. Hallman of Goshen, Ind., as instructors, gave us many good and practical thoughts during the meetings.

May the Lord help us to bring forth fruit and bear in mind what we were taught.

We are expecting Bro. S. E. Allgyer to begin a series of meetings at this place beginning Jan. 3, 1915. May we precede the meetings with

(Continued on page 628)

Miscellaneous

AT CHRISTMAS TIME

No matter what the heart may feel,
There comes a joy it can't conceal;
That joy, God's spirit doth reveal
At Christmas time.

The trivial thing that nags and stings
That daily discord often brings,
Seems to depart on angel wings
At Christmas time.

The tie that binds us closely here
To loving friends in grief or cheer,
Seems to grow stronger year by year
At Christmas time.

The blessings from God's boundless store
That come to mortals o'er and o'er,
Seem to bring peace forevermore
At Christmas time.

By faith we see the star that shone
O'er Him whom all the world doth own,
Who came from God's eternal throne
At Christmas time.

By faith we hear the angels sing
Unceasing praises to their King,
To whom all nations homage bring
At Christmas time.

E'er we have seen life's Winter snow,
Oh may we seek this King to know,
Who came to earth long, long ago,
At Christmas time.

—Selected.

HAPPINESS OF SAINTS IN THIS LIFE

By Lydia S. Sensenig.

For the Gospel Herald.

What is a saint? Is it not a holy or godly person, one that is so by profession only? Oh no, but also by covenant and conversation.

Dear reader, are you enjoying the true happiness of a saint in this life? If not, think for a moment that you have a soul in your bosom that is longing for something that it does not have. You may think you are happy in enjoying the pleasures which this world can give. But remember they will all pass away. And it is not what your soul is longing for. The happiness of this world with all its folly, dazzle, and amusement is nothing to be compared with the happiness of saints.

The happiness of saints is described by Christ in the beatitudes.—Matt. 5: 3-12. This happiness is not derived in longing to be carried to heaven "on flowery beds of ease." It may be derived in divine chastening. In Job 5: 17 we read, "Behold happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." Jas. 5:11: "Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." One suffering for Christ's sake can have the joy and happiness within which this world can not see.

Paul said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Also beware of this fact: That when we feel strong of ourselves, then is the time that we are weak (spiritually weak).

I Pet. 3:14: "But if ye suffer for righteousness' sake, happy are ye: And be not afraid of their terror neither be troubled."

I Pet. 4:13: "But rejoice in as much as ye are partakers of Christ's sufferings: that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."

Obedience to God brings happiness. Christ said, "If ye know these things, happy are ye if ye do them."

The happiness of saints in this life is abundant and satisfying. Psa. 36:8: "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." Psa. 63:5: "My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips."

The happiness of saints in this life (spiritual happiness) compared with temporal happiness, in time, brings out a great difference.

Do we ever think how short one's time in this life is? How short toward everlasting eternity, even if we reach what is called "old age."

Jas. 4:14: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

But what an encouraging thought to know that the happiness of saints will not end when this life is over, while the pleasures and vanities of this world will end in sorrow.

Those happy ones can look forward to a great reward. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9).

The saints' reward shall be given at the second coming of Christ. Matt. 16:27: "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works."

Rev. 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

"Oh, how happy are they, who their Savior obey,
And have laid up their treasure above,
Oh, what tongue can express the sweet comfort and peace,
Of a soul in its earliest love."

Happiness and thankfulness go hand in hand.

New Holland, Pa.

LESSON POINTS ON JESUS AND PETER

Selected by Rudy L. Stauffer.

1. He was boasting in self when he should have been trusting the Lord.
2. He was sleeping when he should have been wide awake.
3. He was fighting when he should have been following.
4. He was following afar off when he should have been treading in his Master's footsteps.
5. He was warming his hands at the fire of Christ's enemies, when he should have been warming his heart at the sight of Christ's sorrows.
6. He was denying when he should have been confessing.
7. He was cursing when he should have been praying.
8. While his heart was right, his methods were wrong.
9. The look of the Lord broke his heart and unsealed the fountain of his tears.
10. The bitterness of his tears revealed the real sweetness of his heart.
11. He went out into the night of repentance and came back into the morning of restoration.

Out of the black night of his anguish his faith was born again; the faith that enabled him to preach with such boldness on the day of Pentecost that three thousand souls turned to the Lord.

The supreme lesson of this story of Jesus and Peter is on the one side, the utter weakness and failure of the flesh; on the other, the forbearance, the grace, and the unfailing intercession of our Lord Jesus Christ.—From Haldeman's Lesson Notes.

Every once in awhile we meet up with members who say they were first led to serious thinking by what they read in the Gospel Herald. A good way to do mission work is to give this paper a more extended circulation. We will stand half the expense if you will stand the other half. 50 cents will send the Gospel Herald to new subscribers until Jan. 1, 1916.

Christmas gifts should be made with three objects in view: (1) to supply needs; (2) to make people happy; (3) to make people better.

FUTURE POSSIBILITIES OF OUR YOUNG PEOPLE'S MEETINGS

By Martha Snyder.

For the Gospel Herald.

As soon as we say "Sunday school" every one knows what we mean. It is a place to teach the Bible, principally to children, but also to older people. Now I wish we might think of a Y. P. meeting as a place where we study God's Word, principally young people, and how much I should like to see our children and older people in it, too. If the Y. P. meeting is a good thing for men and women in the prime of life, surely it would be a good place for our younger brothers and sisters, and for our parents.

As we think of the future possibilities we will divide them into three parts: (1) in the social work; (2) in the intellectual work; (3) in the spiritual work.

In Social Work

Where would our young people be if we closed our Bible meetings? That this organization has been an important factor in the social life of its members cannot be disputed. Man is a social being. Young people will have associates. To deprive them of their social life would do them a great injustice. What gives the young people more encouragement and happiness than a good meeting, one they can call their own, yet all are welcome. Socially, I believe the Y. P. meeting of the past has done much. How far she can develop along this line I can not say. If her young people are pure, have high ideals and good moral characters, and she keeps on developing these traits of character in all her members she will be one of the best organizations you could wish your young people to join.

The Y. P. meeting of the future should afford splendid oportunities and possibilities for the young people to learn to know each other as to thought, aspirations, purposes, and character. Why not have your meetings every week? In congregations where there are other services Sunday evening, it might be possible to hold the Y. P. meeting as a mid-week meeting.

How increase our attendance? is a question which confronts every Y. P. meeting. I will just give an incident which came under my observation. Our young people had an outing one afternoon. Every member of the Hagey-Wanner association was invited. We also invited some young people in our district who seemed rather backward and who had few associates. Some of them came, some did not. Those who came were given topic cards and invited to our meetings. They have been attending since. I believe it is possible for our people to do much in this way. You need not always have a gathering or anything of that sort, but you can visit some of these people and be free to them. There are few young people who will not respond if they are treated rightly and there are people in most every district just like those I have mentioned. But if we in the future should try to make the Y. P. meeting a social organization only she would be of very little value to the Church.

In Intellectual Work

If there ever is a time in the life of young men or young women that they wish they had a better memory it is when they see their names on a program. Among the majority of our people after they leave school they do very little writing. They can all write and think too, but they have very little occasion to do much of it. The future possibilities along this line are great. People think it a task or burden to prepare an essay or an address. Surely there is some work about it, but if there is anything that is helping to keep our minds active it is work of this kind; not merely writing what we see and hear but something that must be thought out. We all admire the people who can think for themselves. The roll call is good for our memory, and how nice it would be in the future if we could ask a brother or sister to quote a certain psalm or chapter as an opening lesson.

A wider range of topics will make it necessary to do more reading in order to gather material. Other books with the Bible may be studied, but the young people's meeting should be the place for us to gather Bible knowledge.

In the Spiritual Work

A stream rises no higher than its source, so the spiritual life of a Y. P. meeting rises no higher than its head. You may have a large attendance. You may have eloquent addresses and excellent essays, but unless your people are filled with the Spirit your meetings will not fill their purpose. The primary feature of the Y. P. meeting of the future should be to give its members a stronger spiritual life. This will be possible only in so far as its members are willing to consecrate themselves. If there are a few earnest workers in each congregation would it not be possible to have more?

At our home church practically all of our young members take part in the Y. P. meeting. Each member's name appears on the topic card every term (fortunately, or unfortunately, our membership is not as large as at some places). If you have more names than it needs to fill your topic cards you might use some one term and some another. At least in some way give all your members something to do. God did not give our physical bodies any members that are to be idle, neither does He wish our young people's meeting to have any such. There is nothing that will keep your people so united and harmonious as to let them know they all have a responsibility in making the meetings the very best they can be made.

Some may think, "I cannot speak or write or sing or offer a public prayer." Well, your very presence counts, but we want more than that. We also want your interest and just as much more as it is possible for you to give.

"Lord, teach us to pray." How much our meetings are neglected because we do not pray. "The effectual fervent prayer of a righteous man availeth much." In order that the future possibilities of the Y. P. meeting may be increased our people will need to spend more time in earnest prayer. In order that our hopes for the future may not be blasted we need to pray.

How can the song service be improved? Your meeting otherwise may be good, but if your song service is poor it is not what it ought to be. Appropriate hymns and good singing add very much. Our young people can sing, and could sing very much more. In youth is the time we should start the Christian service, and personal work is the best means by which lost souls may be brought to Christ. Our young people of the future should be personal workers. The unsaved in our communities need salvation.

The perfect Y. P. meeting of the future will be one whose social work will be the best, whose intellectual knowledge will be only good, and whose spiritual life will be the highest attainable by man.

Hespeler, Ont.

MODEST APPAREL

By Martha Reesor.

For the Gospel Herald.

I have a desire to write a short piece on "Modest Apparel." In I Tim. 2:9 we read that women should "adorn themselves in modest apparel." There are so many Christians who do not obey God's Word in that line. Another thing. We must be separate from the world. I think it is our privilege to be dressed in modest apparel and not follow the lustful fashions of the world. It is

really ridiculous to see some of the fashions of today. How inconsistent it is for Christian people to follow these fashions. Why shouldn't we obey the Gospel and do what is right?

It seems to me there are too many of our Christian people ashamed to wear this plain attire. We should never be ashamed of God's Word. If our hearts are right with God we surely know that this is the right way. But when pride comes into the heart it is almost impossible to be dressed in modest apparel. Let us keep pride out of our hearts that we may humble ourselves and become willing to obey His Word. A plain attire which is clean, economical, convenient, and comfortable, is God's mark that He puts upon his people whereby they may be known from the world (even by the people of the world), as the shepherd marks the sheep of his flock that it may be known where they belong.

A plain attire is Christ's sheep's outward clothing. A wolf may put it on, but it will not change him to a sheep. Dress will not change the heart, but the heart will change the dress if it yields obedience to the shepherd's voice. He saith, "My sheep know my voice, and they follow me." It is with joy that we wear this plain apparel, and not with grief. Let us ever obey His Word. But what about the **brother** in the church, if we are to be separate from the world it is not for the sisters only; it is for the brother as well, all who are willing to obey. Isn't it just as necessary for the brother to be dressed in plain attire as it for the sister? In II Cor. 6:17 it says, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." I think the brother should be separate, as well as the sister. Day after day we see Christian people but to look at them we would not know them from the world, for they are following after the fashions of the world. Let us ever obey God's Word so that our influence may go out for good.

Mt. Joy, Ont.

CORRESPONDENCE

(Continued from page 625)

earnest prayer for the success of the services.

If we want a share in the blessing, we must not depend on the evangelist to do all the work, but we must have a mind to work, and live for Christ every day. Then we will be ready for the meeting after the evangelist arrives, and it will not be necessary for him to preach to us members a week or more to arouse us to active service. Anna Keyser.

Dec. 14, 1914.

Hesston, Kans.

Dear Herald Readers, Greeting:—Thinking possibly some within reach of Hesston would be interested in the nature of the work of our coming Special Bible Term, I decided to write a few lines for the Herald regarding the work of this term.

Besides the regular Bible classes in New Testament History, Old Testament History, Bible Geography, Prophecy, Church History and Bible Doctrines, all of which are so arranged as to make it suitable for those coming just for this term to take the work, there will be several other features offered that will be especially interesting and helpful to ministers, Christian workers and all interested in the study of the Word of God. Among these we name the class in Sunday School Methods, intended directly to help Sunday school superintendents and teachers. The Worker and His Equipment will consist of a line of instruction aimed to help ministers, mission workers, and those more generally interested in teaching the Word and winning souls for the kingdom.

Two Epistles will be studied. The book of Romans will be the basis for the study of the plan of salvation and will be given in definite form. The book of Ephesians will be studied more from the devotional point of view.

The special evening lectures will deal with the Bible and science; the Bible and present-day conditions; the Bible and its authenticity. There will also be several lectures on practical life problems effecting young people, the home, value of right attitudes toward live topics and points of general helpfulness for all "who would live godly."

Expenses will be low. Ministers and their wives, free tuition. Books and helps can be procured at the school. We welcome all who may find it possible to come. Will be glad to give further information.

D. H. Bender.

Dec. 15, 1914.

Markham, Ont.

(Cedar Grove congregation)

Greeting to the Herald Readers:—Bro. A. J. Steiner of North Lima, Ohio, conducted a series of meetings at this place. The meetings closed last evening. Believers were edified and the lost were pointed to Jesus for salvation. Four precious souls publicly confessed Christ and one lady over 80 years old yielded herself to the Lord during visitation work. Among those who assisted in the work were S. F. Coffman, Isaac Miller, and L. W. Hoover. From here Bro. Steiner returned to his home. Will you pray for the Lord's work at this place?

Dec. 17, 1914.

Wellman, Iowa

(Daytonville congregation)

Dear Herald Readers:—There may be those who are interested in this part of God's vineyard and will give a few notes. Bro. J. M. Kreider of Palmyra, Mo., closed a series of meetings at this place on Sunday evening, Dec. 13. He preached 14 powerful sermons while in our midst and also visited a number of homes. There were no confessions during the meetings, but the members were very much encouraged and a number are under conviction, but were not willing to make a full surrender and live out and out for God. May we remember such in our prayers that they may see their condition before God before it is too late. The Sunday school at this place is progressing very nicely with an attendance of from 30 to 40. There have been some cottage prayer meetings held with good interest and attendance. This is a very needy field and needs the prayers of all God's children.

We are in the midst of winter weather. Health is fair.

Yours in His service,

A. R. Horst.

Dec. 17, 1914.

Yerkes, Pa.

(Providence congregation)

Dear Herald Readers, Greeting in Jesus' worthy Name:—May the Lord be praised for His manifold blessings He has bestowed up us all through our lives, and especially the last week, we can realize that He has not forgotten us. Bro. Clemmens of Lansdale, Pa., began a series of meetings here on Dec. 8 and closed Dec. 16. There were no confessions till the last evening, when five souls became willing to confess their Savior, two will be taken into Church at the Skippack congregation, and the other three here and as we had two applicants for membership before we will have a class of five at this place. May the Lord help them to remain faithful to the end. The beloved brother labored diligently with us and we feel the Lord has wonderfully blest him, as this was the first meeting of this kind that he has held.

The Lord willing we will close our Sunday school Dec. 27, 1914.

Yours in the Master's service,

Andrew M. Mack.

Dec. 18, 1914.

Obituary

Bender.—Elvina, infant daughter of Bro. Moses and Sister Katie Bender, died near New Hamburg, Ont., Nov. 25, 1914; aged 3 weeks. Funeral Nov. 27, 1914, at the East Zorra Church. Services by Jacob R. Bender at the house and Daniel Jutzi, Christ Kropf and M. K. Jantzi at church. Interment in cemetery beside the church.

Shank.—Ellen Miller was born in Holmes Co., O., Jan. 3, 1872; died of tuberculosis in Nappanee, Ind., Nov. 10, 1914; aged 42 y. 10 m. 7 d. She was married to Abraham Shank Feb. 23, 1890. To this union were born 7 children, Lucy and Ferda preceded her. Surviving her are 4 daughters, Beulah, Oda, Edna, Hilda, 1 son, John, husband, mother, 4 brothers, and 1 sister. She was a member of the A. M. Church and lived a consistent Christian life until death. Funeral at the A. M. meeting house, Nappanee, Ind., the 13th, by Levi Yoder and J. H. McGowen from Prov. 31.

Schmitt.—Lorena Estella Schmitt, second daughter of Bro. Geo. and Sister Ida Schmitt died of cholera infantum, Nov. 14; aged 3 y. 1 m. 26 d. Little Stella was a bright little girl and was the third little blossom of this home that budded on earth to bloom in heaven. May God comfort the bereaved parents. Funeral services were held on Nov. 17, and were conducted by Orphan Wismer and Osiah Cressman. Text, Job 1:21, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Mark 10:15, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Interment in Shantz's Cemetery, near New Hamburg, Ontario.

Kuhns.—Aaron Kuhns was born Oct. 2, 1828; died Dec. 10, 1914; aged 86 y. 2 m. 8 d. Bro. Kuhns was a faithful member of the Kreybill congregation of the Mennonite Church for many years, and very rarely failed to attend services. His wife, who was before marriage Anna Rutt (sister of the late Martin Rutt, bishop), died eleven years ago. Three daughters and one son survive, one of the daughters residing in Northwestern Canada.

Funeral held on Monday, Dec. 14, from the home of his son-in-law, Bro. Samuel S. Risser in Florin, Pa., with services at the Kraybill meeting house, conducted by the brethren, B. Lehman Kraybill, Peter R. Nissley, and Henry E. Longenecker. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

Eby.—Noah Eby was born Mar. 4, 1863, in St. Joseph Co., Ind.; died Dec. 12, 1914; aged 51 y. 9 m. 8 d. On Sept. 21, 1886, he was united in marriage to Laura Moon of the same vicinity. To this union were born 4 sons, Willis, Irvin, Ellis, and Victor. Soon after their marriage they moved to Elkhart Co., Ind. Early in 1910 Laura contracted an illness which resulted in her death, Jan. 16, of the same year, leaving Noah with the 4 sons whom he kept together in the home until his death.

On the evening of Sept. 21, while on his way to a neighbor's home for a fanning mill he met with a serious accident, in that the team ran away and threw him and his son from the wagon. During his 11 weeks and 5 days of severe suffering he was most patient, never complaining and when asked how he was, always answering "all right." His constant thought was for his children and his desire was to stay with them until all had reached their majority, that he might give them that father's help so needful to all men. Notwithstanding this he was fully resigned to the will of God, realizing that what He does is well done. Early in the year 1910 he united with the Mennonite Church at the Olive congregation, of which body he was a faithful member until death. He was kind and loving as a father and will be sadly missed in the home. He was loved as a neighbor and as such he held positions of trust among his fellowmen. He leaves to mourn his departure his sons, an aged mother, 3 brothers and a host of friends and relatives. Funeral at the Olive Church conducted by S. L. Weldy and D. A. Yoder. Text, I Pet. 2:7, "Unto you, therefore which believe, he is precious."

Married

Cressman—Wambold.—On Nov. 25, 1914, at the home of Bro. A. H. Wambold, near Mazeppa, Alberta, Bro. Ivan Cressman to Sister Mary H. Wambold. May God bless the nuptial bands.

Bender—Zehr.—On Nov. 3, 1914, at the Zorra Church, Ont., Bro. Elias Bender and Sister Lena Zehr were joined in holy matrimony, both of the Zorra congregation. Bro. M. K. Jantzi officiated.

Swartzendruber—Leichty.—On Dec. 1, 1914, at the St. Agatha A. M. Church, Bro. Moses Swartzendruber and Sister Leah Lichty, both of St. Agatha, Ont., were joined in holy matrimony, Bro. D. U. Steinman officiating.

Ropp—Schlegel.—On Nov. 26, 1914, at the home of Sister Annie Schlegel, near Tavistock, Ont., Bro. Menno Ropp and Sister Annie Schlegel were joined in holy matrimony. Bro. M. K. Jantzi officiated. May God bless them on their journey through life.

Eash—Eash.—On Sunday, Nov. 29, 1914, Bro. Clayton Eash of the Clinton Brick Church and Sister Ivy Eash of the Shore congregation were united in marriage at the home of the officiating minister, John Garber. May the Lord bless them abundantly is our prayer.

Zehr—Erb.—On Dec. 10, 1914, at the Zorra Church, Ont., Bro. Andrew Zehr and Sister Emma Erb, both of Tavistock, Ont., were joined in holy matrimony, Bro. M. K. Jantzi officiating. May the Lord bless this union and keep them in peace and love through life.

Hartzler—Saltzman.—On the evening of Dec. 3 at the home of the bride's parents near Woodford, Ill., occurred the marriage of Bro. Roy Hartzler and Sister Martha Saltzman, Bro. George Summer officiating. May God's blessing rest upon them in their journey through life.

Harshberger—Hewitt.—On Nov. 4, 1914, Bro. J. Menno Harshbarger of Coal Ridge, Mont., and Sister Beatrice Hewitt of Wordsworth, Sask., Can., were united in holy matrimony at the home of the bride's parents, Mr. and Mrs. John Hewitt, by D. B. Kauffman. May God's blessing attend them through life.

Wenger—Cook.—On Dec. 9, 1914, near South English, Ia., Bro. Clark A. Wenger and Sister Mamie C. Cook were united in marriage. Both reside in the vicinity of South English, and are members of the Liberty congregation. The ceremony was performed by Bro. S. G. Lapp at the home of the bride's parents. A life of pleasure and usefulness is the wish of all who know them.

Wenger—Cook.—On Dec. 8, 1914, at the home of the bride's parents, Bro. and Sister J. P. Cook, near South English, Ia., occurred the marriage of their daughter, Sister Velma E. Cook, to Bro. Homer D. Wenger, formerly of Linville, Va., Bro. S. G. Lapp officiating. This young couple expect to spend the winter in Virginia, after which they will be at home near South English, Iowa. They have the best wishes of many friends.

NOTICE OF BIBLE SCHOOL

Since it has been decided at the last Virginia Conference to hold a short term of Bible school for the benefit of all interested, we as a committee on arrangement herewith invite a hearty co-operation of all who wish to become better acquainted with the Word of God, and its precious doctrines, which we so much need to be informed in, in these last and perilous times, since this is the only safeguard against deception, as the Savior also forewarns, when speaking of His "coming again." "Take heed that no man **deceive** you." In studying the Bible we ought to know of whom we learn (I Tim. 3:14, 15), and we feel that the instructors secured for this Bible school have the confidence of the Church as being "safe instructors." Hence feel to urge all who are concerned to come and "search the scriptures" with us for "none of these shall fail" (Isa. 34: 16) and thus be better fitted for the Master's work. In order to help us here in making proper arrangements we desire that all who intend to come would write to us at your very earliest convenience, so that we may be fully prepared to take care of you. Franconia, on the R. F. & P. R. R. is our nearest station. This is the direct line from Washington to Richmond. Three local trains each way daily, between 5 and 7 o'clock in the morning and evening, and between 11 and 12 o'clock at noon. So if you will kindly let us know on what train you will arrive, it will be a great convenience to us in meeting you. Those coming on through trains will stop off at Alexandria, and can be met there if desired; however there are three trains daily from Alexandria to Franconia. We have 2½ miles to Franconia, and 6 miles to Alexandria. If convenient, those coming should bring blankets with them to lessen expenses here. Reader, in what ever way you can **help** to make this work a glory to God and a blessing to the Church, we will highly appreciate your assistance. Don't forget the date: From Jan 12 to Feb. 9, 1915.

J. J. Wenger, David Garber,
Alexandria, Va.

Life that emanates from God should animate our whole being, control all our desires, and characterize every purpose and action.—Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

November, 1914

General Fund

Freeport Cong., Ill.	$ 36.36
Sugar Creek Cong., Ia.	13.00
Pleasant Grove S. S., Ill.	12.75
E. Fairview A. M. S. S., Nebr.	36.46
A. M. Fairview S. S., Oreg.	14.00
E. Union Cong., Ia.	9.91
W. Union Cong., Ia.	33.10
Total	$155.58

India Missions

Abner G. Stoltzfus, Tex.	$ 3.09
Joseph Albrecht, Ill.	10.00
From Souderton, Pa.	14.05
A. L. Eshliman	8.00
Waldo Cong., Ill.	61.35
——— Kans.	4.25
Sterling Cong., Ill.	16.54
Jet Cong., Okla., Per M. C. L.	4.37
Sycamore Grove Cong., Mo., Per M. C. L.	5.00
Zion Cong., Woodburn, Oreg.	8.00
Bethel Mission S. S., Ore.	6.00
Home Mission Cong., Chicago	7.00
Oak Grove & Pleasant Hill Congs., O.	65.00
Mo.-Ia. Conf. Dist.	62.71
Will of Anna Roth, per Mary Kauffman	190.00
A Sister, Telford, Pa.	10.00
Metamora Cong., Ill.	65.12
Salem S. S., Shickley, Nebr.	9.20
Mary Rupp, Bloomington, Ill.	100.00
A Bro. & Sister (Personal)	5.00
Daniel Widmer & Wife, Oreg.	10.00
From Souderton, Pa.	12.67
Total	$677.35

India Hospital

Grace Herr, Mechanicsburg, Pa.	$ 10.00

India Widows and Orphans

A. L. Eshliman	$ 5.00
Salem S. S., Wooster, O.	1.74
Minnie Campbell's S. S. Class, Kans.	2.00
Total	$ 8.74

India Native Workers Support

A. L. Eshliman	$ 2.00
Collected by P. A. Friesen	100.00
John Ropp, Bloomington, Ill.	40.00
Total	$142.00

India Bible Women

A. R. Eschliman's S. S. Class	$ 6.00
A. L. Eschliman	5.00
A Bro. & Sister, Kans.	6.00
Salem S. S., Wooster, O.	2.00
Old Sisters S. S. Class, O.	2.00
Total	$ 21.00

Chicago Missions

Mo.-Ia. Conf. Dist.	$ 3.25
Mrs. C. Ruvenacht, Ill.	25.00
Metamora Cong., Ill.	60.00
Total	$ 88.25

Ft. Wayne Mission Building

Per D. B. King, Parnell, Ia.	
G. G. Warner	$ 10.00
W. S. Guengerich	5.00
J. L. Swartzendruber	1.00
C. J. Yoder	1.00
C. D. Miller	1.00
W. H. Slabaugh	1.00
M. E. Kinsinger	1.00
Total	$ 20.00

Canton Mission

Orrville Mennonite Cong., O.	$ 11.40

Kansas City Missions

Salem S. S., Shickley, Nebr.	$ 9.20

South America Pledges

Chris Bixel, O.	$100.00

Old People's Home

Mo.-Ia. Conf. Dist.	$ 1.50

Orphans' Home

Mo.-Ia. Conf. Dist.	$ 4.50
Willow Springs Cong. Ill.	19.18
Daniel Widmer & Wife, Oreg.	10.00
Total	$ 36.68

Mennonite Sanitarium

Mo.-Ia. Conf. Dist.	$ 9.50

Belgian Sufferers

Dora Knopp, Leetonia, O.	$ .50
Friend of the Poor	1.00
Praise to God, Md.	3.00
D. A. Moyer, Kulpsville, Pa.	1.00
——— Gap, Pa.	2.00
M. P. Yoder, Wooster, O.	10.00
A. Swartz, Dayton, Va.	5.00
Schertz Bros., Walnut, Ill.	10.00
A. K. Kurtz, Smithville, O.	4.00
Chris Butz, Manchester, Okla.	5.00
Total	$ 41.50

CANADIAN TREASURER'S REPORT

M. C. Cressman, Treas.

India Mission

Blenheim Cong.	$ 7.62
Mrs. L. O. Hoover	15.00
Snyder Cong.	29.73
Waterloo Cong.	73.00
A Bro. (A. M.)	5.00
Total	$130.35

Toronto Mission

Rainham Cong.	$ 5.14
Berlin Cong.	38.80
Latschar Cong.	12.78
Shantz Cong.	19.00
Total	$ 75.72

South America Pledges

Eli Shantz	$ 20.00
Samuel Toman	5.00
Moses Cressman	50.00
Dan Culp	5.00
Christian Brubacher	100.00
Jacob Brubacher	25.00
Moses Baer	15.00
Menno M. Bechtel	75.00
Moses Heckendorn	50.00
Jesse Bechtel	50.00
Total	$395.00

IND.-MICH. MENNONITE MISSION BOARD

India (Personal)

Mrs. A. R. Zook (Christmas presents for the 8 Sisters)	$ 8.00
Anna E. Christophel (Christmas present for Lydia Schertz)	5.00
Total	$ 13.00

India Bible Women

Sisters Class Elkhart S. S.	$ 2.00
Clinton Frame S. S.	2.00
Total	$ 4.00

India Native Workers

A Sister	$ 5.00
C. A. Shantz & Wife	5.00
A Family, Wakarusa	30.00
Ft. Wayne Cong.	4.00
Total	$ 44.00

India Missionaries Support

Fairview Cong.	$ 8.00
Howard-Miami Cong.	9.49
Total	$ 17.49

Rural Missions

Bowne Cong.	$ 7.94
White Cloud Cong.	2.30
Total	$ 10.24

Ft. Wayne Mission

Middlebury Cong.	$ 20.93
S. S. Meeting, Per J. F. Buzzard	9.00
Ruth Miller	1.90
Total	$ 31.83

General Fund

Nappanee (North) Cong.	$ 12.69
Forks Cong.	19.40
Total	$ 32.09

Ft. Wayne Mission Building

George Y. Miller	$ 5.00
Ben A. Bontrager	5.00
D. H. Coffman	25.00
D. M. Eash	5.00
William H. Loucks	10.00
Yoder Sisters	15.00
D. H. Hooley	10.00
J. D. Plank	5.00
Ed Christophel	3.00
J. D. Zook	25.00
Daniel Christophel	15.00
Daniel Fisher	5.00
Ira J. Bechtel	3.00
M. J. Lambright	10.00
Mary Mast	5.00
H. J. Ringenberg	5.00
Andrew O. Hostetler	10.00
E. F. Martin	5.00
Abner Holdeman	35.00
G. L. Sparks	5.00
Ezra Bleile	10.00
Total	$216.00
Total for month	$368.65

KANSAS-NEBRASKA MISSION BOARD

Vernon E. Reiff, Treas.

India Missions

Pleasant Valley S. S.	$ 12.16
La Junta S. S.	14.40
Total	$ 26.56

India Missionary Support

Missionary Support Band West Liberty S. S.	$ 53.00

India Native Workers Support

Catlin S. S., Peabody, Kans.	$ 15.00

Belgian Relief Fund

Thanksgiving Offering Pennsylvania Cong.	$ 50.00
Thanksgiving Offering Plainview, Tex., Cong.	9.51
Total	$ 59.51

Kansas City Missions

West Liberty S. S.	$ 10.00
Hesston Cong.	36.92
Total	$ 46.92

Kansas City—Children's Welfare

Primary Dept., Pennsylvania S. S.	$ 93.23
Advanced Dept. Pennsylvania S. S.	21.77
Total	$115.00

Evangelizing Fund

Hesston Cong. (for J. D. Mininger)	$ 26.16
Spring Valley S. S.	26.81
Total	$ 52.97
Total for month	$368.96

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Eli G. Reist, Treas., Mt. Joy

Chicago Missions

Sem Eby	$ 5.00

India Missions

E. Chestnut St., Cong. Lancaster, Pa.	$ 4.55
E. Chestnut St. S. S. Lancaster, Pa.	26.58
Towamencin, Pa.	6.92
Paradise S. S.	56.25
Sem Eby	10.00
J. S. Eby	10.00
Mt. Joy Y. P. B. M.	5.20
Bosslers S. S.	15.00
Rockhill Cong.	43.07
Catharine S. Reist	5.00
A Sister, Boyerstown, Pa.	5.00
Mrs. H. W. Eshleman	3.00
Total	$190.57

India Missionaries (Personal)

Elizabethtown S. S.	$ 20.00
Total for month	$215.57

LOCAL INSTITUTIONS

Kansas City Missions
J. D. Mininger, Supt.

J. F. Brunk	$ 5.00
S. S. Hershberger, Mo.	5.00
Lancaster Visitors	8.75
Jonas Weaver	2.00
Mo.-Ia. Conf. Dist. Bd.	18.50
Bethel Cong., Mo.	13.85
Lewis Garber	1.00
John Plank	2.00
Sewing Circle, Surrey, N. D.	1.00
Susie Gilmore	2.00
Sugar Creek Cong., Ia.	2.00
Mildred Koppenhaver	1.00
Dan Hershberger	5.00
Total	$ 67.00

Ft. Wayne Mission
B. B. King, Supt.

Elida Cong., O.	15.00

Lima Mission
B. B. Stoltzfus, Supt.

(October)

Nancy Yoder	$ 2.00
Bert Smith	.50
John Wayre	.25
A Sister	6.00
J. Y. Smucker	3.00
Total	$ 11.75

(November)

Emma Brenneman	$ 1.00
A Sister	2.00
Total	$ 3.00

Nampa Mission
John A. Hilty, Supt.

(October)

Rent	$ 6.00
Phone Calls	.50

(November)

Rent	$ 9.00
Anna B. Nissley	1.00
Phone Rent	.70

Toronto Mission
M. Elizabeth Brown, Supt.

Mr. Drury (Board)	$ 17.50

Canton Mission
C. K. Brenneman, Supt.

A Sister	$ 1.00
Oak Grove & Pleasant Hill Cong., O.	15.00
Martin's Y. P. B. M.	5.00
Bro. Garber	2.00
Crown Hill Cong.	10.00
Walnut Creek Y. P. B. M.	6.50
Total	$ 39.50

Gospel Mission, Chicago
A. M. Eash, Supt.

Evergreen S. S., Kalona, Ia.	$ 10.00
Mrs. Ruvenacht, Gridley, Ill.	25.00
David & Emma Yontz	5.00
Total	$ 40.00

Orphan's Home
A. Metzler, Supt.

Special Support	$254.65
C. G. Longenecker	3.00
Barbara E. Snyder	.50
D. E. Miller	1.00
Mary H. Bomberger	.50
Elida, O., Sewing Circle	5.00
Total	$264.65

Youngstown Mission
J. I. Byler, Supt.

M. H. Eshleman	$ 4.00
Henry Eshleman	.50
A Friend	1.00
Evening Offering	.65
Total	$ 6.15

Mennonite Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$232.50
Mrs. Hettie Ranck	150.00
Gerhardt Conelson	5.00
J. J. Pankratz	.50
Gerhardt Ball	.50
Zohr Church	15.00
Bethel Church	13.00
Christ Garber	2.50
T. T. Woodruff (End.)	18.00
T. T. Woodruff (End.)	8.25
Mr. Fuller	2.00
T. T. Woodruff	25.00
Total	$472.25

American Mennonite Mission
M. C. Lapp, Supt.

Sycamore Cong., Mo.	$ 48.12
Grand total for month	$4284.17

Gratefully acknowledged,
G. L. Bender, Gen. Treas,
Elkhart, Ind.

SPECIAL BIBLE TERM—HESSTON ACADEMY AND BIBLE SCHOOL

January 5-29, 1915

For the Gospel Herald.

Instructors.—John Thut, D. H. Bender, J. B. Smith, M. D. Landis, J. D. Charles.

Description of Courses

O. T. History.—This course will deal with the Children of Israel in the Promised Land, their experiences with the heathen nations, the transition of the form of government and the initiation of king rule. This portion of history is full of interest and in striking relation to the practical experience of God's children.

N. T. History.—The Life of Christ will be the central theme of the study of N. T. History during this term.

Bible Geography.—No one is fully prepared to grasp the history, environment and lessons taught in the Bible who is not familiar with the location, scenes and journeys connected with the activities of Bible characters. This course is designed to especially help the Bible student along the above lines.

Epistles.—The Book of Ephesians will be the subject studied during the four weeks Special Bible Term.

Theology.—Two great subjects will be treated under this head: (1) His working with man in both the Old and New Testament dispensations, His personality, deity, office and relation to the believer. (2) The Holy Scriptures—Their inspiration, authenticity, authority and place in the Christian economy.

Homiletics.—Under this head will be treated subject matter, selection of material, analysis of themes, manner of presentation and practical exercise in delivery.

Prophecy.—During this term this study will have to do principally with Messianic prophecy.

Church History.—The Reformation period will be the leading theme of church history.

Vocal Music.—There will be two classes running in elementary and advanced rudiments either of which will be open for students of the Special Term. A beginning class will be organized if desired.

Sunday School Methods.—It is the aim in this course to especially help Sunday school teachers and workers to meet the conditions and needs for making Sunday school work efficient. Such problems as present themselves in child training, class interest, class methods, attendance and like questions that confront the Sunday school teacher will be given due attention.

The Worker and His equipment.—The need, qualification, call, preparation, personal work, manner of dealing with the unsaved, equipment and other essentials for successful Christian work are given consideration in this course.

Christian Doctrines.—This work will be given in comprehensive outline form, and will deal with special doctrines effecting the plan of salvation, church ordinances, rules of practical Christian life and conduct and Bible teachings peculiar to the orthodox faith of God's people

Of General Interest.—A series of evening lectures on live subjects will be given for the benefit of the general public during this Special Bible Term.

Expenses

Tuition for the term	$4.00
Board per week	2.25
Room with heat and light, per week	1.00

Tuition free to ministers and their wives.

Supplies.—Bibles, reference books, note books, etc., can be procured at the book room of the institution.

Use of the library is free to all.

For further information write

D. H. Bender or T. M. Erb,
Hesston, Kans.

GIVE IT A TRIAL

The Christian Monitor for one year. It is a monthly periodical issued to meet the needs of our young people, but contains helpful reading matter for all interested in the Christian service. Among the departments are: Christian Life, Missions, Bible Study, Educational, Young People's Meeting, Sunday School, Farm and Home, Current Events, etc. **We are offering the paper for 1915, including a copy of the current issue while it lasts, for the sum of 50 cents, one-half the regular subscription price.** Sample copies cheerfully sent upon request. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

ANNOUNCEMENT

Between the dates of Dec. 23rd and 30th there will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, a one week's Bible school and Conference. This will be under the direction of Goshen College and will be conducted in connection with their Special Bible Term.

It will be the purpose to have several Bible lessons and a sermon in the forenoon and evening sessions. The afternoons will be devoted to visiting such institutions as the Juvenile Court, the Bridewell, the Hull House, a Rescue Mission, etc. It is also the purpose to have the Christmas dinner and a Sunday school Christmas program at the Home Mission and two Christmas programs at the Gospel Mission, during this week.

The invitation to attend is extended to all who are interested. Arrangements are being made to furnish lodging and meals at a nominal price and we hope to properly care for all who will be with us. All we ask is that you notify us not later than the 19th or 21st of your intention to come. A week spent in this manner ought to give more definite missionary information than you can secure in any other manner in the same period of time.

Address correspondence to A. M. Eash, 720 W. 26th St., Chicago, Ill.

"Wealth gotten by vanity shall be destroyed."

Items and Comments

The Germans are reported to have made advances in Poland and are nearing Warsaw. In the western field of the war the advanage seems to be slightly in favor of the Allies.

During the campaign of "Billy" Sunday in Philadelphia the Philadelphia North American comes to this office daily as a means of keeping the public in touch with the work being done.

"Washington, Dec. 18.—Permission has been granted by the State Department to about 500 German women and children who were stranded as war refugees at Shanghai, China, to pass through the United States on their way back to Germany.

One of the sensational incidents of the war took place last week when a fleet of German vessels appeared off the east coast of England and shelled Hartlepool, Scarborough, and Whitby. About one hundred lives were lost and many were wounded. Some buildings were destroyed. This is the first attack upon the British soil since the raid of Paul Jones during the American revolution.

Dr. G. A. Dillinger, a member of the Pittsburg council and a worker for moral reform, was called to the door at his home on Friday evening of last week by a member of the "underworld" and stabbed twice with a jackknife. The wounds are not considered dangerous. The assailant escaped. The incident created great excitement in the city, as indicating the degree of degradation to which the forces of evil drag men.

A British protectorate was proclaimed over Egypt last week. The Khedive was deposed and his uncle was appointed Sultan of Egypt. British officials will direct all the affairs of the government and, if the plan carries through, all relationship with Turkey will end. The British promise full religious liberty to all classes. France has recognized the arrangement, and Britain in return, recognizes the French protectorate over Morocco.

FAMILY ALMANAC
for 1915
Now Ready for Distribution

This issue contains the usual collection of timely articles contributed by some of our faithful church workers. The selected articles have been collected with care and the usual data of useful information is given. The Calculations, Weather Forecasts, Moon's Phases, etc., are again given by Bro. L. J. Heatwole who has given this work his life-long attention and whose work has been accepted as authority among Almanac makers.

Furnished in both the English and German languages. We shall be pleased to have an active agent in each congregation. Note the following prices:

Single copy, postpaid	$ .06
Dozen Copies, postpaid	.45
100 Copies, prepaid	3.50
100 Copies, not prepaid	2.50

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

West Liberty, Ohio, Holiday week. Instructors, J S. Shoemaker, Paul E. Whitmer.

Plainview, Texas, Holiday week. Instructor, J. D. Charles.

Albany Mennonite Church, **Albany, Oreg., Dec. 27-31, 1914.** Instructor, S. G. Shetler.

Filer, Idaho, Dec. 28, 1914—Jan. 1, 1915. Instructor, J. P. Bontrager.

Rainham Church near **Selkirk, Ont., Dec. 29-31, 1914.** Instructors, L. J. Burkholder, A. J. Steiner.

Waterloo, Ont., Dec. 29-31, 1914. Instructors, S. F. Coffman, Daniel Kauffman.

At Crown Hill Church, near **Marshallville, Wayne Co., Ohio, Dec. 27, 1914,—Jan. 1, 1915.** Instructors, J. L. Stauffer, E. D. Hess.

Clinton Central and Lockport Churches, near **Archbold, Ohio, Dec. 28, 1914, to Jan. 1, 1915.** Instructors, John S. Mast, S. S. Yoder.

Belleville, Pa., Dec. 29, 1914—Jan. 1, 1915. Instructors, J. E. Hartzler, C. Z. Yoder.

At Yellow Creek Church, near **Goshen, Ind., Dec. 30, 1914,—Jan. 2, 1915.** Instructor, J. M. Kreider.

Howard - Miami congregation near **Greentown, Ind., Dec. 28, 1914, to Jan. 2, 1915.** Instructors, S. E. Allgyer, B. B. King, J. S. Horner, N. M. Slabaugh.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

PROGRAM
Of Canton, Ohio, Bible School
Jan. 25 to Feb. 5, 1915

Courses of Study: Bible Studies, Epistles, Old Testament Missions, Bible Doctrines, S. S. Lessons 1915, S. S. Normal, Soul Winning, Vocal Music.

Sunday School and Mission Special Lectures every evening, Jan. 25-29.

Church and Ministers' Special Feb. 1-5. Special Lectures every evening.

Instructors, M. C. Lehman, J. E. Hartzler, C. K. Brenneman, and others.

For further particulars address P. R. Lantz, Weilersville, Ohio.

TODAY

"Every day is a little life," was an old thinker's wise epigram. If each day gets the better of us, how are we going to conquer in life as a whole? Only as we make each day a victorious battleground where selfishness and shirking and disobedience and discontent are overcome, can we make life a victory in the end. Lavater, the old philosopher, laid down the rule that each day should be distinguished by at least one particular act of love. It is a rule which makes life happier for the doer, and for everybody else. —Sel.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri.	9402
Franklin Co., Pa. & Washington Co., Md.	1st Fri. in Oct. 2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

THE NEXT GENERAL CONFERENCE

After due consideration, in which representative brethren and congregations throughout the Church were consulted, it has been decided to hold the next session of General Conference with the brotherhood of Wauseon, Fulton Co., Ohio, the Conference to begin on Tuesday, Aug. 24, 1915, and continue until the work is completed.

As the work of the Conference is important and the time precious, we urge all who have questions for consideration to send them to the moderator at Hesston, Kans., or the secretary at Goshen, Ind., at an early date so that the work of Conference may be arranged in due time.

D. H. Bender, Moderator.
J. S. Hartzler, Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 31, 1914 (Gospel Witness Established 1905) No. 40

EDITORIAL

Farewell 1914—welcome 1915.

My times are in thy hand: deliver me from the hand of mine enemies.—Psa. 31:15.

For a lofty and unerring view of what love is and does, read I Cor. 13:4-7.

We remember the past that we may improve the present and prepare for the future.

Most of the "New Year's resolutions" are but creatures of the imagination or dreams of sentimentalists.

There can be no resolutions without a resolute heart and a will to carry them out. Good resolutions coupled with a determined and enlightened will are essential to useful service.

Ministers will kindly notice that persons whose marriage notice appears in the Gospel Herald are from now on entitled to a year's subscription to the paper as a wedding gift. In sending in notices kindly give us the correct address of the newly married couple so that we may send the paper properly.

To believe in the Lord Jesus Christ means to accept Him as Savior and Lord and to accept His entire Gospel as being obligatory upon all Christian people. They who are inclined to acknowledge Him as Christ while they reject His commandments should hear His question, "Why call ye me Lord, Lord, and do not the things which I say?"

Christianity has not failed! Many who claim to be Christians are not true Christians. True Christianity is the greatest success this old earth ever saw. Read the article by Bro. Shenk on the "Spirit of Europe's War" on another page.

Concerning the Devotional Covering.—The question is sometimes asked, "Why, if women should never worship with heads uncovered, should not men remove their hats every time they pray or talk Scripture?"

The answer is plain. The hat for men, or the bonnet for women, is not the covering ("veil," R. V.) spoken of in I Cor. 11:5, 6, 10. They are not a "veil," neither are they a "sign" that the one wearing them is a worshiper. Their use is for protection, not for a sign or a veiling. It it true that men sometimes make a kind of "covering in sign" (V. 10, marginal reading), out of their hats (funeral occasions, for instance, when they keep hats on), and in like manner some women imagine that they are fulfilling I Cor. 11:5, 6 when they worship with bonnets or some other protection covering on. But the first is as unbecoming as the second is unscriptural. The hat or bonnet is not in consideration when the devotional covering is being considered. They are (or should be) worn for protection and service only. On the other hand the veiling of which Paul speaks is the "covering in sign" that the Christian woman takes the place that God intends that she should take—the helper and fellow-worker with man in every Christian service. For this reason let the "sign" or "power" be in evidence whenever and wherever woman worships, and for the same reason let it be absent from man while he worships.—K.

More Prayer Needed.—One of the greatest needs of the time is more of the spirit of prayer on the part of God's people. We are impressed with the enormity of the work before us, with the stupendous problems which lie at our door; but we are too prone to go about things as though by our own might we proposed to do things, by our own wisdom we meant to solve the problems. This has even been the weakness of the Christian Church—too much human effort, not enough God, in the work attempted in the name of the Lord. It is a part of the record of the Church, a part of the experience of the individual lives of its members, that whenever man has come to the point that he felt his utter helplessness to cope with the work before him and depended upon God entirely to see him through God invariably blessed him with power and accomplished great things through him. On the other hand, whenever man felt himself able to do great things for God or man, his life has been cold spiritually and his work a real failure so far as accomplishing any real work for the Lord. We need more of this spirit of utter dependence upon God in which we recognize that what we are we are by the grace of God and that we can do nothing in His service except He take hold of us and accomplishes His will through us.

The way to reach this throne of power is through the avenue of prayer—not that we, like Simon, should covet the power; but that we, like Paul, constrained by love to God, should get into a position in which God can use us as means in His hands to bring lost souls to Him. Behold the praying disciples, and the Pentecostal blessing that followed; the praying Church, and the deliverance of Peter from prison; more prayer, and the prison doors at Phil-

lippi opened and the jailor converted; etc., etc., etc., etc. What was it? Power through prayer. Where did the power come from? The praying disciples threw themselves upon the mercy of God, and God's mercy was extended in that He blessed them with power and gave them victory.

We today are confronted with problems fully as great as those which confronted the apostolic Church. The opposition which confronts us is not of the same kind, but is fully as hard to overcome as was the opposition which confronted them. Oh the coldness that freezes the hearts of so many Christian professors! the materialism which absorbs the minds and hearts of the thinking men and women of today! the worldliness which holds the world with rapt attention! the selfishness at whose door we must lay the blame for the terrible war in Europe, as well as the preparation for other conflicts to come! the "cares and riches and pleasures of this world," which not only hold captive many millions which are profesedly in the service of the Lord but which so engage the attention of the world that it is only now and then that people can be brought seriously to consider the eternal welfare of their souls!

What is to be done? Shall we despise intellect and say it amounts to nothing in the service of the Lord? No. Shall we hold money in contempt and say it is a hindrance rather than a help? Not always. Shall we disregard human effort and say it is all in vain? Never. These things are right in their places, and are among the things not only to be treasured but also to be upon the altar of the Lord; but as substitutes for that power which comes alone through God they are miserable failures. God has done wonderful things through His people in the past, and is doing it today wherever He finds people who are committed fully to Him. At His throne there is unlimited power; and who can withstand this power when holy men of God endued with it go forth to conquer in the name of the Lord? We may all be admitted into the fulness of this power if we throw aside the weights which shackle the efforts of so many who are attempting to do what they do in their own strength, and make it a business to spend much time in fervent prayer. Here again we wish to give the caution that our purpose in prayer should not be a selfish lust for power. God will attend to the power if we attend to the means of grace within our reach. It is not self but the love of God and the love of souls that should impel us to be more earnest in our efforts to win them to God. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, in time of need." Let us humbly prostrate ourselves at the foot of the throne, remember our source of power, remember the wonderful things that God has already done in the past and what He is still willing to do. The world is won to God as God's people, in blessed fellowship with Him, are endued with power to go forth and win victories in His name.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BLESSINGS OF TODAY

By S. P. Yoder.

For the Gospel Herald.

How oft we miss the blessings,
The present has in store
Because with hearts ungrateful
We look and long for more.
The good in our possession
Can scant enjoyment bring,
While selfishly we covet
Some far-off better thing
The sweetest heavenly manna
Sent for our use today
When hoarded for tomorrow
Turns bitter with decay.

'Tis not in idle dreaming,
While sitting by the way,
Of things beyond our vision—
Some far-off future day,
That we can find enjoyment
That's true and lasting too—
We'll find the future richest
If to the present true.
'Tis in the living present
That we must truly live
And to the task before us
Our best endeavors give.

If we would be a blessing
To friends around us here,
And share with them the sunshine
Of gladness and good cheer,
We must in sweet contentment
Enjoy our little store
Of treasures or possessions,
Nor always wish for more,
Regard the good of others
We meet along the way,
And use with true thanksgiving
The blessings of today.

The vale of good intentions
'Tween hills of purpose true
Is not the place to loiter,
Though pleasant be the view;
When we have gained the hill-tops,
With tasks well done below,
The view will be still grander
And pleasures sweeter grow,
Providing we now notice
The flow'rs along the way—
Are thankful for the comforts
And blessings of today.

Denbigh, Va.

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

VI. THE CHRISTIAN SALUTATION

1. What three forms of saluting friends and brethren are named in Scripture?

(1) The personal greeting (III Jno. 14), (2) the right hand of fellowship (Gal. 2:9), (3) the salutation with the holy kiss.

2. Why practice the last named?

Five times in holy writ are the children of God commanded to salute each other in that way. This command is recorded in Rom. 16:16, I Cor. 16:20, II Cor. 13:12, I Thes. 5:26, and I Pet. 5:13. Read these texts carefully. Only "the wise and the prudent" fail to understand them.

3. But has not the modern handshake taken its place?

Who says that the handshake is "modern?" It was in vogue in the days of the apostles (Gal. 2:9) yet this did not keep the apostles from admonishing their fellow workers to "salute all the brethren with an holy kiss." Nor is the fear of contracting disease a lawful excuse for disobeying this command. At any rate, the Scripture records no such objection. To say that there is more danger now than there was in the days of the apostles is to speak disparagingly of the achievements of medical science.

4. Why call it a "holy kiss?"

It is the only kind which the Scriptures command. The greeting should not be extended hypocritically, as did Judas when he betrayed his Master; nor with the air of judgment, as does the self-righteous man wh says he can not greet a tobacco-user; but it should be the sincere expression of the love which the child of God has for fellowmen. Whether the greeting constitutes "an holy kiss" or not depends not upon the one whom you greet but upon yourself.

5. Why call it the "kiss of charity?"

Because it is the symbol of love.

The children of God are commanded to "love one another with a pure heart, fervently." The kiss is the natural expression of this love. In this way the mother greets her children, the husband his wife, and in the absence of all hypocrisy the implanting of the kiss upon the face of another signifies true love. It is not strange, therefore, that when Paul took his leave of the elders of Ephesus that his weeping comrades fell upon his neck and kissed him. It was the natural expression of the love that they had for each other. It is not strange, therefore, that when Christian workers in whose hearts the love of God is shed abroad meet from time to time that they greet each other in the same way. The absence of this token of fervent love among God's people is not only a manifestation of contempt for a plain commandment of God, but also of a coldness that will lead to serious consequences if no effort is made to revive "the bond of perfectness" which should exist.

"If ye love me, keep my commandments."

Scottdale, Pa.

SPIRIT OF EUROPE'S WAR

By J. M. Shenk.

For the Gospel Herald.

It certainly is worth while for us as a people to take notice when men all over our land—preachers, editors, statesmen, and others—are beginning to acknowledge and advocate the vital priuciples which our people for centuries have been advocating and teaching relating to the wickedness and glaring inconsistency of professed Christians voluntarily taking the life of their fellowmen under any circumstances. Notice how the author of the following article concludes his argument on war by referring to the utter impossibility of a true Christian a man that is regenerated and born again, to take the life of his fellow Christian, and we can go farther and say it is impossible for such an one to take the life of his fellowman whether he be friend or foe. The mission and nature of a child of God a true follower of Christ, is to save men's lives, not to destroy them.

"Glory to God in the highest, and on earth peace, good will to men."

Women are rushing from besieged and burning cities with little babies in their arms, and cold, hungry, tired boys and girls, hardly old enough to walk, trying to keep up. Poverty stares millions in the face—poverty not only during this war, but during long years to come. Thousands of women are to be widows, millions of little children are to be left fatherless. Natural affections are already blotted out, and their place being taken by strange, cruel lusts and passions. The virtue of women will be a free commodity for all soldiers. Drunkenness has already spread throughout these lands in a bad orgy.

What is Good of Christianity

All industry will be ruined. Thousands of farms and villages will be laid waste. Thousands of schools and churches will be blown up. Hatred will be engendered which will keep Europe irritated fifty years after the peace of exhaustion shall come. The commerce of the world will be all upset. The general morality of Europe will be lowered to a point where the churches will have to begin all over again and work a hundred years to restore it. Already thousands of atheists have been made. Almost every other man we have met in Europe this last week has shook his head with sadness and said: "What is the good of Christianity if it cannot stop this sort of thing?" It is as if the devil and all his angels have taken complete possession of Europe.

What does it all mean? It means many things. First of all it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power whatever over men or nations when any real provocative of men's passions comes. Most of these millions of men who are now drunk with lust of killing, and hoarsely shouting for their brothers' blood, have been calling themselves Christians, and have most of them been taught in Christian schools and churches. And in a day it is all forgotten, and if one who remembers dares suggest, as a few did suggest in the various parliaments and in the press, that we remember our religion, he is hooted down.

When Men Become Beasts

Is it that the human heart is too desperately wicked for even Christianity to control it when the deepest passions of all, revenge and lust of blood, are aroused? Is it that it can find only a few in each community—which is all it has yet done—whom it can fully regenerate? Or is it that we have been concerned too much with dealing with those sins which are more easily uprooted and controlled, and have neglected to uproot those awful, fiendish, demonical passions that burst forth at such a time as this?

Or have we in our endeavor to inculcate righteousness in our personal dealing with our brother of our own land neglected altogether to eradicate the beast out of men which such a crisis as this reveals as only slumbering.

For the thousands of men we saw howling in all the cities of Europe were not men any longer. They had become beasts. The beast could even be seen in their eyes. They howled for only three things: drink, women, and blood of their brothers. Perhaps there has got to be a wholly new presentation of Christianity before these things can be stopped. Perhaps we have got really to teach what Christ Himself taught, namely, that love of all Christians for each other, all men of good will for one another, must transcend race, nationality and every other bond. We have never dared preach this, although it was continually on Christ's lips. He even went further, and said it must transcend family ties.

It would be as impossible for one Christian to kill another, did we really believe in Christ and accept His Gospel, as it would be for a man to kill his mother. Another thing which we think every American of the fifty who got this first sight of war has come to feel is that our religion has broken down in its psychology, that our gospel had been addressed to a man who does not exist, that our sermons have been preached to an imaginary man. We have been preaching to men as highly respectable, on the whole good, some of them saintly, while as a matter of fact this has been only seeming. They have seemed this because great temptations have not roused them from their sleep.

No one who came across Europe within the last month can ever hold this easy faith again. Men are beasts; cruel, lustful, revengeful, ravening just as the gospel represents them. There are exceptions, but in most of us the beast lies just below the surface, and nothing but a regeneration which shall sweep through men's souls as a wind from heaven can make them clean.

Love of One's Country Being Right

This whole miserable business has arisen out of a perverted patriotism a race consciousness raised to the power of madness. It was a Servian "patriot," a devotee of "greater Servia," who threw the bomb that stirred Austria to revenge. All through Europe there is this patriotism which makes a god of one's country and declares there is no other god, which is forever imputing intrigues and schemes to other countries, which goes into fervors about one's own country that exasperate other countries, which would clamor for little rights for one's own country and bring on a war, regardless of the effect it would have upon six or eight innocent countries; which puts love of country above love of one's country being right and which talks more about love of country than it does about love of God and all His children.

This awful tragedy, beyond anything since Napoleon's day, is the result of this sort of patriotism. The time has come to lift this quality up into something high, noble and universal.

Relationship of Nations

One thing even the blind can see lies at the root of all this calamity of the nations, and that is our neglect to preach the one truth on which any lasting order of justice or peace can be reared, namely, that nations must be amenable to the same Christian ethics that govern the relationships of men. There can be no double standard of ethics in the kingdom of God. Right must be right and wrong be wrong throughout the whole universe of men. It it is wrong for men to steal, it is just as criminal for big nations to seize little ones. If it is wrong for men to murder, it is wrong for nations to kill and destroy weaker nations, or men in any nation. If it is un-Christian for men to settle their disputes with their fists, it is wrong for nations to adjust their quarrels by iron on sea or land.

If it is Christian for a man to negotiate all questions with his brother in the sweet Christian spirit of forbearance, charity, even forgiveness, what else can be Christian for nations? We have not believed this, we have not preached it in our pulpits, or taught it in our schools. We are going to learn it now in this year of agony. Every pulpit should reiterate it every week.

By Frederick Lynch, in the Christian Work and Evangelist.

He that has never known adversity is but half acquainted with others or himself.—Aughey.

RETROSPECT AND PROSPECT

By D. M. Landis.

For the Gospel Herald.

1914 is now a part of the past. And as we look down over the long stretch of time that leads to this climactic year, we are almost tempted to feel that we have reached about the last mile-stone of the world's most mighty march of progress.

As to the liquor question, we are compelled to acknowledge that the Czar was able to accomplish more in Russia with one stroke of a pen than reformers and legislators have been able to do here in many years. We were rather priding ourselves in the fact that we were pioneers in the prohibition movment. In spite of the fact that the rest of the world has seen the need of prohibition in order that they may kill more successfully, the government of the United States, at peace, has decided in favor of booze. When the bill for prohibition was debated upon in congress, a representative from Pennsylvania said, "What right has the prohibitionist from the cornfields of Kansas, the cotton fields of Georgia, or the sea coast of Maine, where the bootlegger votes the prohibition ticket, to tell the steel worker who faces a temperature of 280 degrees at the furnace door that he shall not have his beer when his work is over?" One from Iowa said, "These people denounce all who make liquor, forgetting George Washington, the brewer; Thomas Jefferson, the distiller; Abraham Lincoln, the barkeeper, and even Jesus Christ of Nazareth, who, according to my Bible, turned water into wine at a wedding." And so far as national prohibition is concerned in the United States, this kind of argument still wins the day.

A few months ago, when the year was still new, the civilized world, rich and voluptuous, proud of its achievements of a thousand years, seemed about to justify those who dreamed that dream of the most golden of golden ages—world peace. International commercial and political relations had become so inextricably interwoven that war was becoming impossible. The word "peace" was being drilled into the minds of school children; colleges and universities vied with each other in fine oratory on the subject; historians got the vision and began to write text-books in which war was ignored as one of the most monstrous and inevitable factors in human history. Of course Mexico was at war, but it was not altogether "civilized." The Balkan Peninsula was still running sore, but if sin was still the monstrous fact that was underneath the glory of civilization it must have vent somewhere. Europe was feverish with the hot restlessness of some forty years of pent up jealousies and ambitions, but what of that if governments only continued to fawn upon each other.

In 1914 we have been just as stupid to the real nature of world peace as were the Jews two thousand years ago in understanding the real nature of Christ's kingdom. We were blind enough to think that there could be permanent peace based on "civilization"—on civilization composed of industry, commerce, education, social and political reform. Faith was still a mighty word in man's vocabulary, but is was not really the faith of Abraham, and Moses, and Isaiah, and Paul; it was rather faith in that exquisite delusion—civilization. Then in 1914 a pistol shot from a Servian student started a fire that showed how combustible is such a peace, how superficial is a prosperity that is measured only in terms of "things that make us comfortable here below."

Such is the retrospect. And as we turn to 1915 we see for the world, not far off lowering clouds, but present terrible distress and gigantic gloom. We hear, not distant rumors, but the noise of destruction—not of nations but of the world. We feel even here across the Atlantic the "ship of state" rock and reel and quiver in mighty surges till we wonder when we too will be engulfed in the ruin.

This all sounds like pessimism? Not altogether. The prospect is ever that of hope. May we discover in 1915 that the mortal offence of nations is not necessarily the violation of treaties and other international agreements—not that, nor necessarily any other act that they have done. The mortal offence of the world is sin. In the prospect of the future let us then remember that our primary concern is not prohibition nor any other reform nor international peace but that men might be saved from sin. It's an old, old idea, but the only right one nevertheless. The reason why the Church stands bewildered at the present catastrophe is because it has been neglecting too much its main business in the world, and has taken part in other propagandas that do not belong to it. It is not the business of the Church to rant about militarism, social and political degradation so long as it does not get to the bottom of things and deal with fundamentals. In 1915 we should awaken to the fact that anything short of the divine remedy for intemperance and vice and war is a delusion, that for those who are citizens of the kingdom of Jesus Christ there is no enterprise of more importance than the promulgation of His gospel.

So in looking into the new year let us not lose heart because man has failed. He always has done so in other years and 1914 is no exception. So far as man is concerned 1915 will be no exception. But He who maketh the wrath of man to praise Him is still omnipotent; clouds and thick darkness are the pavilion of His throne and although empires and worlds crash in ruin, His kingdom is from everlasting to everlasting.

Hesston, Kans.

CONSECRATION

(Rom. 12:1, 2)

By A. K. Kurtz.

For the Gospel Herald.

Consecration is next in importance to conversion or the new birth, because without it very little will be done for the Lord. And the above scripture teaches very plainly that none are capable of proving what the Lord's will is aside from this act. So that if we care to know God's will concerning us we have this simple rule to go by.

This command is of special interest to the young Christian that has not yet decided on his or her life work. The one that makes this consecration sincerely in the fear of the Lord will never have reason to regret it.

Parents are sometimes reluctant to make this consecration for fear they may be required to give up a child for the Lord's work, perhaps to go to the foreign field, not thinking that they are robbing the child of its greatest enjoyment and that God always gives tenfold in blessings.

No unconsecrated person can be of much use to the Lord any more than a stubborn self-willed child can be to a parent. We cannot consistently pray, "Thy will be done," until we have surrendered all to God.

"Whosoever he be of you that forsaketh not all that he hath cannot be my disciple" (Luke 14:33). This seems strong language. It means that God wants first place in the heart, and when He has that, ourselves and our earthly possessions do not look so large to us, they are at His disposal. And has not God a perfect right to first place in our hearts? Could we have any existence at all if it were not for Him? He did all that love could do to redeem us from sin and make it possible for us to enjoy this life and a better one to come. It is pitiable indeed to see the course of the world, and even some professing Christians in their unthankfulness to God, and how little they appreciate the blessings we receive.

May we "press toward the mark for the prize of the high calling of God in Christ Jesus" which means eternal life. Smithville, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE RECESSIONAL

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thy ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Far called, our navies melt away,
One dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!

If, drunk with sight of power, we lose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use—
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord! Amen.

—Rudyard Kipling.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio
(1935 East 3rd St.)

Dear Herald Readers, Christmas Greetings to all in the blessed Savior's Name:—The Lord has been blessing the work here in many ways and we feel to humbly and gratefully thank Him for all His blessings. We were made to rejoice when four precious souls were received into the Church here last Sunday. May God abundantly bless them, keep them and cause them to grow strong in the Lord and the power of His might. Others are growing sick of sin and express a desire to forsake the world. Help us pray for them for their temptations are strong. Praise God, He is stronger. Then others have persecutions and severe trials to pass through; they too greatly need the prayers of God's people.

We are very glad to welcome Sister Fannie Kurtz as a worker with us. Her services were greatly needed and we thank our Father that He so kindly sent her here.

We also wish to thank the dear brothers and sisters who so abundantly supply us with provisions, making it possible for us to help the needy ones about us. May God richly reward you for your cheerful giving.

Yours for the lost of Canton,
The Workers.

Dec. 26, 1914.

Altoona, Pa.
(1614 Eighth Ave.)

Dear Brethren and Sisters in Christ Jesus our Lord, Greetings of love through the One whose we are and serve in the Gospel:—The Lord surely has abundantly blessed us since our last writing. May He ascribe these to your accounts, where moth and rust does not corrupt, nor where thieves break through and steal.

The Church has donated very liberally to our Bible school, so that instead of lowering our provisions, it has increased them. We were able to give presents of various kinds to about 50 homes.

The Lord also has blessed the spiritual work, the Sunday school being the largest since the mission was started. The attendance of the services is increased too.

We also want to thank the brotherhood for their interest in the work in general. We are encouraged because of many who are now regular visitors at the Mission. We appreciate the fact that they feel themselves a part of the work. We also request the prayers of many more, so that a great harvest of souls may be the result.

In the midst of discouragement, there are experiences of joy and satisfaction. The other evening a former Catholic mayor of the city remarked thus: "Of all the work that the mission has done or ever would do, that of Bro. ——— and his large family, that alone would warrant and amply repay your work here."

We are thankful for the following contributions during the month. Provisions from Allensville, Lauver, Rockton, Johnstown, Scottdale, Belleville congregations. Friends in Spring City, $19.59 worth of groceries from the Martinsburg congregation.

We also desire to thank those who attended the Bible school for their interest and for their contributions and if the Lord tarry till next year we say to all come again.

Maple Grove Congregation	$26.07
Conestoga Congregation	16.00
No. 146, Altoona, Pa.	1.25
No. 147, Oyster Point, Va.	.50
No. 148, Richfield, Pa.	1.00
No. 149, Maugansville, Md.	3.00
Brethren, Weaver Congregation	8.00
Junior B. C., Marion S. S.	9.61

Yours in our coming King,
Clayton F. Derstine.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

An elaborate Christmas dinner was furnished the Home family, whose members now number about 100 people, by the members of the Oak Grove and Bethel congregations. Such a variety of the necessaries of this life was spread before the children that we shall not enumerate them. A donation of about 6 bushels of peanuts was also received with nothing to indicate the donor except the shipping tag bare the name of J. D. Yoder, Plainview, Texas.

The Sunday school at Scottdale, Pa., furnished the Home with a bountiful and much appreciated supply of toys, books, clothing, etc., which gladdened the hearts of all. We heartily thank all who had a hand in making a happy Christmas for these dependent little ones.

Sister Mamie E. Freed of Souderton, Pa., is now one of our regular workers. Sister Anna Steiner of Bluffton, O., is also giving her service, mostly in the sewing room.

Our school is progressing nicely with an attendance of 100 per cent. of the enrollment for the first four months, minus one-half day's absence of one pupil. All are enjoying the blessings of health and have been for the last half year.

About ten years ago we admitted a family of six children into the Home whose mother at the time was in an asylum and the father in prison on account of brutal treatment his wife and children received from his hands. One of the girls who we had placed with a family, after she had grown up to be a noble Christian girl, a sister in the Church, was persuaded by her father to return and keep house for him after she was of age. She yielded to his pleadings against our protests, and it cost her life. He took her into a one-roomed house and whenever he left the room, locked her in. She had never been seen outside from the day she entered until last week the humane officers arrested him for brutal treatment of his daughter who was taken to a Fort Wayne hospital where she died from the effects of her father's inhuman treatment. She had yielded to paternal influence against the advice of Christian friends and a tragic death was the result.

West Liberty, Ohio.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

DID YOU THINK TO PRAY?

Sel. by D. W. Bontrager.

Ere you left your room this morning
Did you think to pray
In the name of Christ our Savior
Did you sue for loving favor
As a shield today.

Oh, how praying rests the weary
Prayer will change the night to day
So when life seems dark and dreary
Don't forget to pray.

When you met with great temptations
Did you think to pray?
By His dying love and merit
Did you claim the Holy Spirit
As your guide and stay?

When your heart was filled with anger
Did you think to pray?
Did you plead for grace my brother
That you might forgive another
Who has crossed your way?

When sore trials came upon you
Did you think to pray?
When your soul was bowed in sorrow
Balm of Gilead did you borrow
At the gate of day?

Oh how praying rests the weary
Prayer will change the night to day
So when life seems dark and dreary
Don't forget to pray.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

IX. Servants in the Home

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.—Eph. 6:5-9.

The relations which should at all times exist between servants and their masters, are so clearly defined by Paul, that to enlarge upon what he has written seems superfluous.

Servants are required by divine law to render faithful Christian service to those who are their "masters according to the flesh," that is, to those in whose employ they are, either as bond or hired servants, and to whom they owe absolute obedience. They should cheerfully and promptly obey their masters, providing they do not require them to do things which are displeasing to their Master in heaven.

The true Christian servant will be anxious to please his master, for he knows in so doing he is honoring Christ and promoting His cause. The service rendered must not be a constrained external service, or that which is intended simply to catch the eye of the master, but a service constrained by the sincere motives of the heart, rendered in kindness, cheerfulness, and readiness, having regard to God, who is the rewarder of all faithful service regardless as to whether the individual is bond or free.

Masters are to be governed by the same supreme regard to God's law, which actuates the lives of faithful servants. They should at all times manifest the same, kind, benevolent, and cheerful readiness to please God in their conduct toward their servants, as their servants are required to manifest toward them.

If servants should either wilfully or unintentionally fail to render faithful service, masters should exercise the real Christian spirit toward them; instead of threatening and treating them harshly, they should seek to win their obedience and good will by manifesting a spirit of love and forbearance toward them. Masters, your servants are your brethren, at least by creation; children of the same heavenly Father; redeemed by the same loving Savior, and as a master you must stand with them before the same impartial Judge. You will not be favored in the day of judgment because you are masters, and your servants will not be less favored because they are servants. As a master your more elevated position increases your responsibility, and if you do not possess and manifest the spirit of Christ toward your servants, your condemnation will be increased.

The relation between servants and their masters is a relationship that should be governed at all times by the "Golden Rule"—servants doing for their masters, what they in turn would wish their masters to do for them, if the table was turned. Masters treating their servants as they would wish to be treated, if called to take the servants' place.

If this rule is applied by both servants and masters, a relationship will exist between them which will bind them so closely together, that when it becomes necessary to separate, the thought of separation will bring real sorrow to both parties. "As the eyes of servants look unto the hand of their masters, so our eyes wait upon the Lord our God."

Freeport, Ill.

GEMS FOR BUSY READERS

By E. J. Berkey.

For the Gospel Herald.

As darkness is needful that stars may shine, so our dark hours and days of affliction, persecution or sorrow are needful for the true, the beautiful, the noble, the divine in us to shine and show "his handiwork" in our hearts and lives.

* * *

God hath chosen the weak things of the world to confound the mighty. —I Cor. 1:27. When God appeared unto Moses it was in a humble, lowly bush, not a sturdy oak; the beast He chose was the soft, dependent, patient, tender lamb, not the beast of power; the tree chosen to present his work of grace to connect the Christian and Christ was the lowly vine, creeping upon the wall for support, not the tall cedar of Lebanon or the spreading palm. Of all humanity it was the little tender child set in the midst as a model of the kingdom of heaven, not a Samson or some man of renown. Is our attitude of humility that which will approve and accord with God's plan that we may be used to show His character, his tenderness, his faithfulness or some part of his great plan of life?

Waynesboro, Va.

HIS WAY IS PERFECT (Psa. 18:30)

By S. E. R.

"As for God, His way is perfect,"
Sang King David long ago
Have we fully learned the meaning
Of this song? And do we know
That God's way it always best?
That it leads to heaven and rest?

"As for God, His way is perfect,"
What? Is perfect, and still we
Often take our own way, knowing
Our way can not perfect be?
It seems strange, yet it is so.
(And this brings much grief and woe.)

"As for God, His way is perfect,"
Let us then strive earnestly
That the way of God our Father
Our way too may always be
Joy and peace will be our lot
In our palace or our cot.

"As for God, His way is perfect,"
Why then not accept His way?
Satisfaction beyond measure
Follows is we God obey,
And His perfect way we seek
Humbly, earnestly, and meek.

Woodburn, Oreg.

Sunday School

For the Gospel Herald.

Lesson for Jan. 10, 1915.—Judges 4: 4-16

DEBORAH AND BARAK DELIVER ISRAEL

Golden Text.—The righteous cry, and the Lord heareth, and delivereth them out of their troubles.—Psa. 34: 17.

Introductory.—In the last lesson we had a general statement in regard to the way in which God dealt with Israel through the time of the judges. In this lesson we have a story of a particular case in which judges delivered the people of God. The case is remarkable in this that God used a woman for the purpose of revealing His will and to lead His people. As it usual in these lessons from the Old Testament, the full story cannot be given here. After the events recorded in the printed text, another woman takes a prominent place in the Bible account. Sisera fled alone to the tent of Jael for protection. She pretended to be friendly to the general, but when he was asleep she slew him, and afterward showed his body to Barak. Chapter V contains a song of triumph sung by Deborah and Barak. The cause of the oppression of the Israelites was rightly ascribed to the choosing of new gods, and the glory of the victory was justly ascribed to Jehovah.—T. A. R.

Lesson Story Briefly Told.—The children of Israel had fallen into sin by making marriages with the wicked nations that were left in the land. They forgot God and served idols. Then the people cried to the Lord and He sent a deliverer. When the deliverer died they would forget again and fall into sin until God allowed other enemies to come. Deborah was a prophetess that God used to teach Israel that their trouble came because of idolatry. God showed her that He would deliver Israel from their enemies. She called Barak and told him to gather an army of ten thousand men toward Mount Tabor. Here God would draw Sisera, the captain of Jabin's army, and deliver him into Barak's hand.

But Barak would not go unless Deborah went with him. Deborah promised to go, but foretold that the honor of the victory should be given to a woman.

When Barak had gathered his men of the tribes of Zebulun and Naphtali, Deborah went with him and they went up to Mount Tabor. Then Sisera heard of it and gathered a great army with nine hundred chariots of iron with a great multitude who went with them. They came to the river Kishon. Then Barak at the command of Deborah went down after Sisera and his army. The Lord confused Sisera's great army so that Barak's men destroyed them. Sisera, the captain, escaped on foot and came to the tent of Jael the wife of Heller the Kenite. She fed him and hid him but when he fell asleep she drove a tent nail into his temple and took his life. Then when Barak came after him she showed what was done. Thus God delivered Israel from their enemies. After this Deborah and Barak sang a song of praise to the Lord for delivering the people when they gave themselves to His service. The song brings out the lesson God wanted Israel to learn. When they served idols they had war and trouble but when they looked to the Lord and served Him they were delivered from trouble by the Lord Himself.—J. R. S.

INTEMPERANCE

By R. D. Becker.

For the Gospel Herald.

I have been reading over some of my medical books when I found some horrible statistics concerning people who indulge in alcoholics, of which I will give a few extracts and hope it may be an eye opener for some one.

The subject of intemperance has been touched upon so often; but as we are a forgetful people we need to be reminded frequently of the monster who if indulged in daily will surely destroy both body and soul.

"Fear him who is able to destroy both soul and body in hell" (Matt. 10:28).

According to Neisson's investigation of 6,111 persons from 16 to 90 years of age who were taking alcohol, the ratio of mortality among them was three times as great as for the whole population of England.

Again, according to the official statistics of the Kingdom of Wurttemberg, about 60 per cent. of the inmates of the lunatic asylums were alcoholics.

Dr. Martin found in 60 out of 83 female epileptics that there had been alcoholism in parents. Dr. Demme examined 57 children among such, and found only 10 who were normal, physically and mentally.

A terrible genealogy is that traced by Dr. Klausner concerning a woman named Ada Take, born in 1740 who was a dipsomaniac (a morbid condition of drunkenness). She had 709 descendants, among whom were 100 illegimate children, 181 prostitutes, 142 beggars, 46 work-house inmates, 76 criminals and the remainder were more or less habitual drunkards. This one family cost the country and prison authorities for their support over $1,200,000.

Are these not horrifying statistics? With these few extracts and comments I leave this subject for further thought, remembering that we should not go into the house of feasting, to sit with them to eat and drink. Jer. 16:8.

Lancaser, Pa.

Our Young People

Topic for Jan. 17, 1915

OUR RELATION TO THE CHURCH

Eph. 4:8-16; I Pet. 2:1-10

Motto.—"By one Spirit are we all baptized into one body."

Two questions which if clearly understood, help us materially in our service to God and the Church are: (1) What is the Church to me? (2) What am I to the Church? Answer these questions correctly and live up to your better knowledge and the question of your usefulness in the Church is an assured fact. It is to arrive at clearest knowledge possible concerning these questions that the subject before us has been proposed for consideration.

Outline Study

I. Obligations to the Church.
1. Obedience.—Matt. 18:17, 18; Heb. 13: 7, 17.
2. Support.—Acts 2:42; 4:34, 35; I Cor. 16:1, 2.
3. Discipline.—I Cor. 5; II Thes. 3:6.
4. Follow.—I Thes. 2:14.
5. Endure hardness.—II Tim. 4:1-4.

II. Obligations to one another.
1. To be subject to.—Eph. 5:22; I Pet. 5:5.
2. To love.—I Pet. 1:22.
3. Burden bearing.—Gal. 6:2.
4. Self-denial.—Rom. 14; I Cor. 8.
5. Doing good.—Gal. 6:9, 10.

PERSONAL THOUGHT

I am thankful for a place in the body of Christ in which I can be of real service. Lord, teach us more of Thy wondrous ways and fit us for Thyself.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Member.**
2. Commit Rom. 12:1-21.

For Young People.—
1. Unity of True Believers.
2. The Power of a Submissive Church Member.
3. The Purpose of Our Gift.
4. How can I Strengthen the Body of Christ?

For Older People.—
1. Feed the Lambs.
2. Helping the Erring.
3. Love, the Bond of Perfectness.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 31, 1914

Field Notes

Several of the workers of the Scottdale Sunday schools visited at other places on Sunday, Dec. 27.

Bro. J. A. Brilhart of Scottdale, Pa., filed the appointments at Masontown and vicinity on Sunday, Dec. 27.

Bro. J. E. Hartzler of Goshen, Ind., stopped for an hour at the office of the Gospel Herald on Saturday of last week, on his way to Belleville, Pa.

On Sunday, Dec. 27, a series of meetings began at Ephrata, Pa., with Bro. J. W. Weaver as evangelist. May God bless the effort for the ingathering of souls into His harvest.

Bro. E. M. Detweiler of Calla, O., closed a series of meetings at Latchar's Church near Mannheim, Ont., with 9 public confessions of Christ as one of the visible results. From this place Bro. Detweiler went to Geiger's Church near Baden, Ont., to labor for a season.

Bro. P. R. Lantz of Weilersville, Ohio, expects to begin a series of meetings and Bible readings at the Chapel Church, Hancock Co., Ohio, about Jan. 14, 1915. The brotherhood request the prayers of the Church for the salvation of souls and the rebuilding of Zion.—J. B.

Bro. J. Z. Kolb, our aged deacon in the Breslau, Ont., congregation, is beginning to bend under the weight of years, being past the allotted time of fourscore years. Yet his interest in the affairs of the Church is still keen, though his body refuses to yield to the service it once rendered. May God grant unto him and his faithful companion many happy days.

Correspondence

Roseland, Nebr.

If arrangements can be carried out there will be five young souls received into the church on Sunday, the 20th inst, by water baptism, the result of a series of meetings that were conducted by Bro. Allen H. Erb of McPherson, Kans. The meetings began Nov. 23, and continued to Dec. 6. Others were deeply convicted and were counting the cost. The Church was revived and strengthened.

Andrew Good.

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Herald Readers:—Dec. 16 marked the close of our Bible conference at this place. The conference lasted 3 days. Bro. Sam Garber, and Bro. Joe Zimmerman were the instructors. The weather and roads were fairly good giving us a good attendance. The people gave good attention and showed a live interest. While there were no visible results, yet we all feel that the Lord has bountifully blessed us in the way of instructions.

The saints were truly encouraged along the way, and sinners warned of their awful doom to come.

In His name,
Wm. Eicher.

Sunnyside, Mich.

Greetings of love to all Herald Readers:—The little flock at Sunnyside have again many reasons to thank the giver of all good. Bro. E. B. Stoltzfus of Hudson, Ohio, came here Dec. 5 and preached each evening till Dec. 9. Then Bro. S. E. Allgyer of West Liberty came to assist Bro. Stoltzfus in a three days' Bible conference. They taught the Word with power and might, their efforts resulted in four confessions. From here they went to Fairview, about 10 miles, and held a three days' conference. A number from Sunnyside followed our shepherds to Fairview to hear more of the Bible doctrine taught which seems so dear to us. We thank the brethren for their service. Come again.

Cor.

Ephrata, Pa.

(Metzler's congregation)

Dear Herald Readers, Greeting in Jesus' worthy Name:—May the Lord be praised for His manifold blessings He has bestowed upon us all through our lives, and especially the last two weeks we can realize that He has not forgotten us. Bro. I. B. Good began a series of meetings Dec. 6 and closed Dec. 20. Although several evenings we had unfavorable weather the meetings were fairly well attended. As a result seven precious souls have decided for Christ. May they in their young lives be a bright and shining light to others with whom they come in contact that they may see they have something the world cannot give neither can take. We believe many others are counting the cost and our wish and prayer is that they too may not only be almost persuaded but that they may cry for mercy while mercy is yet extended to them. Surely the Word has been proclaimed so earnestly by the brother and the warning sent out so if sinners die in their sins their blood will be required at their own hands. Ezek. 33:3-7.

May God bless the work of His children to His honor and glory.

In His name,
Mrs. E. M. Oberholtzer.

Frazer, Pa.

Greetings of Love to the Herald Readers:—A few lines from this place leaving all those interested in the work here know that we have received great blessings and encouragement in our efforts put forth. In October Bro. John W. Weaver of Union Grove, Pa., held a series of meetings here. Two confessions were some of the visible fruits of the labors at this time. One of these was received into the Church fellowship

with us on Sunday, Dec. 20. There are others thinking seriously of their future destination through this sister taking the stand for the Lord. The work in the Sunday school is very encouraging also. Greater interest in the lessons, and increased attendance are some of the things noted.

In looking at the work as a whole, our minds recall Gal. 6:9, 10. We all have opportunity to do good in this world. Are we as His children making good so that we can reap in due season not for our material wants but for the cause of Christ?

We ask an interest in your prayers.

H. G. Brackbill.

Albany, Oreg.

Dear Herald Readers, Greeting in the Name of Him whose birth we celebrate at this season of the year:—May the spirit that pervades our homes and lives at this season of the year ever attend us through life. We reorganized our Sunday school today, resulting in the re-election of our superintendents, C. R. Widmer and M. G. Reed. May God have control of their hearts and lives for the good of the cause. Health at present is fair. The brethren J. P. Bontrager and C. R. Widmer are just recovering from a severe illness that confined them to their homes for some time.

The brethren, Geo. M. Grieser and Chris. Cender of Fisher, Ill., visited with the former's brother, Chris. E. Grieser of this place recently resuming the homeward journey Dec. 16.

Beginning Dec. 27 and continuing four days Bro. S. G. Shetler conducts a Bible normal at this place. May the prayers that ascend in behalf of this meeting be answered that many more will be blessed through our lives.

Jan. 2 Bro. Bontrager expects to go to Filer, Idaho, to conduct a series of meetings including a four-days' Bible normal. May the Lord attend him in the work. Christmas day we will assemble as usual at 10:30 A. M. Sermon 7 P. M. Program rendered by children and workers. Read Luke 1: 76-79. "Joy to the world, the Lord is come! Let earth receive her King."

Yours in Him,

G. R. Bebb.

Dec. 20, 1914.

Goshen, Ind.

(Yellow Creek congregation)

To all Readers of the Gospel Herald:—We reorganized our Sunday school at this place for the year 1915 on Sunday, Dec. 20, with the following officers: Supts., William Hoover, Elmer Christophel; Sec.-Treas., Jesse Kehr; Chor., Claude C. Culp; Cor., Myrtle Buzzard.

Revival meeting at this place will begin Dec. 29, 1914. Bible conference will be held from Dec. 28, 1914, to Jan. 2, 1915. Bro. J. M. Kreider will have charge of these meetings. Pray that God may prosper the work, here and elsewhere.

Dec. 21, 1914.

Hinton, Va.

Dear Herald Readers, Greeting in Jesus' Name:—I hope you are all enjoying the blessings of the Lord. Whether we are enjoying good health or afflicted in body, may we all be able to praise Him for His goodnests and mercy.

Last Sunday we had a real snowy day, and a snowy day is one of the loveliest sights I think this world has for us to behold. As I sit and watch the snow gently and silently falling it seems as if some of the glory of heaven is coming down to cheer this sad world. And then when the sun comes out and shines on the beautiful snow with such dazzling brightness, it makes one think if this world can be so beautiful what must the beauty of heaven be! It is a soul-inspiring sight to me and should be to God's children. We often hear persons say, "Oh, I hate to see it snow!" Now, we should never hate to see anything that the Lord sends, and should be cotnent at all times for He knows what is best and doeth all things well. The Lord has promised to comfort the widows and be a father to the fatherless and we in our sorrow and loneliness have found His promises true.

Praise His name, His promises are sure if we trust and obey. Pray for me that I may be faithful and bring the children up in the way they should go and that they may be useful in the service of the Master. May the Lord bless each and every one of you and make you a blessing.

Your humble sister,

Vesta V. Rhodes.

Dec. 21, 1914.

McVeytown, Pa.

Providence permitting, the A. M. Church at Mattawana expects to hold a series of meetings commencing Jan. 8 or 9, 1915, conducted by E. B. Stoltzfus of Hudson, Ohio, and a four days' Bible conference, commencing Jan. 19; instructors, J. L. Stauffer, J. B. Zook.

J. H. Byler.

Dec. 21, 1914.

Hesston, Kans.

(Pennsylvania Congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We are glad for what God has done for us the past two weeks. For some time we have felt the need of revival meetings and as no evangelist could come at the time decided to begin with the home ministers in charge. Bro. J. M. Brunk preached the first four nights, then left to fill engagements in Iowa. Bro. Bender took up the work until the 16th when Bro. J. M. Kreider of Palmyra, Mo., came. He had planned to be with us two nights only, but the Lord worked in such a way that all felt he should stay and continue the meetings over Sunday, which he did. God heard the prayers of His children and blessed the preaching of the Word and as a result three of our young women, six young men and one middle aged man sought their Savior. Great has been the concern, and many prayers have ascended for these—the future of the Church—and we rejoice for what God has done. A number of the services were very impressive as fathers and mothers saw their sons and daughters coming forward. The battle is but begun and we long to see them yield so entirely and completely that God can indeed work in them "both to will and do of His good pleasure." May there be such an establishment in grace that nothing shall be able to move them.

Our responsibility is greater. May God help us to both by life and lip, lead them on.

We were glad for the presence of Bros. Sanford Yoder and J. D. Mininger at our meeting on the 16th.

We are expecting an interesting and helpful meeting on Christmas evening when the children will render a program suitable to the occasion.

Emma King.

Dec. 21, 1914.

Gibson, Iowa

Dear Herald Readers, Greeting in Jesus' worthy Name:—We have so many things to be thankful for. We were so glad to have with us on the 29th of Nov. Bro. Lapp and several brothers and sisters from South English, Iowa., and we had communion services. We are expecting Bro. Brunk of South English to preach for us if the weather permits.

Prayers coming up to the throne of God will be answered if they are asked according to God's will. "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us" (I Jno. 5:14).

Let us be upright in whatever we do, and be what we wish to appear. Pray for our little band that we may be faithful until Jesus comes. Wishing all the Herald Readers a joyful Chrismas and a happy New Year.

Sarah Knupp.

Dec. 22, 1914.

(Continued on page 644)

Miscellaneous

THE SIGN BOARD

Selected by Aldus K. Hertzler.

I will paint you a sign, rumseller,
And hang it over your door;
A truer and better sign-board
Than ever you had before.
I will paint with the skill of a master,
And many shall pause to see
This wonderful piece of painting,
So like a reality.

I will paint yourself, Rumseller,
As you wait for that fair young boy,
Just in the morning of manhood,
A mother's pride and joy.
He has no thought of stopping,
But you greet him with a smile,
And seem so blithe and friendly,
That he pauses to chat awhile.

I will paint you again, rumseller,
I will paint you as you stand
With a foaming glass of liquor
Extended in each hand.
He wavers but you urge him;
"Drink, pledge me just this one."
And he lifts the glass and drains it,
The hellish work is done.

And I next will paint a drunkard,
Only a year has flown,
But into the loathesome creature
The fair young boy has grown.
The work was quick and rapid,
I will paint him as he lies
In the torpid, drunken slumber,
Beneath the wintery skies.

I will paint the form of his mother,
As she kneels at her darling's side.
Her beautiful boy that was dearer
Than all the world beside.
I will paint the shape of a coffin,
Labeled with one word "Lost."
I will pain all this rumseller,
I will paint it free of cost.

The sin and the shame and the sorrow,
The crime and the want and the woe,
That is borne there in your worshop,
No hand can paint, you know.
I will paint you a sign, rumseller,
And many shall pause to view,
This wonderful swinging sign-board,
So terribly—fearfully true.

Norristown, Pa.

THE FRUITFUL CAUSES OF DIVORCE

By Laura S. Liechty.

For the Gospel Herald.

This is my first attempt to write for this paper. Why it should be on this great subject, God only knows, but it has come to my mind so forcibly during the last few months that I thought it best to put a few of my thoughts in print for some one else to think about.

Reason I.—We often hear it said, "Money is the root of all evil." In nearly all cases we find this to be true, but in the case of the divorce evil I think if you study it you will find it the lack of good Christian training.

Listen, parents, are you taking time each day to teach that darling son or daughter of yours the right way of living, the way that God has so beautifully mapped out for us? I fear that too many of our parents are looking to that mighty dollar more than to the welfare of their sons and daughters; especially those of you who are engaged in farming. It is get up early and work till the last minute, then you are too tired and fatigued to think of sitting up an hour or two to teach that darling son or daughter of yours who thinks of entering into the joys of matrimony. You wait until it is too late Then if they have chosen wrong you say, "You should have known better." How sad this is. It is too often the great mistake of the parents that their sons and daughters choose the wrong companions.

You may say, What about the son or daughter who has had good Christian training, and yet will not heed to it but marry contrary to the good Christian training they have had from father and mother? I say they are then responsible.

Reason II.—The minister is often responsible for the sacred duty which he performs in regard to this, the most sacred of all ceremonies. He should know far enough in advance of the couple he is about to marry so that he might have time to study them. If he sees fit not to marry them, it is his duty to say no. My dear ministers, you had better lose several dollars than to marry a couple you feel in your heart will not live happily together. (Performing marriage ceremonies, like preaching, should be free—without financial compensation.—Ed.) Are you not held just as much responsible, my dear ministers, for marrying a couple when you feel they are too young, have not had enough knowledge of what they are about to enter upon, or are not mated, than you are for preaching to people something that is contrary to God's will?

My heart goes out in sympathy for the many dear little innocent babes who are born into the world who have anything but a father's or a mother's loving word, many times treated cruelly. It is all the lack of Christian training.

We are so wrapped up in the cares of this life that we hardly have time to worship God on Sunday. Let us strive to be more like Daniel of old, worship God first and whatever time there is left work.

I would like to suggest to our dear ministers that you have more heart to heart talks with the young people in your charge. We should have more sex sermons.

Will you allow me to say that a mother has the most responsible position in the world? Does not the mother who "rocks the cradle rule the world?"

I beg of you, dear parents, that you will give more time to that son and daughter of yours.

Louisville, Ohio.

THE EQUIPMENT AND POWER OF THE PERSONAL WORKER

By Mary H. Gish.

For the Gospel Herald.

When you expect to travel, you generally make some preparation for the journey. In like manner, in order to do personal work, you need to be equipped. God supplies this equipment found in Eph. 6:10-19. We need to experience conversion and God lets us know if we are really converted. I Jno. 3:14. He also gives us a knowledge of His Word. We need to be consecrated to God. We need a consecration which will not shrink from what God asks; whether it be to leave father, mother, brother, sister, wife or child. He also gives us Holy Spirit anointing which gives us boldness and sets the life on fire. Acts 18:24-28, 4:31. He also gives us a faith that believes what some call the impossibilities of the Bible. Patience, perseverance and watchfulness are also ours. No one can estimate the value of perseverance in secret prayer, in Bible study, in preparation for a Sunday school lesson or a topic in our Y. P. B. meeting.

Who is a personal worker? A personal worker is an individual who is born of the Spirit and who works with individuals personally or privately. All of us need to let God have His way in our lives at all times. The disciples, Paul, and Christ were great personal workers. We do not need to be especially educated or talented to do personal work; but we need wisdom from on high to know how to help, reach, and speak to souls and when to keep silent. The mission of the personal worker is to preach the Gospel, to sing songs of encouragement and comfort to the sick, lame, bereft, and down-trodden.

The question for the Christian is, Do we give the Spirit free access in our lives? Do we allow Him to fulfill His mission in us? Do we follow His teachings and lend a helping hand to the fallen? We may have His Spirit for the asking. Luke 11:9. The Bible demands a sound mind. II Tim. 1:7.

The Holy Spirit is power. Acts 5:32. Peter's first sermon was one of

Holy Ghost power. Power is the God-ward side of man at work. A man only commences to develop power when he has subdued and checked his selfish desires, impulses and inclinations; after he has fallen back upon the higher and calmer consciousness of his soul and begins to stand for a principle. There is a divine calm, a joy unspeakable after you have stood for an eternal and unchangeable principle; though it has cost you much suffering and self-sacrificing; nevertheless it pays to give up your own personal comforts in order to remain firm upon Truth.

I hear some one ask, "where does this power come from?" Isa. 40:29, 31. Power and blessing come ONLY by yielding the **whole** being, body, soul and spirit, unreservedly to God and then faith meets the conditions of being filled with the Spirit. "The most powerful and accomplished swordsman could do but little to show his might and skill if armed with a fragile lath;" but take an individual who is equipped with the fruit of the Spirit and you will see a powerful worker. "There is a crisis in every battle—ten or fifteen minutes—on which depends the issue of the battle. To gain this is victory; to lose it is defeat."—Napoleon.

Prayer has power:

1. To bring us to a true realization of ourselves and our utter helplessness. Psa. 139:23, 24.
2. To cleanse. II Tim. 2:21.
3. To reveal God's Word. Psa. 119:18, and Jno. 7:17.
4. To give wisdom. Jer. 33:3.
5. To give victory over sin. II Cor. 12:9.
6. To bring guidance. Isa. 58:9.
7. To heal the sick. Jas. 5:15.
8. To reach other lives and is found only in the surrendered life.
9. To bring joy to individuals. Neh. 8:10.

Many, I believe, are afraid to give themselves unreservedly to God for fear that He might whisper China, or India, or Africa to them; but when there is obedience, there is joy unspeakable. I Cor. 1:27. We cannot express the beauty and grandeur and power of a life yielded to God. Therefore, when we have met the conditions through **prayer and surrender,** we will have received the power that gives victory over sin and self; for then only will we be fitted for God's service.

Millersville, Pa.

"I think of my own rights and of my neighbor's duty. Suppose I reversed the order and thought of my own duties and my neighbor's rights, would there not be a vast difference in the tone and spirit of my life?"

CUT THE SHORE-LINES

Sel. by Lizzie K. Groff.

I stepped on board a vessel to sail to my distant shore. After all the passengers were on board and the farewells had been said, the gangway was taken up, thus cutting off the passage between us and the shore. The boat began rocking and moving, but did not seem to be making any headway. The passengers spoke of it, and some wondered if we were moving at all. Yes, we were, but it seemed we could get but a short distance from the shore. There was something hindering, soon we learned that one of the shore-lines was still fastened. It had been loosed, but not taken in.

As I looked at it, I thought of the many dear young people who give their hearts to the Lord and start to sail for heaven. Some prosper while others do not seem to make any headway. Many times they ask themselves the question, "Why do I make no more progress in the Christian life?" It may be, dear young sister or brother, that you have not taken in all the shore-lines.

Along the docks of a harbor are large posts; on the vessel are strong ropes. As the ship comes to shore, these ropes are thrown to men who fasten them securely to the posts. Then the ship may roll and rock, but it can never launch out into the deep, much less reach the other shore, till every line is taken in. Just so with the Christian.

While we were living in the world, the strong cords of the heart became firmly fastened to this earth. When we decide to forsake the world and set sail for heaven, we find out how firmly we have been fastened to the things of this world. Satan has many strong posts to which he fastens the souls of men. Some of these posts are worldly ambition; love for what is called "innocent pleasures" of the world (but they lead away from the spiritual) and with many, one of the strongest is worldly associates. Some times it is one thing, sometimes another. But Satan will, if possible, keep one rope fastened to your vessel so that you can not make advancement.

It is rough sailing near the shore; there are many things to obstruct your view; and the way looks long and hard. Not only that, but Satan keeps the lights along the shore you have just left, burning brightly, calling your attention to the things you have left behind. You are sure of shipwreck if you stay there.

But as a vessel pulls out into the deep, the sailing becomes smoother; you are soon out of sight of all you have left behind; and you keep looking ahead to the shore for which you have set sail, with nothing to shut off your view as you near the beautiful land which is to be your future home.

I pray God to help each dear young reader to see that every shore-line is cut—the ropes not only loosened, but taken in that Satan can not get hold of them to draw the soul back. Sever every tie that binds in any way to the world, and launch out into the deep. Pull away from the shore, out into the great ocean of God's love, where the waves of His grace bear the soul above the undercurrent that would take it down, and carry it safely to the bright shores of that heavenly country—thine eternal home.

Lancaster, Pa.

MONEY VS. THE SOUL

By Frank Monrie Beverly.

For the Gospel Herald.

A farmer preparatory to moving had a sale of his effects, household and otherwise. The sales were made to the highest bidders, and upon the plan of deferred payments, the purchaser giving note with approved scurety. Nearly everything disposed of went very high, as is ordinarily the case at such sales.

A colt, by the way, a very likely yearling, was run up to ninety-nine dollars, which was considered a very high figure. The last bidder executed note in that sum, and the animal was his.

When the sale of the colt had been concluded, the seller said aside to one, 'I can get that colt back in part payment of the note when it becomes due." The note was made payable one year after date.

It is evident that the great object this man had in view was the accumulation of worldly goods, even to the neglect—or, the trampling down—of his moral principle. Such a course is regarded as a legitimate business method, but from a spiritual viewpoint it is starving the soul.

The time will come when the soul will be worth many times our possessions—nay, there will be no comparison as to worth—and this life is the time to make the soul.

Shall it be ill-gotten gains, or the soul?

Freeling, Va.

Don't get away from mother. The habit of making a confidential friend of mother has saved many a boy and girl from sorrow and shame.—Sel.

CORRESPONDENCE

(Continued from page 641)

Shirksville, Pa.

Continued meetings at Shirksville were conducted by Bro. John Snavely of Manheim, Pa., with unusually large attendance. The work was much encouraged by the attendance of ministers and laymembers from Lancaster Co. One young man confessed his Savior. May he ever be a faithful soldier of the cross.

On Dec. 20 Bro. Martin Reesor preached at Gingerich's, text, "Art thou he that should come? or look we for another?" He admonished us to be ready and look for this Jesus who is coming again, and to cling to the Bible, by daily reading. May we be doers of the Word and ever remain on the true foundation, Christ Jesus. Mary K. Umberger.

Dec. 23, 1914.

Alto, Mich.

(Bowne congregation)

We held communion service Nov. 1. On Dec. 6 Bro. Amos Nusbaum of Indiana began a series of meetings. On Dec. 7 Bro. E. L. Frey of Ohio came into our midst and labored with us in Bible conference. On Dec. 15 Bro. Frey left for his home. Bro. Nusbaum remained with us until Dec. 18, when he left for White Cloud. The meetings closed with one confession. The brethren labored very earnestly while with us. We hope and pray that the seed sown may bear fruit and spring up into life everlasting. S. J. Speicher.

Dec. 23, 1914.

Dalton, Ohio

(Pleasant View congregation)

Dear Herald Readers:—Greeting to you all in Jesus' Name:—Upon request I will write some of the news from this part of God's vineyard. By the time this reaches the readers we will have again celebrated the birth of Christ, the greatest of all events which means so much to us. The Lord has bestowed manifold blessings upon us the past year both temporal and spiritual. We can say with the psalmist, "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings." "Oh continue thy loving kindness unto them that know thee and thy righteousness to the upright in heart." The Sunday school at this place elected officers for the ensuing year Dec. 20th, with the following results: Supts., Martin Eshleman, Harry Buckwalter; Chors., M. L. Hollinger, Emma Horst; Secys., Jay Eberly, Ida Brubaker. As we enter upon another new year may we prove more faithful and put forth more effort to extend God's kingdom. We have learned many beautiful lessons during the last quarter from the life of Christ, and as we study the next quarter's lessons taken from the Old Testament may we learn many valuable lessons from some of the leaders of God's people. There will be services on Christmas forenoon. We are also looking forward with joy to a series of meetings beginning the evening of Dec. 28. They will be conducted by Bro. C. K. Brenneman of the Canton Mission. We hope and pray that the believers may be strengthened in the faith and others be made willing to enlist in the cause of Christ. Our bishop, Bro. I. J. Buchwalter, has again regained sufficient strength to fill his accustomed place. Wishing all the readers a prosperous New Year, we remain,

Dema G. Horst.

Dec. 23, 1914.

Rohrerstown, Pa.

Greeting all the dear Herald Readers in the Name of Jesus:—We feel to praise the Lord for the many blessings He has bestowed upon us through another year. Had a bountiful harvest of both grain and fruit. As the harvest is gathered in, it makes us think of the souls that are being gathered into the kingdom. Then as the wheat is separated from the chaff, it reminds us of the day of judgment, when the righteous shall be placed on the Savior's right hand, where they will have joy, and sing His praises through eternity. But the wicked who would not heed the warnings and live to serve Christ, will be placed on the left, where they will be in torment for ever and ever.

We are glad for the ten precious souls that confessed Christ as their Savior, during the meetings held recently. "Today if ye will hear his voice, harden not your hearts" (Heb. 3:15).

May the Lord bless the dear brother, who was laboring with us, telling us the many truths, and warned sinners of their lost condition. Many that heard the warnings night after night did not heed the call, but are still counting the cost.

We hope and pray that they will not grow cold and unconcerned. Oh, the many souls that are out in the cold dark world. If they would only realize their lost condition. They would not remain outside of Christ one minute longer.

Who will be the next to choose Christ? How we have been praying for our near and dear friends. Hope our prayers will not be in vain.

Wish the readers all a joyful Christmas and a happy New Year.

Emma May Tweed,

REPORT

Of the Bible Conference Held at Midway Church, Columbiana, Ohio, Nov. 26-29, 1914

For the **Gospel Herald.**

I. W Royer and M. C. Lehman, Instructors.

Thursday morning, Nov. 26, Thanksgiving services conducted by the brethren, Royer and Lehman.

Thursday evening, Nov. 26, organization: Mod., E. M. Detwiler; Sec., A. G. Metzler.

Bible study conducted by I. W. Royer, subject, Psa. 19. Sermon by M. C. Lehman.

What is Our Message as Christians to the World?

Faith is essential. Then follow four steps: (1) Possession of Holy Spirit, (2) Repentance, (3) Complete surrender, (4) Obedience.

Bible study, I. W. Royer, beginning Book of Acts.

Address by M. C. Lehman on **Agricultural and Medical Activities in India**, explaining how these activities are used as a means of winning souls.

Five minute talk by Henry Detwiler on the **Life of Peter."**

Bible study by I. W. Royer, continuing study of Book of Acts.

Address by M. C. Lehman on **Evangelistic and Educational Work in India.** A clear presentation of the great opportunities that await the Church in both these fields.

Five minute talk by Jonas Cullar on the **"Life of Paul."**

Bible study by I. W. Royer, continuing study of Book of Acts.

Address by M. C. Lehman on **Customs in India**, and also a fuller account of the medical activities there.

Bible study by I. W. Royer concluding study of Book of Acts. The Book of Acts is valuable for giving us, among other things, a history of the working of the Holy Spirit.

Address by M. C. Lehman, **The Church in India.** The Church is growing. In order to evangelize the field, dependence must be placed on native members. The Indian Church needs the prayers of the home Church.

Sunday morning, regular services, with a sermon by M. C. Lehman taking Rom. 12:1-3 as a text.

Sunday evening, discourse by M. C. Lehman, giving a summary of conditions in India and showing the responsibility of the Church in America, as an example, for the Church in India. Sermon by I. W. Royer, closing with an appeal to the unsaved.

Evangelistic services were continued until Wednesday evening by Bro. Royer, who gave several edifying sermons. and while there were no open confessions, we feel that the work of the Lord was strengthened in this community.

Secretary.

REPORT

Of the Sunday School Meeting Held at the East Lewistown Union Church Nov. 15, 1914

For the **Gospel Herald.**

Devotional, E. M. Detweiler.

Moderator, E. M. Detwiler.

To what Extent does a Sunday School Benefit a Community? Della Lehman, John Yoder.

Creates a church-going habit and raises moral and spiritual standard.

If the Church will grow it must get the young people interested in church work.

Reverencing God. Frank Rohrbaugh.

Everything belongs to God therefore we owe everything to God.

We should reverence Him in song and not sing in an idle and careless manner.

Come to God as our Father as a little child comes to its parents.

The Need of an Aim in Life. Crissie Shank, Jonas Horst.

A life without an aim will perish.

A person with an aim is led on by it to victory.

One must aim for good or the counter influences will overcome.

Motives or aims are incentives to action.

A good aim is a thing we should use to steer past Satan's influence.

Round Table, conducted by H. F. Lehman.

(a) **Punctuality and Regularity.** Ralph Elser.

It is altogether a habit to be punctual or late, regular or irregular.

It requires punctuality and egularity to make a success.

(b) **Teachers.** Eli Blosser.

Have a great responsibility.

We are instruments to convey God's message.

We must have Christ ourselves.

Shrinking from teaching is not doing our duty.

(c) **Song.** Harvey A. Metzler.

Song is the life of the Sunday school.

Everybody should sing to make it a success.

Should sing songs suitable to the occasion.

(d) **Excuses.** Samuel Blosser.

Adam made the first excuse.

We should do our duty and not make excuses as God does not accept excuses for what He requires of us.

(e) **Prayer.** M. M. Mellinger.

Every one has a right to pray and should pray because we need His help.

God is with praying people.

God always hears prayers.

Proper Observance of the Lord's Day. John L. Yoder.

We should remember the Lord's day to keep it holy.

Our spiritual and physical makeup requires it.

While there were not many present owing to the weather, yet we had an especially good meeting May we treasure the good truths presented in our heart. and often consider them.

Walter M. Shank, Secy.

REPORT

Of the Fourth Annual Bible Conference Held at the Conestoga Church, near Morgantown, Pa., Nov. 26-28

For the **Gospel Herald.**

Instructors: J. S. Gerig, E. B. Stoltzfus.

The following topics were discussed:

What to Seek First, Sermon on the Mount, Duties of Parents to Children, Duties of Children to Parents, Present Day Delusions, Love and Unity, Pride, Evils of the Tongue, Marriage, Heaven.

Following are a few of the thoughts presented:

Sermons were preached from Jer. 13:27, Mark 13:36, Rom. 6:23, Acts 16:9.

We do not possess anything we have not received of the Lord.

You cannot be found by the Lord if you do not realize that you are lost.

The wise men of the east are a good example of seeking the Lord.

Our responsibility increases as we attain His light.

If we put the first things last we are unworthy to be called His children.

When we are risen with Christ we are enabled to seek the things above.

Adversity keeps off the dust from many Bibles.

The term peace-making in the history of some lives should be spelled more frequently "piece-making."

The endurance of persecution is a certificate of our discipleship.

The first lessons of obedience should be learned on the mother's lap.

The home is the cradle of good citizenship.

Paul practically says to Timothy, "You have a good start, not only was your mother concerned about your welfare, but your grandmother Lois also, two preceding generations of piety ought to give you a mighty push in the right direction."

The work of the enemy is to deceive.

Among the present day delusions are, "It is not necessary to join church." "God will not cast away anyone as good as I am." "There is no hell." "The moral salvation theory." The social "uplift" theory. The modern peace movement. "Plenty of time."

Death will not change our disposition, but it will change our environments.

There shall be two verdicts given when Christ will judge the world, "Come, ye blessed," "Depart, ye cursed."

No human tongue can express the wonderful love of God.

Love is the basis of true religion.

Love is the bond of perfection.

Love endeavors to save all humanity.

An open heart will loosen the purse strings.

The utterance of a public prayer will only do good when the person is accustomed to praying in secret.

The utterance of the Lord's prayer without the spirit of forgiveness will only inflict condemnation on the soul.

The quality of a man's treasures are often discovered by his conversation.

The fullness of God's blessings are only attained as we meet His restrictions.

You seldom envy anyone who is inferior to you.

Pride is the mother of schemes, contentions, and emulations. It manifests itself in appearance, speech, actions, and surroundings.

The oftener we commit a wrong act, the less we consider it.

False reports are spread by those who love evil and they are heard and believed by those who desire them.

"A liar giveth ear to a naughty tongue." "A whisperer separates chief friends."

The tongue is subject to profanity, flattering, foolishness, lying, slandering, scolding, meddling, mocking, deceiving, and talebearing.

Strife ceases as a tale-bearer becomes silent.

"A lying tongue hateth the one that is afflicted by it."

Let us say to the faces of our neighbors what we would say to their backs and nothing more or less.

Marriage is a solemn covenant, a divine institution.

The modern woman would rather rock the nation than the cradle.

The minister's wife may have the influential power to compose one-half, two-thirds, or the whole of the work of the ministry in destruction or construction.

Never accept any promise from a young person who indulges in bad habits or has no sterling character back of him. The chances are that he or she will never reform.

The apostle's motto for all unmarried people. I Cor. 9:5.

Secy.

REPORT

Of the Annual Sunday School Meeting Held at the Mennonite Church, East Chestnut St., Lancaster, Pa., Nov. 26, 1914

For the **Gospel Herald.**

Devotional, Isaac Hershey.

Address of Welcome. H. E. Godshalk.

We should not forget the assembling of ourselves together, as the manner of some is. The work which we should be engaged in is the saving of souls.

Thanksgiving Sermon. John Bressler.

Luke 18:11. The people of this land are more guilty of wasteful extravagance than any other nation.

We have reason to thank God for the health of our families. God sends us affliction in order that we may keep up brotherly feeling. We should be thankful for the power of prayer. Thank God for the peace of the Church.

Faithfulness in Little Things. Martin Rutt.

We should be honest, loyal and true, make the Bible a daily hand book. Be faithful in the use of the Bible.

The Overcoming Life. Reuben Buckwalter.

There are three forces which cause us to be defeated; the world, the flesh, and the devil. The way to overcome these forces is through Jesus Christ.

Afternoon

Song service.

Devotional, Bro. Frank Herr.

Lesson Preparation. John Bressler.

Two kinds of preparation—general and special. Keep up the family altar.

Finding and Training New Workers. Isaac E. Hershey.

"Pray ye the Lord of the harvest that he would send forth labourers into the harvest." Consecration to God.

"Fulness of Christ." John L. Stauffer. Col. 1:19.

God has provided plenteous redemption. It is the believers' privilege to live in the fulness of Christ. We are complete in Him which is the Head.

Evening Session

Children's meeting, conducted by Abram Mosemann.

Sermon, **Signs of the Times.** John L. Stauffer.

The brother gave us many things to think about to draw our minds towards the certainty of the coming of Christ. May it make us more watchful and prayerful at all times.

An offering was lifted after the afternoon session.

May the Lord bless the seed sown that it may bring forth a bounteous harvest.

Milton L. Neff, Secy.

If you have agreed to do a good thing do not neglect the doing of it; but it you have agreed to a bad thing ask God to forgive you and by going to the parties acknowledge your fault and get clear of the matter. A bad word is better broken than kept.—Sel.

REPORT
Of Bible Meetings Held at Harper, Kans., (Pleasant Valley Congregation), from Nov. 30 to Dec. 6, 1914

For the Gospel Herald.

Instructor, Sanford C. Yoder of Kalona, Ia., assisted by home ministers.

Self-Examination.—We should not tolerate secret sin. It will be revealed in our character. It is a hindrance in the Christian life. If there is anything in our hearts that is contrary to God's will we should repent of it.

Non-Resistance.—It is better to loose this world's goods than go to law with unbelievers. We should take the sword of the Spirit which is the Word of God when we go out to fight, so that we may be able to go anywhere.

Needs of the Church.—First the Church needs light, which is Christ. He is the spiritual light. It is essential that we have power to keep us from the evil one. The Church needs faithful ministers. It is necessary that the Church pray for them. It also needs faithful, obedient members that are pliable to the rules of the Word.

Dangers that Threaten the Church.—The Church should guard against false teachers. Watch and pray that they will not be misled. Pleasure seeking is one great danger that threatens the Church in spending the Lord's money for unnecessary things.

Evils of the Tongue.—We should speak evil of no man. We should not bear false witness about anythnig. It is idleness that often causes tale bearing. Foolish talking and jesting are forbidden in God's Word.

Influence of Company.—If we go into bad company it will make a physical, social, and spiritual wreck of us. The ungodly character will make lots of promises, but it is to our own destruction if we listen and give heed to them. A Christian person has no right to be unequally yoked with an unbeliever. This means in matrimony, business, or things that are not right for a Christian to do. If it were not for good company we would not be where we are today, followers of Jesus. It is blessed to talk of spiritual things, it is uplifting. When we have good company Jesus will go with us.

Fulfilled Prophecy Concerning Christ.—It was prophesied that Christ should come, He was to be a light to the Gentiles. Jesus intercedes for all those that trust in Him.

Unfulfilled Prophecy Concerning Christ.—We should be ready at any time to meet Jesus when He comes. Very much progress is being made to evangelize the world. People are more concerned about the affairs and pleasures of this world that they are about their salvation.

Pure Religion.—Our walk should be a holy, pure walk: after becoming a follower of God we should not continue in the sinful way. Our conversation when we are together should not all be about the natural things, but should be about God and His works. God is a perfect God and we are obligated to keep His commandments.

Practical Piety in the Home. — The home should be a nursery, a place where the children are taught God's Word. The Lord's teaching should be taught to the children in their youth. Nothing should be done in strife and envy, but let each esteem the other above himself.

Modest Apparel.—It is God's order that we have good, substantial clothing. We should oppose worldly fashion because it is a waste of money. Garments should be made for a protection against heat and cold, not made for attractiveness; should not dress in costly array, gold, costly pearls, etc.

Restitution.—If we have not the means or money to make wrongs right we can ask forgiveness. Our part is to confess, Jesus' part is to forgive. Before God will accept our gifts it is necessary for us to make restitution.

Secret Societies.—No child of God can belong to secret orders and keep all the commandments of God. The lodge is not a soul saving institution. It is an oath-bound institution and we are commanded not to swear.

Power of Prayer.—When we are in trouble we have the privilege of praying for help. When the Christian prays in earnest it will bring conviction upon the unsaved. It will be an institution to the missionaries and workers that we pray for.

Social Purity.—All social gatherings should be such places that men and women will be made better by having been there. The way we act is what counts, our very actions tell people what we are. The things that we speak have an effect for good or evil.

The New Covenant.—Gospel means good news to His people. The heathen that have never heard the Gospel rejoice when they hear it. A soul that does not accept Christ is under the old law, he is under the law the same as before Christ came; he must suffer the penalty of his sins.

Cor.

REPORT
Of Bible Conference Held at the Maple Grove Church, Atglen, Pa., Nov. 30 to Dec. 3, 1914

For the Gospel Herald.

Organization: Mod., Amos B. Stoltzfus; Treas., A. K. Mast; Chors., Aaron Mast, David Kennel, Wm. Smoker. Instructors, J. S. Gerig, E. B. Stoltzfus.

Services opened Monday evening by children's meeting conducted by C. Z. Yoder.

Devotion conducted by Noah H. Mack, New Holland, Pa., followed with a sermon on Excuses, text Heb. 2:3, by E. B. Stoltzfus.

Subjects presented were: **Marriage, Social Life, Modest Apparel, Scriptural Giving, Our Relation to the Government, Second Coming of Christ,** by J. S. Gerig. **Home and Parental Training, Christian Liberty, Musical Instruments, Missions, Idolatry and Evils of the Day,** by E. B. Stoltzfus.

Following are some of the many thoughts presented:

If we seek to please men we cannot be servants of Christ.

We live in a dirty world and we need to be cleansed of it.

In order to get rid of evil we must quit tampering with evil.

The true child of God is the only being that can do as he pleases, because he pleases to do only what pleases God.

If we mean to obey ceremonial law only, Christ profits us nothing.

When Christ makes us free we are free indeed.

Never violate Bible principles for anyone.

In order to win souls for Christ we must be sociable.

Christ associated with publicans and sinners that He might lift them up.

The Spirit of God always unifies.

Some of the hindrances to social life are select crowds, relationship, and factions.

The teaching of the Bible on modesty is universal as to sex.

Dress does not make the Christian but the Christian makes the dress.

One sex wearing the other's apparel is an abomination to God.

We are to be valiant soldiers of Christ and should display our colors.

Musical instruments not commanded to be used in worship.

The Gospel has no high opinion of musical instruments.

If musical instruments were essential to our salvation Christ would not only have mentioned it in New Testament but would surely have commanded it.

Scriptural giving is to give as the Lord has prospered.

If we have an open heart we will also have an open hand to give.

Sometimes we give to the poor only what we cannot hold in our hands but scriptural giving is to "open wide thy hand to thy poor and thy needy in the land."

We may accumulate wealth here that will draw perhaps 25 per cent. interest, but if we lay up treasures in heaven we will receive fully 100 per cent. interest.

A church is supposed to give but the individuals must do the giving.

The debt we owe to God is payable to Him.

God gives each one some work to do that no one else can do.

Some of the evils of the days are the lodge, life insurance, fashion, evil associates, inordinate love of money, card table, gambling, and dance.

The lodge eats the life out of a church.

Life insurance keeps the poor man poor and the rich man don't need it.

Life insurance makes merchandise of human life.

If people would study their Bibles as much as they do fashion plates, fashion would soon become a thing of the past.

Our greatest duty to the government is to pray for it.

Laws are not made for the righteous but for the lawless and disobedient.

If we get into politics we are getting into the worldly kingdom, but we are of Christ's kingdom and not of the world.

We are made free by the blood of Jesus but if we hold office we become servants of men we are then not free.

It is impossible to be a nonresistant man and hold office where the laws must be enforced.

The Word of God is our judge.

If we are willing to let the Word of God judge us now all will be well for us at His second coming.

Some day people that trust only in this world's treasures will be sadly dissappointed.

We are standing nearer the kingdom of God than when this meeting began. But it is not enough to be near it we must be in it.

Unless you accept Christ and step into the kingdom you will be forever outside.

It will take an effort on every one's part to enter into the kingdom.

Much interest was manifested during these meetings and many precious Bible truths were presented and may they now be put into daily practice that our lives may present such an influence to draw souls nearer to Christ.

Sec.

SPECIAL BIBLE TERM—HESSTON ACADEMY AND BIBLE SCHOOL

January 5-29, 1915

For the Gospel Herald.

Instructors.—John Thut, D. H. Bender, J. B. Smith, M. D. Landis, J. D. Charles.

Description of Courses

O. T. History.—This course will deal with the Children of Israel in the Promised Land, their experiences with the heathen nations, the transition of the form of government and the initiation of king rule. This portion of history is full of interest and in striking relation to the practical experience of God's children.

N. T. History.—The Life of Christ will be the central theme of the study of N. T. History during this term.

Bible Geography.—No one is fully prepared to grasp the history, environment and lessons taught in the Bible who is not familiar with the location, scenes and journeys connected with the activities of Bible characters. This course is designed to especially help the Bible student along the above lines.

Epistles.—The Book of Ephesians will be the subject studied during the four weeks Special Bible Term.

Theology.—Two great subjects will be treated under this head: (1) His working with man in both the Old and New Testament dispensations, His personality, deity, office and relation to the believer. (2) The Holy Scriptures—Their inspiration, authenticity, authority and place in the Christian economy.

Homiletics.—Under this head will be treated subject matter, selection of material, analysis of themes, manner of presentation and practical exercise in delivery.

Prophecy.—During this term this study will have to do principally with Messianic prophecy.

Church History.—The Reformation period will be the leading theme of church history.

Vocal Music.—There will be two classes running in elementary and advanced rudiments either of which will be open for students of the Special Term. A beginning class will be organized if desired.

Sunday School Methods.—It is the aim in this course to especially help Sunday school teachers and workers to meet the conditions and needs for making Sunday school work efficient. Such problems as present themselves in child training, class interest, class methods, attendance and like questions that confront the Sunday school teacher will be given due attention.

The Worker and His equipment.—The need, qualification, call, preparation, personal work, manner of dealing with the unsaved, equipment and other essentials for successful Christian work are given consideration in this course.

Christian Doctrines.—This work will be given in comprehensive outline form, and will deal with special doctrines effecting the plan of salvation, church ordinances, rules of practical Christian life and conduct and Bible teachings peculiar to the orthodox faith of God's people

Of General Interest.—A series of evening lectures on live subjects will be given for the benefit of the general public during this Special Bible Term.

Expenses

Tuition for the term	$4.00
Board per week	2.25
Room with heat and light, per week	1.00

Tuition free to ministers and their wives.

Supplies.—Bibles, reference books, note books, etc., can be procured at the book room of the institution.

Use of the library is free to all.

For further information write

D. H. Bender or T. M. Erb,
Hesston, Kans.

Married

Kauffman—Garber.—On Dec. 23, 1914, Bro. John S. Kauffman and Sister Lovina R. Garber, of Versailles, Mo., were united in marriage.

Summer—Garber.—On Christmas eve, at the home of the officiating minister, Bro. P. D. Summer of Chicago, Ill., and Sister Lulu Garber of Goshen, Ind., were united in marriage by Bro. J. E. Hartzler.

Yoder—Gunden.—On Dec. 17, 1914, Bro. Thomas I. Yoder and Sister Fannie Gunden were united in marriage at the Pigeon River Church, near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May God's richest blessings attend them through life's journey.

Birky—Birkey.—On Dec. 16, 1914, at the home of Bro. and Sister V. A. Birkey near Fisher, Ill., occurred the marriage of their daughter, Sister Lena Matilda, to Bro. Edwin C. Birky, Bro. Peter Zehr officiated. May God's blessings richly attend them through life.

Steiner—Neiswander.—On Dec. 17, 1914, Bro. John J. Steiner, Jr., and Sister Eliza Neiswander were united in holy matrimony at the home of the groom's parents John J. Steiner, near Applecrook, Ohio, C. N. Amstutz officiating. May God bless them and keep them through life.

Ziegler—King.—On Dec. 15, 1914, at the home of the bride's brother, E. J. King, Orrville, O., Amos J. Ziegler and Minnie A. King were united in marriage. May their life and home ever be adorned by the Master's presence with joy and pleasure. Bro. I. W. Royer officiated.

Peck—Martin.—On Dec. 15, 1915, at Bro. Samuel Martin's, Paramount, Md., the home of the bride's parents, Bro. Daniel B. Peck, and Sister Frances E. Martin, both of Washington, Md., were united in marriage by Geo. S. Keener. May God's Holy Spirit keep and guide them through the uneven pathway of life.

Martin—Bear.—On Dec. 17, Bro. Stanley H. Martin and Sister Leah M. Baer of near Hagerstown, Md., were united in matrimony by Bishop Geo. S. Keener at the home of the bride's parents, Pre. Henry H. Baer. The ceremony was witnessed by a host of friends and relatives who were reminded of some very solemn vows and sacred relations. Bro. and Sister Martin left for parts of Lancaster Co., Pa.. Upon their return they will reside upon a farm near Maugansville, Md.

Obituary

Ernest.—Elize Ernest was born in Switzerland, 1837, and died near Bruning, Nebr., Dec. 16, 1914; aged 77 y. 2 m. 18 d. To her were born 1 daughter and 6 sons, 1 daughter and 5 sons preceded her to the spirit world. Funeral services at the Salem Mennonite Church by Bro. Jacob Schwartzendruber and Bishop Peter Kennel. Peace to her ashes.

Zuercher.—Sister Anna Zuercher nee Welty, died at the home of her son-in-law, Jacob Bixler, Oct. 15, 1914, at the age of 78 y. 2 d. She was buried the following Sunday at the Sonnenberg Church, Wayne Co., O., of which she had been a consistent member for over 60 years. She leaves to mourn 2 daughters, 8 grandchildren, and 7 greatlgrandchildren, 1 brother, and 1 sister. Funeral services were conducted by C. N. Amstutz.

Augsburger. — Magdalena (Schrock) Augsburger was born in Germany, Mar. 24, 1824;2 died at her home near Hopedale, Ill., Nov. 9, 1914; aged 90 y. 7 m. 15 d. She was married to Noah Augsburger, who preceded her in death July 17, 1903. She leaves to mourn her departure 2 sons, 1 daughter, 17 grandchildren, 16 greatgrandchildren, and 1 brother. Funeral services were conducted at the Hopedale A. M. Church of which she was a member, by Bros. John Birkey of that place, E. S. Hallman,Goshen, Ind., and Samuel Gerber, Tremont, Ill.

Hochstetler.—Mattie (Miller) Hochstetler was born Oct. 6, 1863; died Dec. 4, 1914; aged 51 y. 1 m. 28 d. She lived in married life 21 y. 8 m. 23 d. Her husband died 1 y. 3 m. 23 d. ago. She was sick only a few days. She was a member of the Walnut Creek Amish Mennonite Church, Holmes Co., O., where she was buried on Dec. 6. She leaves to mourn her departure 4 sons, 2 daughters, 1 brother, 3 sisters, and a host of friends. A large concourse of friends attended the funeral. Services by S. H. Miller, Corson Mast, and M. A. Mast. Texts, Acts 9:37, Isa. 40:1.

Werrey.—Elisabeth Werrey was born Oct. 1, 1843; died Dec. 8, 1914; aged 71 y. 1 m. 22 d. Sister Elizabeth was the last one of a family of 5 children. One sister, 2 brothers and 1 half-brother preceded her to the home beyond. In the last year of her life (being somewhat helpless at times) she made her home with Bro. Gideon Grieser's up to about three weeks ago when she was taken to the home of Bro. Peter Ziegler's where she died. She was a member of the Amish Mennonite Church and although she was not mentally gifted as a great many are, after all she gave evidence of a Christian life.

Fuenral services were held at the Central Church near Archbold, Ohio, Dec. 11, by H. Rychener, D. J. Wyse, and S. D. Grieser.

Shantz.—Death came as a welcome relief to Bro. Jonathan Shantz of Carstairs, Alta., who passed away Dec. 14, 1914; aged 65 y. 8 m. 28 d. The deceased was born March 16, 1849, in Waterloo Co., Ont., where he grew to manhood and on Oct. 27, 1876, was married to Caroline Bingeman. To this union were born 9 children, 2 of them having died while quite young. The remaining ones are in the immediate vicinity and at home. In 1901 he moved with his family to a farm near Carstairs, Alberta, where he has since resided to the time of his death. He has been a member of the Mennonite Church for quite a number of years, and when health permitted was seldom missing at the regular services.

Funeral services conducted by N. R. Weber, J. K. Lehman, and N. B. Stauffer, on Dec. 16 at the West Zion Church, near Carstairs, Alta.

Items and Comments

In district 4 of the forest service, with headquarters at Ogden, Utah, lightning caused 36 per cent. of this year's fires and campers 27 per cent.

As showing the possibilities for tree growth in regions where irrigation has to be depended upon, it is pointed out that Boise, Idaho, has as many as 94 different kinds of ornamental and shade trees.

Many bars were closed for the entire day on Christmas throughout Pennsylvania owing to the pressure of public sentiment working through court judges. In some places the bars were closed only part of the time. Temperance sentiment is slowly but surely growing.

Owing to a revolt in Albania, the new state east of the Adriatic, Italy is taking an active part in the European broil. The revolt is to be put down by force even if this involves Italy in the general war. Aggressive steps in Albania on the part of Italy will be considered against Austria.

Peace in Mexico seems to be a long way off. Three leaders of the faction now in control at the capital are reported to be on the verge of breaking friendly relations and thus adding to the turmoil. A great many persons accused of being on the wrong side have been executed in Mexico City.

A small railroad operating an oil-burning locomotive on the Tahoe national forest, Calif., had a breakdown during the past summer and burned wood instead of oil for one day. On this day fifteen fires started along the right of way. During the preceding year, only one fire occurred near the railroad and it was thought that the engine was not responsible for that one.

NOTICE OF BIBLE SCHOOL

Since it has been decided at the last Virginia Conference to hold a short term of Bible school for the benefit of all interested, we as a committee on arrangement herewith invite a hearty co-operation of all who wish to become better acquainted with the Word of God, and its precious doctrines, which we so much need to be informed in, in these last and perilous times, since this is the only safeguard against deception, as the Savior also forewarns, when speaking of His "coming again." "Take heed that no man **deceive** you." In studying the Bible we ought to know of whom we learn (I Tim. 3:14, 15), and we feel that the instructors secured for this Bible school have the confidence of the Church as being "safe instructors." Hence feel to urge all who are concerned to come and "search the scriptures" with us for "none of these shall fail" (Isa. 34: 16) and thus be better fitted for the Master's work. In order to help us here in making proper arrangements we desire that all who intend to come would write to us at your very earliest convenience, so that we may be fully prepared to take care of you. Franconia, on the R. F. & P. R. R. is our nearest station. This is the direct line from Washington to Richmond. Three local trains each way daily, between 5 and 7 o'clock in the morning and evening, and between 11 and 12 o'clock at noon. So if you will kindly let us know on what train you will arrive, it will be a great convenience to us in meeting you. Those coming on through trains will stop off at Alexandria, and can be met there if desired; however there are three trains daily from Alexandria to Franconia. We have 2½ miles to Franconia, and 6 miles to Alexandria. If convenient, those coming should bring blankets with them to lessen expenses here. Reader, in what ever way you can **help** to make this work a glory to God and a blessing to the Church, we will highly appreciate your assistance. Don't forget the date: From Jan 12 to Feb. 9, 1915.

J. J. Wenger, David Garber,
Alexandria, Va.

PROGRAM
Of Canton, Ohio, Bible School
Jan. 25 to Feb. 5, 1915

Courses of Study: Bible Studies, Epistles, Old Testament Missions, Bible Doctrines, S. S. Lessons 1915, S. S. Normal, Soul Winning, Vocal Music.

Sunday School and Mission Special Lectures every evening, Jan. 25-29.

Church and Ministers' Special Feb 1-5. Special Lectures every evening.

Instructors, M. C. Lehman, J. E. Hartzler, C. K. Brenneman, and others.

For further particulars address P. R. Lantz, Weilersville, Ohio.

GOSPEL TEXT CALENDAR
for 1915



Size, 12x17¼ inches.

This calendar has won for itself a wide circle of friends and is worthy of a place in every home of the land. Note the large size figures and the special Bible text feature. Each month has new texts, illustrations and colors. The front cover page has been improved for this year by using a large protogravure illustrating the **Parable of the Lost Coin.**

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Mennonite Publishing House,
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri.	9402
Franklin Co., Pa. & Washington Co., Md.	1st Fri. in Oct.	
	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

GIVE IT A TRIAL

The Christian Monitor for one year. It is a monthly periodical issued to meet the needs of our young people, but contains helpful reading matter for all interested in the Christian service. Among the departments are: Christian Life, Missions, Bible Study, Educational, Young People's Meeting, Sunday School, Farm and Home, Current Events, etc. **We are offering the paper for 1915, including a copy of the current issue while it lasts, for the sum of 50 cents, one-half the regular subscription price.** Sample copies cheerfully sent upon request. Subscribe now. Address all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 7, 1915 (Gospel Witness Established 1905) No. 41

EDITORIAL

"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

You can not have the spirit of nonresistance unless you have the spirit of genuine love.—C.

Brother, if these long winter evenings do not mean some addition to your knowledge of the Bible you are missing an opportunity.

The most practical service to fellow men it to do all in your power to make them better. As you do this for them you also help yourself in the same way.

Two men were in great grief because of sin. Judas took matters into his own hands, and was destroyed for time and eternity. Peter took his burdens to Christ and was restored to favor and fellowship with Him and His people. Which way do you take when you get into trouble?

1915. Have you become used to writing it? What have you written into the part that is already past? May our record during this year be such that when we come to the close we will be comforted in the thought that every day of it has been spent in a way that is pleasing to God.

When it comes to knowledge, there is still plenty of improvement along that line. The wisest and most scholarly man living knows very little compared with what there is to be learned. But the great lack at the present time is not in lack of knowledge but in lack of faithfully putting into practice the little that we do know.

Sometimes, when we are perplexed as to what we should do under trying circumstances, we may find a way out by finding out what Christ did under similar circumstances. When Christ said, "Follow me," He meant that He had set an example in daily life that we would do well to imitate.

There is no reason why any faithful child of God and loyal member of the Church should not be free and open in telling what he believes or does not believe concerning all doctrinal questions upon which the Church has a position. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

While Absalom was busily engaged in trying to accomplish the overthrow of his father, David was greatly concerned about his son's safety. While Christ wept pitifully over the fallen condition of Jerusalem the men of Jerusalem were plotting to accomplish His overthrow. The great question which engages the attention of the young man is, Will I succeed? The great question which ought to engage his attention is, Am I safe? "Is the young man Absalom safe?"

There is a great opportunity ahead for Sunday school teachers this year. There is also unusually hard work ahead if they want to do their work effectively, for the reason that they were more familiar with the life of Christ than they are with the part of the Bible we are now studying. We suggest that all Sunday school workers make a special study of the book of Judges at their earliest opportunity. So with the other portions of Scripture covered by succeeding quarters.

"Be good," is a good advice. It is also a hollow advice unless it comes from one who practices what he preaches. Right teaching is most effective when it is backed up by right living.

Does it Pay?—This question is frequently heard in the discussion of business ventures. It is also heard in the consideration of social and moral problems. It is a most vital question to be considered in connection with the eternal welfare of the soul. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" What shall it profit a man, if he shall forego the temporary pleasures and profits of sinful indulgence, and win for his soul the eternal glory and pleasures of heaven?

A good point on nonresistance was brought out at the recent Bible conference at Waterloo, Ont. "It is not enough," said the speaker, "simply to keep still and do nothing when some one injures us, but we should be ready to return good for evil. When some one smites you on the right cheek, don't be satisfied with refraining from returning something in kind, but 'turn the other cheek also.' Nonresistance is not something passive, but active. When put to the test, don't simply do nothing, but keep on doing good." It is well to keep this phase of the subject in mind. It may be prudent to keep out of the way of an enemy at times, but there should be no time in which we are not ready and willing to pour coals of fire upon his head according to Rom. 12:20.

A Few Comparisons.—Two industrious women were sitting together in a room visiting. One was knitting a pair of stockings, the other was doing some fancy needle work.

Two men were musing over the

past year's record. One had spent several hundred dollars for strong drink and tobacco, the other had spent nearly that much in support of the Church and mission work.

Two young men in the same community were out in search of "a good time." One sought it in joy rides and places of worldly amusements, the other in the home and in Christian work.

Two young women spent much of their time in reading—one in novel reading, the other in reading school books and in Bible study.

Two young women started out to win for themselves a name—one to shine in this world, the other to shine in the world to come.

Two men in the same county were blessed with an abundance of this world's goods. One attributed it to his own shrewdness and used his money for his own aggrandizement, oppressing the poor that he might gain more wealth; the other thanked God and used his wealth to the glory of God and the good of fellow men.

Are you included in the above comparisons?

Take Time.—The other day we had occasion to read Bro. Miller's chapter on "The Devotional Covering," as found in our new book, **"Bible Doctrine."** As we followed his line of reasoning we were impressed with the idea that many fail to grasp these truths because they do not take time to meditate upon them. Having their minds made up as to how they would like to have it, the truth of God's Word makes slow progress in finding a place in their minds and hearts because they do not take the time for serious, prayerful meditation upon what is the will and Word of the Lord.

This world is in too much of a hurry to get the best out of life. As the man who eats slowly gets most satisfaction out of what he eats, so the man who takes time to meditate upon what he reads or to consider carefully and prayerfully what he says or does gets most satisfaction out of his Christian experiences. In the busy rush of life don't fail to take time to meditate upon the eternal truths pertaining to the life to come.

Now examine yourself. What did you do yesterday? What have you laid out for today? What are your plans for tomorrow? How much room for God in your life and plans? Take time to meditate, then answer these questions. Make plenty of room for God and godliness, and the joy of the Lord will fill your soul.

Compact Organization.—We heard of a Catholic community lately which seems to be very prosperous. A colony of Germans settled in a fine farming section and built a church in the middle of the settlement. As other farms were for sale they bought them as they needed them. Their plan was to keep their children near the church. As the community grew large they built new churches and bought up farms near these new centers of population. Thus they kept their children and grandchildren near the church of their choice, and prospered because of their compact organization with the church as the center of their community and of their interest.

This is not a new point; but it is a point which is so easily forgotten. The building of meeting houses and having our people live close to them is by no means the most important item in church building, but it is a much larger point than most people are aware of. There is nothing that can take the place of the "new creature" experience in Christian life, but the matter of taking such an active interest in the spiritual welfare of ourselves and of our children that we do all in our power to keep both ourselves and them in close, active, spiritual touch with our church means much in the way of keeping ourselves in the "new creature" experience and bringing our children into this same happy realm.

It is too often that we place the dollar above the Church, go chasing after some financial rainbow a thousand miles away, lose sight of the spiritual interests of ourselves and our families, and get lost in the desert of worldliness. What we need is to get back to the idea of keeping in close touch with the Church and keep our children near some meeting house.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OLD AND NEW
1914—1915

Selected by Barbara S. Glick.

Another year has vanished,
With all its smiles and tears;
Another year we welcome,
With mingled hopes and fears.
For memory upbraids us
With many a broken vow,
And tremblingly we falter
Upon the New Year now.
And yet, whatever failings
Have bowed us in the past,
This New Year may be brighter
And better then the last.
But follow close our Master
And we shall surely win,
In all the coming conflicts
With our besetting sin.

Middlebury, Ind.

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

VII ANOINTING WITH OIL

1. Why practice it?

It was practiced by the disciples. Mark 6:13.

It was taught by the disciples. Jas. 5:14, 15.

2. When practice it?

When sick. We do not understand, however, that the anointing should be sought for every slight ailment, nor is it to take the place of remedies which man may apply. God could keep us alive and well without medicine, without food, without shelter, without protection against heat or cold; but He has not chosen to work that way. Our intelligence has been given us to be used. This applies in time of sickness as well as in time of health. Let us not therefore ask God to do for us what we can do for ourselves or for each other.

But there comes a time when human efforts apparently fail or at least are baffled. While all that has thus far been done should have been done in the spirit of prayer and trust in God, it has now come to the time to look to God to do what man can not do. Hear the divine suggestion: "Is any sick among you? let him call for the elders of the church," etc.

3. Why call this a religious ceremony?

(1) Because it is distinctly an act of faith, (2) Because it is "the elders

of the Church," not doctors, who are to be called. (3) Because it is "the prayer of faith," not the oil, that is to "save the sick."

4. Why we believe that literal oil should be used.

Some think that this refers to the "oil of grace." But we have the same objection to this theory that we have to the baptismal theory of others who think that only Spirit baptism is commanded. Man can not anoint with the oil of grace any more than he can baptize with the Holy Ghost. As literal oil has healing properties it is therefore the most appropriate symbol that could be named manifesting God's healing power in the soul. As water baptism is to Spirit baptism, so is the literal oil to the oil of grace.

5. Why we do not anoint infants.

We object to anointing infants for the same reason that we object to infant baptism. Jas. 5:14, 15 is addressed to believers. Infants can not call for the elders of the Church.

6. Why we do not call for elders of other churches to anoint our sick.

For the same reasons that we do not call upon elders of other churches to baptize our converts.

7. Why the anointed sick do not all recover.

Because the conditions are not all met. So far as the promise is concerned, that is absolute. When James says, "The prayer of faith **shall save the sick,** and the Lord **shall raise him up.**" There are no qualifying phrases in this. Let us not doubt God's promise for one moment.

But where the missing link is, we can not tell. It may be that it was not the prayer of faith on the part of either the sick or the elders. Or it may be that it was not the Lord's will that sick recover. When Paul wrote, "But Trophimus have I left at Miletum, sick," we understand that it was not the Lord's will that he be anointed—neither do we believe that he was anointed. We are assured that "if we pray according to his will he heareth us." From this we understand that when the sick are in the Spirit and in the spirit of prayer, that God will move them either to send for the elders of the Church or to be resigned to the will of God that they should either endure a long siege of sickness or perhaps not recover at all. In all our prayers let us not forget our Savior's "Thy will be done."

8. Why the anointing is not for the dying.

Many make the mistake of anointing as a kind of preparation for death. They fail to read Jas. 5:14, 15 aright. There is there a positive promise of recovery, but not a hint of death. Besides, the Scripture is positive in ascribing to the blood of Jesus the cleansing power for the soul. It is right that we should pray with and for the dying; it is right that we baptize them upon evidence of true faith and sincere penitence (provided they are sinners seeking salvation); but it is not right to administer the oil as an unction for the soul. Brother, sister, if you are sick "nigh unto death," and you have not the faith that God wants you to get well and that He **will** raise you up in answer to prayer, it is all right for you to send for the elders of the Church, but never to go through the anointing until both you and they have the full faith that "the prayer of faith shall save the sick," and "the Lord shall raise" you up.

Scottdale, Pa.

PEACE ON EARTH

By J. C. Paul.

For the Gospel Herald.

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Thus was hailed the dawn of the first Christmas about two thousand years ago. I wonder whether we as Christians are and do set a good example before the world, in reverencing the birthday of our risen Lord and Master, or do we just pass the day, as an ordinary holiday? We hear so many remarks, "Oh, I am going so and so on Christmas. Oh, what a fine time we will have." And we are made to wonder what they mean by a good time. Then we wonder, Do we consider the verse in I Cor. 10:31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

It was then when Christ was born when the great Peace-maker brought His message to the world, that love and peace and not the sword should rule.

And now after about two thousand years we greet the dawn of Christmas that finds half the world thrown into one of the greatest calamities that even existed, where thousands of lives are lost, unprepared souls cast into eternity, and intense suffering and agony and starvation are brought about because men attempt to conquer the world with the sword and thereby work against the message and doctrine that our great Prince of Peace came to teach.

Our minds, our spirits, and our prayers are divided between thankfulness and praise for our own protected, peaceful fire-sides with unbroken family circles, and those poor war sufferers who sit in desolation, and are facing starvation, who did not and could not enjoy the comforts and pleasure of Christmastide.

The whole world in a sense is now torn and cast into the greatest sorrow that ever existed. Can it be that this pain of travail may mean the era of world peace which he said should come? Have we poured out our sympathies to the full extent? Have we shared our substance to relieve want? Have we given our tenth unto the Lord? Have we fulfilled our obligations to the utmost? to our families, and those needy ones about us? If we have done these things, we may and will find strength and hope in the spirit of Christmas, which is a spirit of self-sacrifice. Sacrifice is the law of nature. Every beast and plant lives to an end it cannot understand, but lives to sacrifice its life for its kind, to perpetuate its species. Even so was born on that first Christmas morn the idea and fact, that man does not live for himself, but that the life of men may be eternal.

Of course this is left optional with mankind. We can withdraw and harden our hearts and ourselves against our suffering distant brothers, and be cold and indifferent toward those who are in need. Or we can choose the blessed and better course which the Christmas spirit stands for, namely, self sacrifice, that peace and good will may prevail on the earth.

Toronto, Ont.

CARELESS LIVING

By S. E. Roth.

For the Gospel Herald.

Oh that they were wise, that they understood this, that they would consider their latter end.—Deut. 32:29.

So many live carelessly,
Just living at ease,
They joke and they laugh, saying,
"I'll do as I please."

The weightier matters of
Life here and to come,
Seem never to worry them—
Still unrest is their home.

They boast of their happiness,
Of "fun" and "good times;"
Yet I know that distress
Their hearts rend betimes

They fail to consider
That when life is past
The Judgment awaits them,
Their doom comes at last!

That after the Judgment,
For the righteous below,
God's kingdom awaits them,
To glory they'll go.

Woodburn, Oreg.

To date this year the Northern Baptist Foreign Mission Society has sent out seventy-three new missionaries.—Sel. (Dec., 1914.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

I ALWAYS GO TO JESUS

I always go to Jesus,
When troubled or distressed.
I always find a refuge
Upon His loving breast.
I tell Him all my trials;
I tell Him all my griefs:
And while my lips are speaking
He gives my heart relief.

When full of dread foreboding,
And flowing o'er with tears,
He calms away my sorrow
And hushes all my fears.
He comprehends my weakness,
The peril I am in;
And He supplies the armor
I need to conquer sin.

When those are cold and faithless
Who once were fond and true,
With careless hearts forsaking
The old friends for the new;
I turn to Him whose friendship
Knows neither change nor end,
I always find in Jesus
A never failing friend.

I always go to Jesus,
No matter when or where,
I seek His gracious presence,
I am sure to find Him there.
In times of joy or sorrow,
Whate'er my need may be,
I always go to Jesus,
And Jesus comes to me.

—Selected.

FROM OUR MISSION STATIONS

For the Gospel **Herald.**

Youngstown, Ohio

(962 W. Federal St.)

Dear Herald Readers, Greetings in the Master's Name:—It is with gratitude we thank our Father and the brethren and sisters who are continually making it possible for us to work in this part of His field for the salvation of souls. As everywhere, there are obstacles here that prevent the acceptance of the teachings of Jesus Christ. It is quite necessary for the worker to win the confidence of people before they will listen to his teaching. We who have lived in the country find problems and difficulties which were not expected. One of the first things we learned is that a great deal of our work must be other than teaching in the Sunday school and having regular services at the church and in the homes.

About sixty foreigners are being taught the English language. To see them singing Gospel songs as best they can and listening attentively to a prayer and the Word of God, and to hear their broken but hearty thanks each evening makes the workers pray more earnestly that the good seed may grow.

About sixty children attend the kindergarten where many of them learn their first Gospel songs and sing them in homes where Christ is not known. At the present time the Day Nursery does not care for as many small children as usually, because the parents can find no work. About twenty families are reached by this means.

By carrying on lines of work in which boys and girls are interested we try to win their confidence and give them higher ideals, having in mind the saving of their souls. With the assistance of members from nearly twenty of our churches in Ohio and Pennsylvania it was possible for us to have a Christmas dinner for about five hundred of the people with whom we have been working. Half of that number—the smaller children with a few mothers enjoyed a good dinner at twelve o'clock, the others had the same privilege at six-thirty in the evening. We wish the kind hearts who made it possible might have heard the thanks of some and seen them in the faces of the others who did not express themselves. To all who assisted in any way the workers are thankful. Though not preaching the Word from the pulpit the friendly hours together with each other at the table and later in singing made the people feel more than ever that the purpose of the mission and the workers is for their good. Our aim is to show them the best for them—Jesus Christ. Pray that we may.

Crissie Yoder Shank.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting:—The Lord has done great things for us, whereof we are glad. Again we have experienced another Christmas time. On Christmas day we gave our annual Christmas dinner at S. 7th St. On account of the cold weather many of the usual number were not present; giving us the privilege of carrying baskets to various homes, about 58 in all. The following Tuesday was the dinner at Argentine; about 218 were present. They took out a number of baskets as well. A number of brethren and sisters from the country were with us. We were glad for their help and presence. Among those present were Bro. Michael Horst and daughters from Peabody, Kans., Bro. B. F. Buckwalter and wife from Newton, Kans., Bro. John Yoder of Garden City, Mo., member of the Local Board. Bro. Yoder will be here a week. Sister Lydia Hershey of Pennsylvania, and a number of others. These are busy times but they afford one much pleasure to see how these poor people enjoy these Christmas times. On the 26th the Argentine Sunday school gave its Christmas programme, and on the 27th the Sunday school at S. 7th St. rendered a programme. Both of these services were well attended. As the New Year dawns it will bring with it many opportunities and responsibilities. Bro. Allan Good expects to be in Harper, Kans., over Sunday. Pray for the work and workers in Kansas City, that the name of the Lord may be magnified.

Yours in His glad service,
Maggie Driver.

Dec. 31, 1914.

Lima, Ohio

Gospel Herald Readers, Greeting:—Am sorry we did not get to order our literature in time. My wife fell on the ice and fractured a hip. The doctor says that she will have to lie in bed for at least six weeks. With the nervous strain and our our annual Christmas dinner we neglected sending in the order.

Sister Stoltzfus is getting along as well as could be expected.

We have been in need of workers before this time, but the need now is especially pressing. We appeal to the Church to remember us at the throne, that the Lord may send some one.

Yours in the struggle,
B. B. Stoltzfus.

Dec. 29, 1914.

WORKERS NEEDED

At a number of places in our mission stations and institutions, there comes a call for workers. But the mission at Lima, O., at the present time, is much in need of help. Sister B. B. Stoltzfus, who has rendered faithful service for a number of years at the above named station, had the misfortune to fall on the ice, and her injuries are such that in all probability they will disable her for several months, and who among you is willing to help out at this place, so the work of the Lord will not suffer at our hands? Will you join us in prayer that the Lord will raise up some one to assist in this great work of bringing the Gospel to the people of Lima? May our sympathy and prayers be offered in behalf of Sister Stoltzfus, that she may be restored to health speedily.

S. E. Allgyer, Field Worker.
West Liberty, O., Dec. 28, 1914.

WILL SHE BE DELAYED?

By I. R. Detweiler.

As we have been waiting for word concerning Sister Burkhard's arrival the letter to her home, containing this was much appreciated: 'It looks now as if I might not get to go next week. I have to have a permit from the government to leave Bombay (wouldn't need any from Calcutta) and it hasn't come yet. I am afraid I'll not get it in time, but I am keeping in readiness so I can start if I find out I can go at the eleventh hour." Dated Nov. 19, 1914, Dhamtari.

Goshen, Ind.

SAFE IN THE HOMELAND

By J. A. Ressler.

For the Gospel Herald.

Just before going to press we received a letter from Sister Mary Burkhard, written on board the S. S. Arabic of the White Star Line. This letter comes as most welcome news following the item printed above, in which doubt is expressed as to whether Sister B. could leave India from the port of Bombay at all. Although the letter is a private one, we venture to publish extracts from it—in fact almost the entire letter.

"2nd January, 1915.

"This evening everyone is most happy because we hope to land in the morning. We have been on the way from Liverpool since Dec. 23. High, rough sea and strong head winds to go against have kept us back. One day we made only 180 miles; today, 275 with 246 more to go, so we hope to land tomorrow forenoon and get the train at once for Goshen. We have kept well all the way and had no exciting experiences although much danger in many places.

"There as so many nationalities on board. German, English, Belgian, Spanish, French, Russian, Danish, Finnish, American, and perhaps others. So many children. A good many are coming because of the war, having lost jobs, some barely escaping with their lives. We have heard no war news on this boat except today we heard that the Formidable was sunk with 1800 on board. One stewardess has two brothers on that boat. One hears many rumors, but I suppose this one is true. We heard we were only ten minutes away in our course from where the cruiser that bombarded Scarborough went, but don't know if it is true. Some say we have gone out of our course on account of fears of that cruiser.

"Yours sincerely,

"Mary Burkhard."

It will be remembered that Sister Burkhard left India upon the urgent advice of the physicians on account of her health. Her daughter, Anna Lois, is with her and this accounts for the use of "we" in her letter. We welcome her back to America, yet we cannot but feel the seriousness of the situation in India, with so many of the experienced workers off the field, the new workers held up by the war, and no additional recruits in immediate prospect. Let these circumstances drive us to the throne of grace in earnest prayer.

Scottdale, Pa.

OVER FIVE HUNDRED ENJOY CHRISTMAS DINNERS AT THE YOUNGSTOWN MISSION

Yesterday's event at the Mennonite Mission was wonderful. Over 500 people enjoyed their Christmas dinners in the two meals spread, a regular farmer's Christmas dinner, plenty of everything, well prepared. It was appreciated by many mothers of the children coming to the different departments of the institution, with the children from the day nursery, kindergarten, boys' and girls' clubs, manual training classes, men from the English classes and members of the Sunday school. These with the 30 helpers made a vast company.

Nothing extraordinary was done, no conventionalities, just simply an informal, old-fashioned Christmas dinner, with plenty to eat, lots of singing while getting acquainetd with 500 other warm-hearted people in the community. No one was in a hurry. Many lingered after the dinner, sang and were thankful. Words failed to express the feeling on faces of many as they went away.

This was possible only with definite co-operation of some friends among the farmers in 20 Mennonite communities, who sent the food all prepared and the children in the Sunday schools in these communities who sent their penny collections for nuts and candies, which also was used for purchasing the dishes. Thus no expense was forced upon the institution or the city. This is a type of the good Christian farmers in Ohio and Pennsylvania. They used this opportunity to share their fellowship with the Mission in this work.

One song sung many times through the day and evening expresses the sentiment of all concerned:

"Help somebody today,
Somebody along life's way,
Let sorrow be ended
The friendless befriended,
Oh, help somebody today."

—Youngstown Daily Vindicator.

THE CAUSE OF THE WAR

Gradually the religious press, and just a little less gradually the secular press, are appreciating the truth regarding the causes of the present European war. No one but a shallow observer is willing to compromise himself by blaming the war on this king or that emperor, this statesman or that cabinet, this nation or the other nation. In the chaos and confusion there are always plenty of wiseacres who shout that they know all about everything connected with the origin and the real cause of the war; but their explanations are swept away almost as rapidly as they are formulated. Modesty and moderation in judging of so frightful and well-nigh universal a cataclysm as the present European war, are highly becoming and eminently sensible in any man or any journal pretending to a reputation for historical fairness.

In writing on the "Ethics of Patriotism," William Austin Smith, in making a contribution to the Churchmen, says:

"The cause of the war is national selfishness—the selfishness of all the nations. It is cruelly unjust to hold any one nation responsible for the war. Would France know the cause of this war? For forty years she nurtured vengeance in her heart. Jesus asks us to forgive. Would England, Germany, Russia, seek to know? In the tangled devious counsels of their hearts they will find the answer. Centuries of national jealousy, emulations, envyings, strife—each struggling for the mastery, seeking her profit at another's loss—this, not alone the militarism of Germany, or the navalism of England, is responsible for the war."

We are satisfied to let it go at that.
—American Lutheran Survey.

ONE OF MANY

Far in the infinite, and far
In the beginning of all time,
Thou mad'st this lovely world for me,
The flush of dawn, the hush of prime.

For me to life Thou call'dst the rose,
For me the greening of the leaf;
For me the wild-wood fragrance breathes,
The white wave washes on the reef.

All beauty and all bliss didst Thou
Command for me, and out of tears
Gave me to pluck a greater joy,
And youth, immortal over years.

Shall I not love the giving hand,
The ordering and disposing will,
That makes life sweet with heavenly hope,
That makes death something sweeter still?

—Selected.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

X. Life's Problems Solved in the Home

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart.—Prov. 4:1, 2, 20, 21.

It requires the wisdom of a Solomon to solve the many difficult problems which come up in the home. Problems which are exceedingly grave frequently arise in the family circle, and the weal or woe which is likely to come to the child in after years, depends largely upon how these problems are solved.

Problems which affect the state are solved by the state legislature, problems which affect the nation are discussed and solved by our national representatives at Washington; problems affecting the welfare of the Christian Church are discussed and solved in our Church conferences, but the problems which affect the welfare of the world are solved in the home.

The proper solving of the vital problems which arise in the homes of our land, are the foundation stones upon which is built everything that is noble, good and true found in society, in business, in professional life, in the civil government, and in religion.

The Word of God if diligently studied and rightly understood, will supply the Christian family with a specific solution of every problem affecting the moral, social, and religious life of each individual member.

The problem of training the child properly is one that must be solved by the parents. The child's nature and temperament must be carefully studied and such methods of training applied as will be most effective in making the child what God intended it should be. Methods that will most judiciously repress the first manifestations of rebellion against parental authority, and all such tendencies which are likely to develop into hurtful habits and evil conduct. Methods by which all that is good and true may be impressed upon the child's mind and instilled into its heart. To successfully accomplish this noble end, the parents need to be in constant touch with God, looking to Him for divine guidance in moulding the child's character for a life of real usefulness.

The problem of the child's education is one that needs to be judiciously solved by the parents. No parents will question as to whether their child shall be educated, but to what extent, along what lines, and by what means are often questions which puzzle the minds of parents.

An education does not necessarily mean the completing of a college course. In the truest sense, education means more than to be proficient in mathematics and physical science; something more than having mastered the dead languages; yea, much more than can be acquired by the most laborious toil of the human intellect. It is the drawing out, a developing and strengthening of every faculty of the body, mind, and spirit.

The problem of the child's education must be solved to the best interests of the child, and its influence for good in the world.

The moral training of the child must also be carefully looked after. The problem as to how the son and daughter may be safely guided through the age of puberty is one that needs very judicious solving. Parents cannot afford to neglect their solemn duty in giving their boys and girls the proper information, instructions, and warning at this critical period in directing their young lives into channels of virtue and sexual purity. Neglect along this line on the part of the parents, may result in the most degrading vices, sadly blasted lives, and untold misery to their posterity both in this life and that of the future world.

The problem of associations should be solved with parental vigilance. If the child's character is to remain unsullied by evil influences, it must be restricted from associating with children who are vile, disobedient, and profane, and later shown the imminent danger of becoming intimately associated with those of questionable character. To permit such associations will in all probability mean ruin to the child, and bring reproach upon the parents. The child is a treasure infinitely valuable which truly needs to be vigilantly guarded, lest the enemy come in unawares and rob its soul of innocency, purity, and happiness.

To provide children and young people with the right kind of literature is also a problem of no little importance. With the present abundant supply of good moral and religious literature which is to be had at a nominal price, there is no excuse for not having the home well supplied with such periodicals and books which are needed to inform the minds, inspire the hearts, and mould the characters of the rising generation, to the highest point of human perfection.

The problem of choosing one's vocation, profession, or calling, is also one not to be overlooked. The wise, thoughtful, and prayerful direction of the parents should be prudently exercised in helping the son or daughter in making a decision so important. The child's natural inclinations, tendencies, likes, dislikes, and preferences should be carefully studied, and its energies directed toward the vocation, or calling for which he is naturally adapted, and at which he is most likely to succeed, providing it is an honorable calling, and one that will prove helpful to himself and others.

Another serious problem is that of choosing life companions—the joining of hands and hearts in the marriage relation. Young people cannot be too careful as well as prayerful, in the selecting of life partners. The marriage relation brings with it the most solemn obligations, and momentuous consequences; therefore, sons and daughters who are brought face to face with this weighty problem, should not fail to take their parents into their confidence and consult them as to the advisability of taking such a momentous step in plighting vows with one of the opposite sex; a step that will either lead to greater happiness, successes, and eternal rewards, or to a life of sorrow, slavery, and perpetual misery. Parents by their wise counsel along this line may be instrumental in bringing perpetual blessings upon their offspring.

Kind reader, if you should contemplate entering the marriage relation; as you love your soul and its eternal welfare; as you regard your peace and future happiness; as you value the commands of God and His loving favor, never form such a relation with any one, however amiable, however moral, however endowed with the gifts of fortune or nature, who is not a true Christian, but one who will gladly share your joys and sorrows, as you journey together through life in the Master's service.

Freeport, Ill.

During the past year the life of Christ has been published in three of the leading papers of Japan.

Sunday School

For the Gospel Herald.

Lesson for Jan. 17, 1915.—Judges 6: 11-40

THE CALL OF GIDEON

Golden Text.—Blessed is the man whom thou choosest.—Psa. 65:4.

Introductory.—In the land of Canaan and around it there were many tribes of people who were hostile to the people of Israel. These tribes were often at war with each other, but at the time of the coming of the children of Israel they made common cause against the people who had lately come from Egypt, and tried to keep them from gaining a foothold in the land. In this we may see a remarkable type of the enemies of the Christian. The various temptations which assail him may be at enmity against each other, but they are alike in this that they oppose the true Christian life. After the Canaanites had been defeated by the Israelites in the manner described in the last lesson, there was comparative peace and quiet for a long time. Then, when Israel again turned from the worship of the true God, the Lord allowed a new enemy to come upon them. This time it was the Midianites, the old-time friends, and later the enemies, of Moses, who were the oppressors.—J. A. R.

Lesson Story Briefly Told.—The forty years of rest from war was broken when the people of Israel did evil again in the sight of the Lord. The Midianites came up and devoured their crops year after year for seven years. When the people again remembered to pray, God sent a prophet who told them what God had done for them in the past and how they had failed to obey Him.

A man called Gideon had hid some of the wheat away where the Midianites could not find it. He was in his father's wine press threshing it out. The angel of the Lord came to him and said, "The Lord is with thee thou mighty man of valour." Gideon could not understand how God was with him when the Midianites were taking their crops away. But God meant to call him to save Israel from the Midianites. Gideon thought he was too poor and insignificant to do such a work. Then God commanded him to go and promised to be with him.

Gideon was not a man of careless haste. He wanted to prove that the call was from God. He had the angel wait till he prepared an offering. Then the angel caused fire to consume it. Gideon was now sure it was God, and was greatly afraid. The Lord told him not to be afraid. Then Gideon built an altar and called it Jehovah-Shalom meaning Jehovah-peace.

God commanded Gideon to throw down the Altar of Baal and the grove by it and to build an altar to the Lord and offer his father's bullock of seven year's old upon it. Then Gideon obeyed. But the people of the town were ready to kill him the next day for tearing down their altar. Gideon was saved by his father who told them to let Baal fight for himself. When Baal could not hurt Gideon the people saw how foolish it is to worship an idol.

After this the Midianites and Amalekites and people of the east crossed over the Jordan and camped in the valley. The Spirit of the Lord came upon Gideon and he blew a trumpet. All his townsmen gathered to him. He sent messengers through the land of Israel and gathered many men together.

But before he went to battle he took a fleece and asked God to show him by making dew on the fleece when the ground around was dry that He would save Israel by him. When God showed him this he asked that the fleece be dry when the ground was wet. God also did this for him, so that Gideon was sure that he was not going without God's help.—J. R. S.

Thoughts for Meditation.—

1. **God forsaken** is the thought of Gideon as he meditates on the rebukes of the prophet. "Oh wretched man that I am" writes Paul of the sinner enslaved by sin.

2. **"The Lord is with thee,"** says the angel of the Lord when he speaks to the man Gideon. "I thank God, through Jesus Christ," writes Paul in answer to the wretched man who seeks deliverance.

3. **Gideon** was small in his own sight. Israel was also small and weak compared to the enemy. He needed a look away from himself and his people to the mighty God before he became the mighty man of valour.

4. **"He did it by might."**—Happy determination of the man who had a purpose to do. Is your flesh quaking to undergo the gaze of the world as you strike the fatal blow to idolatry? Strike it, nevertheless, and God will make you bolder.

5. **Gideon the obedient** became Gideon clothed with the **Spirit** to lead Israel out of oppression.—J. R. S.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

"You can usually tell who does the praying, for it always shines out in their lives."

Our Young People

Topic for Jan. 24, 1915

FINDING OUR PLACE IN CHRISTIAN SERVICE.—Rom. 12:1-21

Motto.—"Lord, what wilt thou have me to do?"

Our Topic.—God has wisely endowed different people with different talents, thus enabling His Church to meet the various needs of man. Happy is the man who finds that place in the service in which he can be of greatest possible service to God and the Church. It is to help one another to find this place that this topic is proposed.

What to Consider.—How do I know that I have the place God wants me? or, In choosing a place, how may I know I am chosing the right one? There are a number of things to be taken into consideration, and these we shall briefly notice.

1. Natural adaptability. This being God-given, it needs serious consideration. Find what you can do more readily than anything else, and take that in consideration as you look for a place of work.

2. Willingness to work. If you do not find in yourself a willingness to take hold and work—"Whatsoever thy hands find to do, do it with thy might"—you have something to repent of.

3. Divine guidance. This is often made evident in a chain of circumstances in which the hand of God is clearly visible. Ahead of every praying, willing, Spirit-filled worker there is an "open door" through which the soldier of the cross needs but to walk. Never try to bolt a door open. God opens it in time for you to go through to do the most effective work. So long as it is closed remember that it is not the door for you.

4. The work of the Church. God works through human instrumentality. We have a good illustration in Paul. Though he was divinely called to the apostleship, it was not until the Church at Antioch had laid hands on him that he went. As soon as God was ready He said through the Spirit, "Open the door," and the door opened. Let us not fail to recognize the Church as a factor in placing us where God can use us best.

PERSONAL THOUGHT

How restful in confiding trust in the skillful hand of God we may be! How diligent and sincere should be our every response to the indication of His will for us!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text words, **Serve, Service.**
2. The place of Boys and Girls in God's Service.

For Young People.—

1. God has a Plan for Every Life.
2. Conditions of Heart to Know God's Will.
3. How God Reveals His Will to Us.
4. The Folly of Self-chosen Ways.

For Older People.—

1. The Church as God's Instrument in Directing the Christian in Christian Service?
2. The Harmony of all the Voices through which God Calls.
3. What Constitutes a Call?

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 7, 1915

Field Notes

Two precious young souls made the good confession at Palmyra, Mo., recently.

On Dec. 27, Bro. Samuel L. Horst, a faithful deacon, died at his home at Chambersburg, Pa. Obituary later.—J. S. B.

A series of meetings closed at Elmira, Ont., on Sunday evening, Dec. 27, with Bro. Isaac Miller of High River, Alta., in charge.

The brethren, L. J. Burkholder of Markham, Ont., and Moses Shantz of Haysville, Ont., assisted the Rainham congregation near Selkirk, Ont., in Bible conference last week.

Bro. Isaac Miller of High River, Alta., was an active worker at the Bible conference at Waterloo, Ont., last week. He is on an extended visit among the brotherhood in Ontario.

At the Bible conference held at Waterloo, Ont., last week, there were in attendance brethren and sisters from 6 counties, 4 provinces, and 4 states.

Sister Mary Burkhard landed at New York on Sunday, Jan. 3, 1915, and took the first train available for Goshen, Ind., where her mother lives. See extracts from her letter on the Mission page.

Bro. E. M. Detweiler of Calla, O., closed a series of meetings at Geiger's Church near New Hamburg, Ont., on Sunday evening, Dec. 27, with two public confessions as one of the visible results.

We are requested to announce the following: "The new church house at Mellinger's, 3 miles east of Lancaster Pa., on the Philadelphia pike, will be dedicated, D. V., on Tuesday forenoon, Jan. 12, 1915."

Bro. Isaac Miller of Alberta, Canada, has been laboring with the churches in the vicinity of Markham, Ont., during the greater part of last week and expected to go to Breslau for Sunday, Jan. 3, 1915.

Bro. Christian H. Musselman, who formerly operated our German linotype, and later worked at the printing business at Berne, Ind., has lately entered the work of the Lord at the Ft. Wayne Mission. May God bless our young brother.

Bro. J. D. Charles of Hesston, Kans., was expected at Manchester, Okla., on Sunday, Jan. 3, 1915. He was on his way home from Bible conference work at Plainview, Texas, where he had labored in company with Bro. G. B. Landis.

A very interesting Bible conference is reported at Waterloo, Ont., closing last week. The instructors were Brethren S. F. Coffman and Daniel Kauffman. Bro. Kauffman is expected in Scottdale before this reaches our readers, but, alas! he is soon to be off again for special Bible work at Alexandria, Va. May God richly bless the work of Bible teaching.

Bro. Chris Nofziger of Croghan, N. Y., is at this time visiting among a number of congregations of the Middle West. He spent a week or more in Waterloo Co., Ont., where he filled appointments at Tavistock, Wilmot, and Wellesley. He left the fore part of last week for Michigan.

Our schools are making progress. Goshen reports 28 per cent. larger attendance than at any previous middle term. Hesston has the bricks for the new building on the ground and the foundation is built. The management is determined to build only as the money is provided and to keep out of debt. God bless and direct the training and equipment of our young people.

While in Waterloo Co., Ont., recently we had the privilege of worshiping in a new mission building at Baden. It is a neat little house of worship built by Bro. Peter Moyer who felt impressed to contribute this to the cause of Christ and the Church. Many are the prayers that through the instrumentality of efforts put forth in this mission home the blessings of salvation may come to many of the lost in Baden.

The Mennonite Family Almanac for 1915 is on our table, and besides the ministerial list of the church with names and addresses of bishops, ministers and deacons, contains many other articles of valuable information to members and friends of that church. The price is only six cents. Address, Mennonite Publishing House, Scottdale, Pa.. Among the illustrations in the Mennonite Family Almanac for 1915, is a fine picture of the Mennonite meeting house at Mt. Joy, Pa.—Middletown Journal.

The attention of our readers is called to a notice on the last page of this issue regarding the Christian Monitor. The Monitor is a clean, healthy, whole-souled paper for young people. It is edited by a clean, healthy young man, who is sound in the faith and who is bending every energy to make the paper all it stands for. Oh, no! every one does not agree with all that is printed in the Monitor. If every one did, there would be no use in printing it. Even the editor does not agree with all that he permits some of the contributors to write. Every one has a right to his own opinions. But the Monitor stands for a noble, full-hearted Christian manhood and womanhood and deserves the support of the Church. Try it. The subscription list has been steadily growing and it deserves a still larger growth.

Bro. S. F. Coffman, who served as one of the instructors in the Bible conference at Waterloo, Ont., last week, went to his home at Vineland, Ont., last Friday, expecting to return to Berlin on Monday to begin a six-weeks' Bible school at that place.

The Mennonite Church, known at Mellinger's, three miles from Lancaster, is nearing completion. It is 110 feet long and 60 wide, one story with basement, fitted up with kitchen and dining room.—Middletown Journal.

Note.—We might explain that the basement arrangements are for the purpose of accommodating those attending conference.

Correspondence

Skippack, Pa.

We close our Sunday school for the winter on Jan. 3, 1911, in the afternoon, at which time we expect, the Lord willing, to have Bro. David H. Mosemann of Lancaster, Pa., with us, who will also that same evening preach for us at our regular services.

A. B. Mensch.

Dale Enterprise, Va.

One member was received by baptism at Weaver's Church on last Sunday. There are other applicants that will be received later.

Bro. E. J. Berkey began a series of meetings at Bethany, Dec. 4. There have been some visible results. Meetings were discontinued several nights on account of inclement weather. May be continued yet for some time. May they be the means of gathering many souls in the glorious liberty of the Gospel is our prayer.

S. M. Burkholder.

Miami, N. Mex.

Greeting of Christmas cheer to the readers of the Herald. It may be of interest to some to hear from this part once again. We are having a beautiful winter. The past few days have been like spring. I will again place before the Church the burden of my heart. There are not many of our members in the state of New Mexico. It isn't a heathen country, but there are many unsaved. The natives, or Spanish speaking people are mostly Catholic, but they seem anxious for the Gospel, more especially the younger class. There recently was a Mexican boy baptized into the Church of the Brethren and is happy; he says he is free. This is only a beginning of what might be done in New Mexico. If our people would arouse to a sense of duty and a blessed privilege of saving New Mexico for Christ. Dear brother and sister, what is the worth of the soul of a Mexican? The Word says one soul is worth more than the whole world. It doesn't say an American soul, or a Spanish soul or a Hindu or a Chinese I have often thought our brave mission volunteers could do a great work for the Lord if they would learn the Spanish language and work among them while they are waiting for a call to the foreign field. I hope these few words from one who has the burden of souls at heart will find well prepared ground and in time bring forth fruit for the Master. I am practically alone here and would welcome any who might be interested in a country like this and will answer any inquiry or meet any who might come at Springer, New Mex. I beg an interest in your prayers. I remain,

Lizzie L. Lapp.

Beaver Crossing, Nebr.

Dear Herald Readers:—On Dec. 27 we reorganized our Sunday school at the West Fairview Church. Wm. R. Eicher was chosen superintendent, Jake Gardner assistant. May the Lord richly bless our Sunday school at this place is our prayer.

New Hamburg, Ont.

Once again we had the opportunity of having a series of meetings at Geiger's Church near New Hamburg, Ont., conducted by Bro. E. M. Detweiler, Calla, Ohio. During this short series the brotherhood were richly taught the Christ-life and the sinner warned to flee the wrath to come. Meetings closed with two confessions and two expressed their feelings to be reclaimed. May the Lord bless what has been done and may God's children everywhere, pray so that the overcoming life may shine out to the world is my prayer.

Osias Cressman.

O'Neill, Nebr.

Dear Herald Readers, Greetings in the Master's worthy Name:—We feel thankful to our Lord and Master for His kindness in remembering us and sending the dear brethren to show us the way of salvation. The Word was richly divided among us during Bible meetings. I was made to think it was a joyous time to hear the Word of our Savior spoken. How much greater the joy must be when we can hear and see our Lord in reality. In September Bro. Levi Miller of Garden City, Mo., spent a few days with us and his record of his trip in the Herald had quite an influence on the congregation here. We thank Bro. Miller. As now is the time to prepare ourselves for the Bridegroom to come while we are yet alive it is our wish and prayer that many more may be brought to the cross of Christ. Remember us at the throne of grace. We wish you all the grace of our Lord and Master. Barbara Erb.

Orange, Calif.

Dear Friends, Greeting:—We wish you a Merry Christmas and a Happy New Year. This is a nice beautiful sunshiny day. Have had several nice rains and only a light touch of frost.

We were favored with a visit by Bro. W. S. Long and wife and her sister of Elkhart, Ind., and also by a visit from Bro. M. B. Fast of Reedley, Calif., on last Sunday, Dec. 20. Sister Agnes Fast is spending the holidays with us and Bro. Alberts. We are well and enjoyed these visits. The Lord be ever with you all.

J. M. Brubaker and family.

Dec. 24, 1914.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—On Sunday, Dec. 13, Pre. W. B. Stoddard was with us and preached a very helpful sermon. Text, Jno. 8:12. The following Sunday Bro. J. C. Clemens was with us and preached a very helpful sermon from I Pet. 5:10. On Christmas we held our Christmas service. Bro. Henry Bechtel took the text, Jno. 1:3, 4. His theme, "Life and Light."

Though this was the first time Bro. Bechtel took a text we must say he did very well. Let us pray for God's minsters that they may have courage and the sympathy of the Church. On Christmas evening a few families of this congregation were to the home of the writer and held a little Gospel meeting. We had singing, reading of the Word, and prayer. They semed to enjoy it very much.

Brethren pray for us, that we may be steadfast, always abounding in the work of the Lord. Wishing all God's richest blessing,

In His service,

Paul Sheeler.

Dec. 26, 1914.

South English, Iowa

Our Bible instruction meetings and evangelistic services, conducted by Bro. J. M. Brunk of Hesston, Kans., closed on Christmas evening. As a result the members were strengthened and encouraged to press onward in the good cause and eight young souls made the good choice by confessing Christ as their Savior. We trust they may be shining lights to lead the way for others through this dark and sinful world. We were pleased to have Bro. Horst of Well-

(Continued on page 660)

Miscellaneous

ANOTHER YEAR

Another year has passed over—gone,
Hope beaming with the new;
Thus move we on—forever on,
The many and the few;
The many of our childhood's days,
Growing fewer, one by one,
Till death, in duel with each life,
Proclaims the last is gone.

Another year—the buried past
Lies in its silent grave;
The stream of life flows ever on,
As wave leaps into wave;
Another year—ah! who can tell
What memories it may bring
Of lonely hearts and tearful eyes,
And hope bereft of wing?

Another year—the curfew rings,
Fast cover up each coal;
The Old Year dies, the Old Year dies.
The bells its requiem toll,
A pilgrim year has reached its shrine,
The air with incense glows;
The spirit of another year
Comes forth from long repose!

Another year, with tears and joys,
To form an arch of love;
Another year to toil with hope,
And seek for rest above;
Another year winged on its way—
Eternity the goal;
Another year—peace in its train,
Peace to each parting soul!

—Selected.

THE FOLLY OF RASH VOWS, OATHS AND IMPRECATIONS

By David Burkholder.

For the Gospel Herald.

Some time ago I happened to meet two men at a certain place who were busily engaged in a conversation, and the one who was a Christian professor made this rash expression, "I'll 'be dogged' if I can do so or so."

If this had been uttered by the non-professor I think I would not have paid much attention to it. I could not have expected anything much better. But since it came from the lips of one who was a church member and claimed to be a Christian it made quite an impression on my mind. What puzzled me most was to know what he really meant by the expression.

1. We certainly cannot call it a prayer because that generally means the act of asking a favor or blessing. Any way it was not a fervent effectual one that availed very much.

2. It can not be called a vow because that is a solemn promise made to God or by a pagan to his deity.

3. Can we call it a curse? Well, yes; that comes nearer to what it really is, because that means to call mischief or injury to fall upon one's self or some one else.

4. Have we a right to call it an oath? Well, it comes very near to that, if the appeal was made to God. I think we are not making it any too strong if we call it a "wooden oath."

5. I think imprecation is the most appropriate and fitting term that we can give to this expression, which according to Webster's definition means to pray that a curse or calamity may fall on one's self.

6. The expression can in no wise be called worship. Since it consists practically altogether of "cur-ship."

Now let us seriously think for a moment of the inconsistent expression, "I'll (I will) be dogged." What does he really mean? Is he earnestly pleading and sincerely desiring to be treated like a criminal who has blood hounds put on his tracks and thus hunted up and brought to justice? Or to be chased by a pack of hunters' hounds as they often follow a deer or some other wild animal through thickets and ravines until it is utterly exhausted and caught and bitten to death? or as innocent and defenceless sheep are often run down and unmercifully torn to pieces by worthless curs? and as is frequently the case that swine are "dogged" until their ears are completely torn away and otherwise fearfully abused and crippled? If this is what it means to be "dogged" we would better be careful and not make such foolish and inconsistent expressions. It will not be out of place to refer the readers to some Bible examples of this kind which may be used for object lessons or given as danger signals.

1. Jephtha made a rash vow and the result was it cost him his only daughter and in addition to that a lot of trouble and sadness of heart.

2. The Jews made a rash imprecation when they said, "His blood be upon us and our children," and for which they had to suffer the greatest calamity that ever happened a nation.

3. Herod's rash oath was the cause of him putting to death as great a prophet as was ever born of woman.

In conclusion, let it be our aim to shun such expressions and let our speech be always seasoned with salt in order that it may minister grace to the hearers.

Nappanee, Ind.

Last year we American people contributed twelve millions for Christian missions. That seems like a large sum. But things are large or small in proportion to other things. It is well to remember that in the same year we spent for luxuries five billions of dolalrs. Every time we gave $12 for missions, that is, $1 a month, we gave $5,000 for luxuries. These proportions surely are not right.—Sel.

IS THE WORLD GROWING BETTER?

By S. A. Weaver.

For the Gospel Herald.

It is an obvious fact that we are in an epoch of the world's history which borders on a crisis.

There are numerous proofs, to the watchful, of the deterioration of the religious life, and consequently of its good influences throughout the world today—and this in the very face of the maelstrom of popular opinion to the contrary.

I wish to quote below an extract from an economic writer of some note taken from a list of reasons enumerated by him for thanksgiving on the appointed day: "That we have less of dominant ecclesiasticism and more real religion—that is, more men and women who want to be just, loyal, and kind—than ever before." What a moral parody on Christianity!

Yes, they are teaching it in the "highways and in the hedges"—and in most of the churches—that the world is growing better and that the evolution of society is God's plan (they know not God any more than did the Athenians in Paul's time, else they would read His unchangeable Word and believe it, too) and that the civilization of this old world will ultimately be good enough for the opening up of the millennium and—thus reasoning—when man has prepared the way—made the crooked paths of civilization straight, so to speak, Christ will then step in and reign in their midst—and judging from the beliefs, or rather lack of beliefs, of some, we believe they have even no Christ in their pictured "millennium." Is all this—or any of it, for that matter—Biblical? Let us see. He, the "Truth," says "In the latter days . . . . when ye see all these things come to pass . . . . then know that the time of your deliverance draweth nigh." He also says, "when you see the fig tree putting forth its leaves you know that the summer is near at hand."

When you see which things? He says this of wars, rumors of wars, pestilences—you know all of these things—you hear and read about them now, daily.

We hear critics say, "Yes this was always said when wars broke out, but the end hasn't come yet and it will not—if it ever does come at all." He says "watch and pray . . . . the Son of man cometh at an hour when ye think not." To those who reason that these wars of the present are just like all others were we answer "No!"

Never before was the whole world,

practically, at war at one time. Every army of any consequence in the whole world is either in the field of strife and carnage or is struggling "tooth and nail" to get on a war footing so as to be ready to meet emergencies when they come. There were times many in the history of the United States when it would have taken less than three shots from the port's guns at the stars and stripes (as is reported to have been done a short while ago) to have stirred this land from ocean to ocean and no "peace at any price" diplomacy could have avoided war; and yet we are thankful to Almighty God for thus withholding His judgment yet a while longer. I want it understood that I, for one, believe it is only out of mercy from Him that the dread scourge has not already enveloped this fair land; and, mark you, in spite of all human endeavor, you will see, sooner or later, this boasted Western civilization—based as it is, on the foundation of armed resistance, just as the old world's was—fall shattered on its knees in obedience to the call to arms!

No Bible reader will deny that Jesus said He would come the next time with the holy angels to call His own at the sound of the trumpet "to meet Him in the air" (mark—not to alight upon the earth to reign in this much-expected "millennium" in which all are to be peaceful subjects) "and thus be forever with God." When do we next read of His coming on—or near to—the earth? In Rev. 21.

You near "millennialist," may prove many of your theories from your Old Testament Bibles yet when you try to disprove what is in the New Testament Bible you are flatly against a Solid Rock! What God speaks and does in the Old Testament Scriptures points forward and culminates mainly in the cry on the cross: "It is finished" and finally, in its sequel—the capture and destruction of Jerusalem by her foes. I look to Jesus' words and those of His apostles and Revelation and find the rest plainly written, so that "one who runs may read."

Why, Jesus even revised the Decalogue and made it plainer and easier when the Jewish lawyer tempted Him. (Matt. 22:35-40).

When He says that He will come "in the air" "to call all His to Him (in the air)—the dead, in Christ, out of their tombs, first; then in "the twinkling of an eye" be transformed into His glorious image and rise to meet Him also, in the air—and soar away "to be forever with the Lord." Mark clearly that Jesus, on this trip has probably been near to the earth, yet "in the air" and the good, or as He says "His elect," both the dead of all past time and the living have been taken away from earth. How inexpressibly sad for all that be left on the earth! Now, where does that man-made "millennium" come in? Where is there any place for it?

Read! Seek ye! I am open for conviction upon proof from the living Word. As I was about to say a while ago—the next time we read of Jesus' coming anything like upon the earth —and this will undoubtedly be His next (and first) appearance on the earth after His ascension from Olivet's brow nearly two thousand years ago—will be His coming as described in the Revelations to John on Patmos isle, recorded in chapter 21; but Oh! what a changed earth this will then be! How does our "millennial" man explain the transformation? A new heaven! A new earth!—and read that part between these two and explain it, too, but be careful to keep in the foreground, all the while, the point you are always making, namely: that the world is growing better constantly and will eventually grow or "improve" into the "millennium."

And this revealed Jerusalem!—Oh! this Heavenly City!—is not the old one the Jews built on the "first earth" —NO—It's the one God built in heaven.

Read verse 8 of chapter 21 and see if all are saved, or even if all are "good" when He comes. That will not be a time of men; it will be a time of souls. A catastrophe has come to this old earth ere then—the ethereal heavens will have "rolled together as a scroll" and faded away! This "first earth" will have, ere then, undergone its purifying fires, and little wonder that there is "no more sea!" The sun and moon and twinkling stars will have faded away to whence they came—out of nothing they came, at His Word, and to nothing they will go again, at His Word—but upon this "new earth" under this "new heaven" will come "out of the heaven above, God's holy heavenly city, the new Jerusalem wherein Christ will reign for ever. He, the glorious Lamb, will be the Light thereof. Now He has come to earth again! He went in a glorious manner; He comes back even more so—for He brings His bride, the Church of the redeemed, which He took up unto Himself "into the air"—along with Him. At this coming "he that overcometh" will come with Him, and come into his inheritance of "all things;" then the souls of what were mortals will have put on all of immortality; likewise, the "fearful"—mark this word—"the unbelievers"—(the "fearful" are most likely souls of socalled believers on the "first earth" who have been "luke warm" Christians, probably satisfied to think that they, themselves, were saved, caring nothing if others were lost; probably largely composed of those who either thought it non-essential, or were ashamed, to observe all of Jesus' commands when He was here among men; and many other people whom the world calls good)—this undoubtedly means souls who are fearful—full of fear for having to thus meet their Lord. We ought to live in such a way and in such a mood that if at any moment we were called to meet Him we could go in faith, without fear. If fear lurks in us it is high time to get deeper into His promises because "today" is all that is promised us of life, and "as the tree falleth, so it lieth." We said: likewise the fearful, the unbelievers, the murderers, and so on, they all will have their part in the "lake which burneth with fire and brimstone, which is the second death;" (this is everlasting, ever-continuing death, struggling, and one had far better get scared about it while time is his, or hers, and get the victory over it through the atoning blood than to take the other, and most dreadful alternative of having to meet Him, unsaved, in eternity.)

If this then be the second death, let the "near millennial" man tell us when occurred their "first death" if these spoken of here are not all "souls" or disembodied spirits, and if any of these will be human, how came they through the fiery catastrophe alive? (Read carefully II Pet. 3:9-14, especially 10, 12, 13).

The foregoing does not conflict in the least with Rev. 21:24 as not a nation nor a king could go through this fiery catastrophe alive (human), and, mark you, it does not say that all the kings bring their glory and honor into the heavenly city to the Great King—and if it did, there be right now, and always have been, many such who had neither glory nor honor, as God's New Testament Word defines these terms.

Amelia, Va.

PRAYER

By David D. Miller.

For the Gospel Herald.

"Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the mediation of Christ, to the praise of the mercy, truth and power of God. It is either mental or vocal, occasional or ejaculatory, private or public."

Prayer is indispensable to spiritual growth. It is as necessary to the sustenance and progress of the Christian life as is oxygen to the vitality of the

physical body. It is the means through which we procure good things; the means by which we remove or prevent evil things. It is the engagement of the Christian that draws us closer to God; that creates a desire for unity between us and our Savior; that makes it possible for us to joyfully conform to His whole will as we find it in the New Testament; that makes His service a happy service; and, will keep us in the state of preparation for His second advent.

Let prayer cease, and, likewise true Christian living will cease. Let prayer cease and all connections with the saving grace of Jesus will be severed. Look at one who does not make prayer-life practical, and you will see one who is still ignorant and unacquainted with the first step of accepting the true Savior. Look at the same person, and, again, you see one who cannot be truly happy. True happiness is a result of a devoted Christ-life; and a devoted Christ-life is the result in part (and the greater part) at least, of unceasingly communing with God.

Look at the cold Christian professor. Is his condition the result of frequently praying, or of too much prayer? Never. Always the opposite is true. For what reasons do so many of our young people drift? Why are so many older ones so unstable? May we not correctly attribute the cause to one thing—lack of prayer? If only we had a more intense desire to follow the example of David in Psa. 55: 17, where he said: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." David expected to be heard, but not any more than we should. Prayers of today are offered to the same God as in David's or any other age. The same God that has heard and answered prayers thus far, will still continue to do so, because He remains the same eternally. And, prayer, the dialogue between us and our Savior and Keeper, is at present just as essential as it was in the times of Job, Elijah, Daniel, Samuel, James, Paul, George Muller, etc.

We should not look at prayer as a duty pressed upon us. But we should (and from the right motive will) look at it as a special privilege. How much we do enjoy a good conversation with friends; but this dare not be compared with the enjoyment we are made to realize in conversing with God. And one who finds no pleasure in talking to God is in an alarming condition, and especially needs the prayers of others. In all our undertakings of every-day life we wish to know the right, and this we may learn by prayer. Constantly we wish to live Christ-like; this necessitates a knowledge of His will; a knowledge of His will is obtained by prayerful study of His Word. Look at it as you please, and, to be a true child of God the exercise of prayer is absolutely indispensable. Not prayers by lengthy intervals, but the attitude of ceaseless prayer as Paul commands us in I Thes. 5:17 and Christ gives in Luke 18:1 by using the term "always," which includes every moment of our lives.

Young people as well as old, rest assured that "a praying heart is one thing that the devil cannot easily counterfeit." Pray often. Have special times for prayer. Be in a prayerful attitude always. Ask for the prayers of others. Constantly ask our personal Friend, the Holy Spirit, to direct us aright, and all will be well and we shall reach the state of genuine felicity on His appearing. Let us not forget that our Lord's first lesson in the school of prayer was, and still is, "Enter into thy closet." Obedience to this command has made, is making, and will continue to make, lives happy.

To the end, neglect not prayer.

Tuleta, Tex.

CORRESPONDENCE

(Continued from page 657)

man, Iowa, with us a few days during our Bible lessons. It is encouraging to see bright young minds engaged in the Master's service. The future of the church will rest upon them.

S. B. Wenger.

Dec. 27, 1914.

Fairview, Mich.

Greeting of love to all in Jesus' worthy Name:—We feel thankful to our heavenly Father for the blessings He is bestowing upon us.

On Dec. 12 Bro. S. E. Allgyer and Bro. E. B. Stoltzfus began Bible conference at this place. Visible results were a number of confessions. On the last evening nine young men were willing to accept Jesus as their Savior. Three were young men whom the Church has been much interested in for a long time, but it seemed hard to reach them. We thank God for His convicting Spirit, and that they have at last been willing to yield themselves to His loving call. Six were younger boys who no doubt accepted the first call. We pray for each one of them that their lives may be a bright and shining light to the world and an honor and glory to God. Instruction meeting has been announced for Jan. 2 and baptismal services for Jan. 10.

Sunday school was reorganized Dec. 20 with the following officers: Bro. Elsworth Troyer, Supt., Bro. Mose Steiner, Asst. Supt.; Sister Susie Stutesman, Sec., and Sister Verda Miller assistant; Bro. Ottis Bontrager, Cor.

The sewing circle will meet at the home of Bro. and Sister E. A. Troyer next Thursday.

Health is not very good in this community at present.

Pray for the work and workers at this place.

Vertie Yoder.

Dec. 27, 1914.

Hanover, Pa.

Dear Herald Readers, Greeting:—"For the Lord is great, and greatly to be praised: he is to be feared above all gods" (Psa. 96:4). We have great reasons to praise our heavenly Father for the many blessings He bestows upon us from time to time. On Dec. 7 Bro. John W. Weaver of Union Grove, Pa., came into our midst to conduct a series of meetings which continued until Dec. 19. During these meetings three precious souls have come out on the Lord's side, still others were counting the cost, but have not yet become willing to yield to their convictions. Although these meetings have closed, still the time to rescue lost souls does not stop and we as Christ's followers should labor on and seek to save that which is lost, as there are many who are yet outside the ark of safety. The brother labored faithfully with us, preaching the Word with power in its simplicity and its purity.

On Dec. 25 Bro. Amos Myer of Mummasburg, Pa., preached to us using for his text Luke 2:10, 11. May the Lord bless our dear brethren as they go forth laboring for the cause of Christ. Pray for the work at this place.

Mary S. Shank.

Dec. 28, 1914.

Middletown, Pa.

Dear Herald Readers:—Arrangements have been made to hold a series of meetings at Strickler's Church near Middletown, Dauphin Co., Pa. Will begin Jan. 17, 1915, the Lord willing. Shall be conducted by Bro. John W. Weaver, Union Grove, Pa. Pray for the work.

Your unworthy servant,
Harry L. Longenecker.

Dec. 28, 1914.

Lancaster, Pa.

To all Herald Readers, Greeting in Jesus' Name:—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I un-

to the world" (Eph. 6:14). On Sunday, Dec. 27, we held the annual election of officers for the East Chestnut St. Mennonite Sunday school, which resulted in the following being elected: Supts., H. E. Godshalk, Jacob Brackbill; Secys., Ross Goldfus, William Kulp; Treas., J. C. Leaman; Libr., Leon Myer.

On Sunday, Jan. 10, 1915, the Lord willing a series of meetings will begin at the East Chestnut St., Mennonite Church, Lancaster, Pa. Pray for the brethren who shall have charge of the meetings that the Word may be spoken in its simplicity and truth and that souls may be made willing to confess Christ as their Savior and Redeemer. We wish to all a happy and prosperous New Year.

Yours in the Master's service,
Lloyd S. Kemrer.

Dec. 29, 1914.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—We are at the close of another year, and as it were on the threshhold of a new year, namely 1915. When we look back over the past year, we are reminded of many sorrows and afflictions which we endured during the year, and on the other hand the Lord has richly blessed us with many good things. Praise His holy name. We can say with Samuel of old "Hitherto hath the Lord helped us" (I Sam. 7:12).

Well, we have our regular services every Sunday morning after Sunday school, Bro. A. D. Wenger pastor. Young people's Bible meeting every Sunday night. Young and old are interested in the work. We had an abundance of rain in the last couple weeks quite a snow. This evening it cleared off, not cold. On the 27th inst we reorganized our Sunday school. Supts., C. Bergey, T. J. Wenger; Secy., Arthur Shaddinger; Treas., Al Detweiler; Chor., Della King.

I. W. Eby.

Dec. 30, 1914.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Christmas day we met for Christmas service, and also to cast votes for a deacon. Three brethren were chosen by the Church: Amos Showalter, D. K. Martin, and Dan W. Driver. On Sunday following the lot was cast, which fell on Bro. Amos Showalter. May he have the prayers of the Church that he may be faithful in performing his duty in this important calling.

Bro. Lewis Shank and wife were with us at these meetings, he officiating at the ordination.

We also reorganized Sunday school for another year. The following brethren were chosen for the work: Supts, Amos Showalter, D. R. Martin; Chor., Dan W. Driver; Secy.-Treas., Geo. W. Davis.

The majority ruled to close the school for three months. We yet hope to have an evergreen school in the near future.

We had an important meeting on Thanksgiving day. Besides Thanksgiving service we had our conference meeting, and all who read our conference proceedings noticed the questions considered, and we trust much good may come from them, and all become obedient to the Church and her rulings. It is only when we yield ourselves to true obedience that we can be truly happy.

Bro. A. D. Driver of Missouri is visiting us at present. We are having real winter weather. We wish to all the blessings of God and a happy and prosperous New Year.

Yours in His service,
Maggie M. Driver.

Dec. 31, 1914.

REPORT

Of the Bible Conference Held at Weaver's Church near Dale Enterprise, Va., Nov. 23, to Dec. 1, 1914

For the Gospel Herald.

Organization: Mod., Christian Good; Sec., S. M. Burkholder; Chor., Elias Brunk; Instructors, Geo. R. Brunk, E. J. Berkey.

The following subjects were treated by Bro. Brunk: **The Bible, (a) Its Place in Literature, (b) Its Place in Our Lives; Faith; Prayer; Study of Ephesians, three lessons; Marriage; Nonconformity, (a) In Conversation, (b) In Apparel; Evangelistic Work; Sanctification; Unfulfilled Prophecies, two lessons.** Subjects treated by Bro. Berkey: **The Bible, Best Methods to Study It; Humility; Devotional Covering; Nonconformity, (c) In Society, (d) In Business; Personal Work.**

The brethren conducted the Thanksgiving services on the 26th and also a children's meeting, while with us.

From the many precious thoughts presented we will name a few:

We need to study the Old and New Testaments for without the Law we cannot understand the Gospel.

True marriage is the union of two souls in one in desire, thought, and action.

The strongest and most beautiful relationship is between God and man. The second between man and wife, the third between parents and children.

If we wait for all the mysteries of the Bible to be removed, we will never accept it.

A longing desire to be saved is an evidence that a person has not committed the unpardonable sin.

Through improper pictures on the wall ideals may be stamped on the minds of children that may prove their eternal destruction. Our thoughts should be so pure that if exposed to the public we would not need to blush.

Cornelius could not be saved with all his good works, neither can the heathen be saved except by the blood of Christ.

Apollos was the most beautiful example of a preacher yet was willing to receive instruction from a woman.

An eastern officer in the present struggle called for brave men to go to a point that meant almost certain death, received responses even from his own son to whom he said, Go forward. Should not the members of Christ's body show as much patriotism to their Master, and give up their sons and daughters to spend their lives in His service?

Sanctification is a Bible subject and belongs to Christian people. It is not only to be forgiven of sins but to be cleansed from sin; and from a desire to sin again.

We need to have a higher Christian standard. We are too apt to claim that we are weak imperfect beings and go on sinning.

All will admit that the world, the Church and the family have a right to have rules and restrictions for their government, but when it comes to church having restrictions in dress there is a strong opposition.

If the Church has no regulation in dress, the world will regulate the church dress.

The brethren labored faithfully while with us. Many if not all that were present, could say, "it was good for us to be here." The seed was sown plentifully and it remains to be seen what the harvest shall be.

A thanksgiving offering was made to the amount of $165.

Secretary.

REPORT

Of the Bible Meeting Held at the Diller Mennonite Church at Newville, Pa., Dec. 17-20, 1914

For the Gospel Herald.

Instructors, Geo. R. Brunk, Abram Metzler.

A few thoughts gleaned:

The Bible is not the words of man, but the Word of God.

Some people twist themselves to destruction.

We are to love God with all our soul, with all our heart, and mind. God created all things. God is a Spirit. They that worship Him must worship Him in spirit and in truth.

Man was created higher in the creation than he is now. The day they ate of the tree of knowledge of good and evil they fell. Man has fallen so flat that he cannot get up. God makes provisions for him. Christ is the tree of life.

The law was given by Moses, but grace and truth came by Christ.

The New Testament teaches nonresistant doctrines. The Old Testament says kill.

To grow in Christ you must be healthy in the Word.

Faith is the gift of God. Faith comes by hearing of the Word of the Lord. He is a rewarder of them that diligently seek Him. Faith without works is dead. Works without faith are dead.

Children are a heritage of the Lord.

By the transgression of Adam all sinned.

He that covereth his sins shall not prosper. If we confess our sins before men He will confess us before God. The knowledge of the confession goes as far as the knowledge of the transgression.

The invitation was given; one precious soul was won for Christ. Praise God for the working of His Spirit.

Frank B. Burkholder, Secy.

SAFETY FIRST AT HOME

News notice sent out by John Price Jackson, Pennsylvania Commissioner of Labor and Industry.

One of the most prolific sources of accident in Pennsylvania is occasioned in winter time through people slipping on icy pavements and walks.

The Pennsylvania Department of Labor and Industry has been instrumental in aiding in the installation of hundreds of thousands of guards in the workshops of the State, and in these establishments much care will be used by the safety organizations to see that walks are properly sanded or kept free from slippery ice and snow. However, there is a much larger source of danger from this cause through the hundreds of miles of sidewalks in our cities, towns and villages, which are frequently for hours or days at a time a menace to those who travel them. It seems well worth while, therefore, that especial attention be drawn to this danger, and the suggestion is made that every person in the Commonwealth who is responsible for a walk, either on his private grounds, about his factory, or on public throughfares, make a special point to never permit these places to become slippery and dangerous. If the ice or snow cannot be entirely removed, it is but a simple matter to sprinkle a few ashes, a little sand, or some sawdust upon them. Not only will we by such means save severe suffering and hardship to hundreds of families this winter, but will save to the Commonwealth very large sums of money in human productiveness.

REPORT

Of the Tenth Annual Bible Reading, Held at the Slate Hill Mennonite Church, Cumberland Co., Pa., Dec. 8-10

For the Gospel Herald.

Organization: Mod., Amos Eby; Chor., Elam Zimmerman; Sec., Mary H. Gish.

Instructors: S. B. Landis, D. N. Gish, and A. D. Wenger.

Subjects by Bro. Landis, **Steadfastness, Resurrection of Christ, Resurrection of the Just, Resurrection of the Unjust.** By Bro. Gish, **Unbelief.** By Bro. Wenger, **Second Coming of Christ, and Ephesians.**

The subject of **Missions** was talked upon by several brethren. Each evening a sermon was preached: "Modern snares;" Job 6:24, and II Kings 7:9. Two collections were taken, one for missions, $20.00, and one for expenses, $17.10.

A few thoughts gleaned:

All need Holy Spirit filling to work in unison. Steadfastness is shown by God in all His ways. We always need to cultivate that frame of mind to pick out the good points in our fellowmen. Conditions necessary for steadfastness are godliness and purity of heart.

Steadfastness is secured by the power, presence, trust and intercession to Christ; while it is manifested in our lives and in our striving for the faith of the Gospel.

Wicked men are devoid of steadfastness.

The resurrection was proven by Christ's enemies to be true.

We have hope because Christ arose.

The resurrection fulfilled Scripture.

Unbelief brings hardness of heart.

Christ is authority.

Unbelief is sin.

The part of the unbeliever is in the lake of fire.

More is required of us than right living for we need to know more of His second coming. We should love, pray, watch and prepare for His coming, for it is the chief aim of the future of the believers.

We should be faultless and blameless before God.

Christ gave His commission and now we are the medium by which it is carried out.

Do I love His coming?

His coming draweth near. Jas. 5:8.

Distress of nations. Mark 13:8.

Church will be caught up to glory.

He will come again and in triumph.

Sign in heaven. Matt. 24:30.

God wants young men and women qualified for His work.

The just shall be raised as Christ had been.

All the dead shall be raised—some to life eternal and some to eternal damnation.

The dead in Christ are raised in incorruption, in glory and in power. I Cor. 15: 42, 43.

Mary H. Gish, Secy.

REPORT

Of Bible Conference Held at Pleasant Hill Church near Sterling, Ohio, Nov. 16-21, 1914

For the Gospel Herald.

Instructors, A. I. Yoder, I. W. Royer.

The following subjects were discussed by Bro. Yoder: **Christian Liberty, Christian Growth, Modern Apparel, Our Relation to the Government, Obedience, Scriptural Giving, Restitution, Consecration, Signs of the Times;** By Bro. Royer: **Personal Work, Sociability, and Chapter Study of I Timothy.**

Following are a few of the many thoughts presented:

Through Christ we are a free people. Rom. 8:2.

To grow spiritually we must exercise in good works. A commandment of apparel given by Paul in I Tim. 2:9, 10.

In working every Christian should use tact.

The purpose of government is to punish unruly. Rom. 13:4; I Pet. 2:13, 14. To protect His children—I Tim. 2:1, 2.

Be more sociable in every day life.

Guard against the forming of cliques.

Signs of Christ's second coming.

Falling away of the faith.

Anti-Christ gaining power.

Lukewarmness.

Timothy is a young minister; is given a charge—I Tim. 1:18, 19.

Beware of false doctrines—I Tim. 1:3, and 4th chapter.

A sermon was preached each evening.

Three souls accepted Christ as their Savior. The meetings were interesting throughout. May the Lord bless the efforts put forth.

Sec.

REPORT

Of the Sixth Bible Conference Held at the Maple Grove Church, near Wilmington Jct., Pa., Dec. 8-12, 1914

For the Gospel Herald.

Organization: Mods., J. H. Lantz, M. G. Moose; Chor., Mary Lapp; Secys., Minnie Kanagy, Saloma Lantz; Instructors, S. H. Miller, Geo. R. Brunk.

Subjects presented by Bro. Miller: **New Birth, Christian Readiness, Social Purity, Development of God's Plan of Dealing with His People, Children's Hour, Problems of the Rural Church and How to Meet Them, How Best to Overcome Evil Temptations, Child Training;** By Bro. Brunk: **Five Lessons on the Book of Hebrews, Evils of Dress and Dance, Necessity of a Holy Life.**

Sermons preached by Bro. Miller: I Cor. 14:8; Jno. 1:39; By Bro. Brunk: Eph. 6:11, 12; Tit. 2:11, 12; Jas. 3:15.

Following are a few of the many thoughts presented:

A new born creature in Christ desires to do God's will, and to carry out its fullness, old things have passed away, all things have become new. A desire for spiritual and better things has taken place because new life has come in. Good works must follow.

God commands that we should be in society. Good and pure society should be in every home. Society is a test of Christian character. Church socials bring impurity into the Church.

The influence of dress and immodesty leads souls to impurity and destruction. Three things to be avoided, lust of the flesh, lust of the eye and the pride of life. Three things that are taught in the Bible for the Christian: Humility, simplicity, and economy.

One of the great problems of the Church is inactivity, more action is needed. If we are active we will reach out and help others, besides our own.

Sanctification means cleansing, purifying, or setting apart. Christ cleanses us through the influence of the Holy Spirit. We cannot live a useful, pure and honest life until ready to surrender all, be fully dedicated to God, ready to give up anything God asks of us. Sanctification is necessary in the life of every Christian.

Child training should begin from early babyhood.

Parents should be very careful how they train their children, that they do not teach them anything contrary to the Word of God, then when they are grown they will become useful men and women in God's service. Boys and girls alike should be given something to do, make them feel a part of yourself and work of farm, it is essential to child training.

Secys.

REPORT

Of the Bible Normal Held at the Spring Valley Mennonite Church Near Canton, Kans., Dec. 9-16, 1914

For the Gospel Herald.

Instructors, Sanford C. Yoder, J. D. Mininger; Mod., D. A. Diener; Chors., Cora Weaver, Charles Diener; Secy., Charles Diener.

Following are the subjects discussed by Bro. Yoder: **Unity of Workers, Aim of the Church, Nonresistance, Evidences of God's Presence, Satan and His Devices, Influence, and three lessons on I John.** By Bro. Mininger: **Book Study on John.**

A sermon was preached each evening by one of the brethren, using for their texts: Prov. 29:18; Jno. 3:3; Amos 4:12; Ezek. 33:9-11; Matt. 12:30; Acts 7:14; Num. 32:23.

Following are a few of the many points given:

The Church was established so that men might glorify God.

The Church was purchased by the blood of Christ. Acts 20:28.

Indulging in sin in our youth will not help us to become better Christians after conversion.

The key verse to the book of John is Jno. 10:31.

The key word, "believe" is found 101 times in the book and the word live 52 times.

The purpose for which the book was written is that we might have life through believing. It is interesting to see how that Jesus revealed Himself to the world and to His disciples.

Secretary.

Married

Yoder—Troyer.—Bro. Frank Yoder was married to Verna Troyer Dec. 23 at the home of the bride's parents, at Fairview, Mich. May God's blessings attend them through life.

Kennel—Kurtz.—On Dec. 17, 1914, Bro. Aaron M. Kennel of Elverson, Pa., and Sister Ida C. Kurtz of Morgantown, Pa., both members of the Conestoga A. M. Church, were united in marriage by Bish. John S. Mast. May the Lord bless them with a long and happy life.

Frey—Ebersole.—Bro. Abram B. Frey and Sister Mary E. Ebersole were united in the holy bonds of matrimony on Dec. 8, 1914, at the home of the officiating minister, John S. Burkholder, near Chambersburg, Pa. May their life be accompanied by the blessing of God.

Gingerich—Orendorff.—Dec. 23, 1914, at the home of the bride's parents near Wayland, Iowa, occurred the marriage of Sister Alice Orendorff to Bro. Ezra Gingerich. The ceremony was performed by Bro. S. Gerig. A life of pleasure and usefulness is the wish of all who know them.

Troyer—Good.—On Dec. 23, 1914, Bro. Menno Troyer and Sister Lizzie Good, both of Elida, Ohio, were united in the bonds of holy matrimony at the home of the bride's parents near Elida, Ohio, J. M. Shenk officiating. May a halo of heavenly glory encircle their pathway through life.

Showalter—Shank.—On Dec. 30, 1914, at the home of the bride's parents, Bro. and Sister E. C. Shank, near Waynesboro, Va., occurred the marriage of their daughter, Sister Edna May Shank to Bro. Ira S. Showalter, both of the Springdale congregation, Bro. Lewis Shank officiating. May their life be one of peace and happiness, that God's rich blessings can ever attend them.

Nunemaker—McCulloh.—On Dec. 25, 1914, near Morrison, Ill., at the home of the bride's parents, Bro. and Sister John McCulloh, Bro. Samuel E. Nunemaker and Sister Mabel M. McCulloh, were united in marriage, John Nice officiating. This young couple expect to live on a farm near the home of the bride's parents. May God's blessing accompany them through life.

Cripe—Martin.—On Dec. 10, 1914, Bro. Timothy S. Cripe of the Emma congregation, LaGrange Co., Ind., and Sister Katie L. Martin of the Hopedale congregation, Tazewell Co., Ill., were united in the holy bonds of matrimony at the home of the bride's mother, John C. Birky officiating. May God richly bless them and grant them a happy and prosperous wedded life.

Obituary

Weaver.—Paul Colon Weaver, only child of Bro. Harry and Elva Weaver, was born Feb. 10, 1914; died Dec. 25, 1914. Funeral services were conducted by Bro. D. S. Yoder. Text, "My beloved is gone down into his garden to gather lilies" (Song of Solomon 6:2). Interment was made in Grandview Cemetery, Johnstown, Pa.

Nighswander. — Martin Nighswander died at his home at Altona, Ont., Dec. 19, 1914, in the 89th years of his age. Deceased was sick a few weeks before he died but had recovered so he could drive out again. When the Lord took him it was suddenly. Bro. Nighswander was a devoted member of the Mennonite Church for many years. He will be missed in the home, the church, and the community. Burial took place on the 21st at the Altona Church. The services were conducted by Levi Grove, Christian Gayman, and Elder Bricker.

Greider.—Bro. Amos M. Greider died at his home at Landisville, Pa., of uraemic poisoning. He was born Sept. 3, 1850; died Dec. 19, 1914; aged 64 y. 3 m. 16 d. He was a faithful member of the Mennonite Church and was a number of years superintendent of the Sunday school at Salunga. He is survived by his widow, 5 sons, 7 grandchildren, 1 brother, Deacon Jacob M. Greider, and 4 sisters. Bro. Greider had the consolation of knowing that all his sons had accepted Christ as their Savior early in life.

Funeral was held Rec. 22, at Landisville meeting house conducted by Peter R. Nissley, Henry E. Longenecker, Isaac Brubaker, and Hiram G. Kauffman. Text, Rev. 2:10. Interment in adjoining cemetery.

Marner.—Elizabeth Lehman was born near Johnstown, Cambria Co., Pa., April 19, 1844; departed this life Dec. 4, 1914; aged 70 y. 7 m. 15 d. When 18 years of age she became a member of the Amish Mennonite Church and remained true to her faith until death.

She was united in marriage to Gideon Marner Mar. 12, 1865, and to this union were born 6 sons and 3 daughters. Of these, 1 son, Jonathan, preceded her to the home beyond. Besides her husband and 8 children she leaves 33 grandchildren to mourn her departure. The children are: Susie, wife of J. S. Troyer, Inman, Kans.; Lena, wife of A. B. Miller, Brandon, Colo.; Isaac, Jacob, Gideon, Eli, Elmer, and Alice, who reside here.

The deceased had been afflicted with rheumatism for a period of 27 years, the last 5 of which were spent in her invalid chair. The greater part of her life was spent in suffering, but we rest assured that she now is where pain and suffering are unknown.

The funeral services were held at Lower Deer Creek Church Dec. 5, conducted by J. S. Yoder and Joe Hershberger in German, and J. M. Kreider in English, their texts being I Cor. 15:35-38; II Tim. 4:7; Rev. 14:13, respectively. Interment in Lower Deer Creek Cemetery.

"Farewell husband, dear, farewell,
Adieu, farewell to thee,
And you, my dear children, all,
Farewell, farewell to you."

King.—Christian Z. King, son of Shem and Anna King, was born Aug. 20, 1846, in Mifflin Co., Pa.; departed this life at his late home in West Liberty, O., Dec. 14, 1914; at the age of 68 y. 3 m. 24 d.

He was married Feb. 15, 1870, to Mary Zook, who died July 27, 1871, in Lawrence Co., Pa. To this union one child was born, Emma, who died in Logan Co., O., Nov. 27, 1879. He was again united in marriage Jan. 9, 1873, to Fannie Byler. To this union 8 children were born: 2 of whom, Shem and Asa, preceded him to the spirit world. He leaves to mourn his departure his faithful companion, 6 children, Mrs. Jacob Kauffman, Andrew and John R., who live in this community; Mrs. Reuben Zook of Belleville, Pa.; Christian, of Canton, O., and Fannie at home. He also leaves 8 grandchildren and 4 brothers, Abraham and Jacob Z., of this place, John and Joshua of Hartville, O., besides many relatives and friends. He united with the Amish Mennonite Church at the age of 18 and was ordained to the office of deacon in 1874, serving the church faithfully in this office for forty years until he was called to his reward.

Funeral the 16th at the South Union Church conducted by J. B. Hartzler in German and A. I. Yoder in English.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

Stemen.—Henry, son of Nicholas and Catharine Stemen, was born Mar. 8, 1823; died Dec. 13, 1914; aged 91 y. 9 m. 5 d. He was united in marriage to Mrs. Kindig April 6, 1843. To this union were born 2 sons and 4 daughters. Mrs. Stemen died Aug. 6, 1857.

On April 12, 1860, he was united in marriage to Martha Coffman. To this union were born 4 sons. His second wife died Mar. 25, 1900.

He united with the Mennonite Church in his youth and for 72 years was a faithful member, which speaks for his loyalty to his Master. His life was clean and good. He was the kindest of fathers, and left for his children a memorial of a Christian life rounded out under the reigning influence of the Son of righteousness. He was successful in business, honest in all of his dealings, a kind neighbor, and a faithful friend. His long and useful life in the body is ended. He will be missed by his friends, but most of all by his children and grandchildren in the homes of which he lived.

He was a resident of Fairfield County all his life. Since the death of his wife in 1900 he has made his home with his children.

He leaves 4 sons, 2 daughters, 29 grandchildren, 35 great-grandchildren, and 2 great-great-grandchildren.

He realized that he could not recover and longed to hear the Master's voice calling him home, for his last words were, "I can't stay long," finally the gates of everlasting morning opened wide and received him into the land where there is no sorrow or pain, and where we, too, may understand why God's ways are best.

We miss thee father dear
From your old familiar place,
We do not hear your footsteps
Nor see your smiling face.

Funeral services conducted by John Blosser of Rawson, O., Dec. 15, 1914, at the Mennonite Church near Pickerington, O. Text, Phil. 1:21, 22. Buried in the Stemen burying ground.

Items and Comments

"Billy" Sunday began his campaign in Philadelphia on Sunday, Jan. 3, 1915, with a sermon on "The Holy Spirit."

A German airman paid a visit to Dunkirk during Christmas week, but he dropped no bombs, only peaceful Christmas greetings. His hazardous trip was undertaken at the request of a Prussian colonel who wanted to know where his son, killed at Soissans, was buried, and the parcel of letters and cards which the aviator dropped into the principal square of the city contained a letter asking for this information, together with letters from several French airmen, prisoners in the hands of the Germans.

THE CHRISTIAN MONITOR FOR 1915

We can mention only a few definite things that are planned for 1915. The February number will contain the first of a series of six articles on "The Great War," dealing with some of the causes, aims of the warring nations, etc., etc. The first number of a series of twelve articles on "The Church and Her City Missionary Activities," appeared in the January issue. In the March number we expect to begin a series of illustrated articles written by a missionary to Turkey who has returned since the opening of the war, in which her experiences in getting out of the country, conditions of Turkish life and experiences as a missionary will be described. An illustrated article by the same writer appears in the February number. In addition to these special series there will be a large variety of articles dealing with Bible study, Christian life, Sunday school and Young People's Meeting work, the home, farm, educational topics, etc., etc.

Until January 31 we agree to send the Christian Monitor for 1915 to new subscribers for the small sum of 50 cents, one-half the regular price. Do not delay, as there is a limited supply of January numbers on hand. Address all subscriptions to **Christian Monitor, Scottdale, Pa.**

NOTICE OF BIBLE SCHOOL

Since it has been decided at the last Virginia Conference to hold a short term of Bible school for the benefit of all interested, we as a committee on arrangement herewith invite a hearty co-operation of all who wish to become better acquainted with the Word of God, and its precious doctrines, which we so much need to be informed in, in these last and perilous times, since this is the only safeguard against deception, as the Savior also forewarns, when speaking of His "coming again." "Take heed that no man deceive you." In studying the Bible we ought to know of whom we learn (I Tim. 3:14, 15), and we feel that the instructors secured for this Bible school have the confidence of the Church as being "safe instructors." Hence feel to urge all who are concerned to come and "search the scriptures" with us for "none of these shall fail" (Isa. 34: 16) and thus be better fitted for the Master's work. In order to help us here in making proper arrangements we desire that all who intend to come would write to us at your very earliest convenience, so that we may be fully prepared to take care of you. Franconia, on the R. F. & P. R. R. is our nearest station. This is the direct line from Washington to Richmond. Three local trains each way daily, between 5 and 7 o'clock in the morning and evening, and between 11 and 12 o'clock at noon. So if you will kindly let us know on what train you will arrive, it will be a great convenience to us in meeting you. Those coming on through trains will stop off at Alexandria, and can be met there if desired; however there are three trains daily from Alexandria to Franconia. We have 2½ miles to Franconia, and 6 miles to Alexandria. If convenient, those coming should bring blankets with them to lessen expenses here. Reader, in what ever way you can **help** to make this work a glory to God and a blessing to the Church, we will highly appreciate your assistance. Don't forget the date: From Jan 12 to Feb. 9, 1915.

J. J. Wenger, David Garber,
Alexandria, Va.

PROGRAM
Of Canton, Ohio, Bible School
Jan. 25 to Feb. 5, 1915

Courses of Study: Bible Studies, Epistles, Old Testament Missions, Bible Doctrines, S. S. Lessons 1915, S. S. Normal, Soul Winning, Vocal Music.

Sunday School and Mission Special Lectures every evening, Jan. 25-29.

Church and Ministers' Special Feb. 1-5. Special Lectures every evening.

Instructors, M. C. Lehman, J. E. Hartzler, C. K. Brenneman, and others.

For further particulars address P. R. Lantz, Weilersville, Ohio.

GOSPEL TEXT CALENDAR
for 1915



Size, 12x17¼ inches.

This calendar has won for itself a wide circle of friends and is worthy of a place in every home of the land. Note the large size figures and the special Bible text feature. Each month has new texts, illustrations and colors. The front cover page has been improved for this year by using a large protogravure illustrating the **Parable of the Lost Coin.**

Per copy, postpaid, 25c.
Per dozen, postpaid, $2.40

Mennonite Publishing House,
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	9402
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Mattawana, Pa., Jan. 19-22, 1915. Instructors, J. L. Stauffer, J. B. Zook.

Baden A. and M. Mission, Baden, Ont., Jan. 20, 21, 1915. Instructors, Jonas Snyder, Noah Stauffer, U. K. Weber.

Gospel Mission, **Baden, Ont., Jan. 20, 21, 1915.** Instructors, Noah Stauffer, Jonas Snyder, U. K. Weber.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

Snyder's Church near **Bloomingdale, Ont., Jan. 26—Feb. 4, 1915.** Instructor, B. B. Stoltzfus.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 14, 1915 (Gospel Witness Established 1905) No. 42

EDITORIAL

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The story of Gideon forms a very interesting chapter in Bible history. Be sure you get this story well, not forgetting to make practical applications for present day use.

Mexico is giving the world some fresh object lessons on the uplifting (?) and civilizing (?) influences of war. And the very spirit which causes revolutions to flourish is implanted into the people when they are taught to fight for their real or supposed "rights" rather than submit to constituted authority. The glory of war is but a glittering shell for murder and anarchy.

In this number of the Gospel Herald we print the last installment of Bro. Shoemaker's instructive article on The Christian Home. We trust that many homes may have been strengthened because this article has appeared in print. There is no more important institution than the Christian home, and no pains should be spared to make it the best, the holiest, the loveliest, and the most helpful that it can be made.

Not Noise, but Power.—We are often made to think of Elijah's experience on Mt. Carmel. There are many lessons which we may learn from this notable event; such as courage, faithfulness, God's answer to prayer, etc.; but the point now on our mind is the great contrast between Elijah and the prophets of Baal. As one thinks of the passionate appeals of that great host of prophets, their self-affliction and their seeming devotion and fervor, he might think that surely these were good men whom none should condemn. Indeed, in comparison with them Elijah seems cold and disinterested. But the difference between them lay in this: Elijah went direct to the Throne, while the prophets of Baal clung to a lifeless, powerless idol, endeavoring to make up in noise and frenzy and self-affliction what they lacked in power. The voice of Elijah may have been as loud as that of any single prophet of Baal, but it was not the noise but the prayer of faith that reached the Throne. What God wants of us is not passionate emotionalism, but devotion to and trust in Him alone; not noise, but power.

"No Name."—Our contributors have done real well during the past few years in the way of signing their names to letters and articles sent in. It is absolutely necessary that we know where letters and articles came from, for without such knowledge they can not be used. When we receive an unsigned letter or article, and have no idea where they come from we usually write "no name" on the envelope and file it away, expecting to hear sooner or later where it comes from. If money accompanies a letter we make an effort to find out who sent it; otherwise we hold the letters and articles for awhile and eventually let them go into the scrap pile. A number of such letters and articles have come to us lately. Don't forget to sign your name.

Charity.—We are glad for the noble responses of our people to the various calls that come for financial support of charitable and mission causes. Just at the present time there is an unusual amount of opportunity for help along these lines. We have our own church institutions to support, in the midst of which India is always an object for our hearty support. Then there are the poor at home and abroad, the cruel wars adding to the intensity of the sufferings in many plague-spots of Europe. "As we have therefore opportunity, let us do good."

But let us not forget that there are some appeals made in this direction that are not worthy of our support. Many of our ministers have doubtless received requests, during the last few months, for aid to alleged poor people in Canada and elsewhere. There is no reason why the worthy poor of the Canadian Northwest should not receive aid as well as the poor in other quarters. This statement receives special significance in view of the wheat failure in parts of that section. But there are some who make it a business of begging when there is no worthy cause for it. In response to an inquiry one Mennonite bishop in Saskatchewan stated that the person mentioned had made reckless expenditures, against the advice of the Church, and is now sending to brethren afar off to get money to cover his shortages. Those churches make it a rule to help their worthy poor, and there is no occasion for members in good standing sending off for help. When you receive such requests, before you send any money inquire of some minister or bishop near the source of the request to see if the one making the request is really in need of such support. We had better err on the side of being too generous than to make the mistake of withholding support where needed; but it is seldom necessary to err on either side, and our charities should be placed where they will go farthest in relieving sufferings and advancing the cause of Christ.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

LIFE'S RAILWAY TO HEAVEN

Life is like a mountain railroad,
With an engineer that's brave;
We must make the run successful
From the cradle to the grave;
Watch the curves, the fills, the tunnels,
Never falter, never fail,
Keep your hand upon the throttle
And your eyes upon the rail.

Blessed Savior, Thou wilt guide us
Till we reach that blissful shore
Where the angels wait to join us
In Thy praise forevermore.

You will roll up grades of trial,
You will cross the bridge of strife,
See that Christ is your conductor
On the lightning train of life.
Always mindful of obstruction,
Do your duty, never fail;
Keep your hand upon the throttle,
And your eyes upon the rail.

You will always find obstructions,
Look for storms of winds and rain;
On a fill or curve or trestle
They will almost ditch your train.
Put your trust alone in Jesus,
Never falter, never fail;
Keep your hand upon the throttle,
And your eyes upon the rail.

As you roll arcoss the trestle,
Spanning death's dark, swelling tide,
You behold the union depot
Into which your train will glide,
There you'll meet the Superintendent,
God, the Father, God the Son,
With the hearty, joyous plaudit:
"Weary pilgrim, welcome home!"

—Selected by A. L. H.

PRAYER

By Amos H. Shank.

For the Gospel Herald.

And it came to pass, as he was praying in a certain place that when he ceased, one of his disciples said to him, Lord, teach us to pray.—Luke 11:1.

The disciples had learned the connection between Christ's wondrous life in public and His secret life of prayer. They learned to believe in Him as a power in prayer, none could pray like Him. So they came asking the request, "Lord, teach us to pray."

As we grow in the Christian life, the thought and faith of the beloved Master in His never-failing intercession becomes more precious and the hope of being like Christ becomes stronger. As we see Him pray, and remembering that no one can pray like Him and no one can teach like Him, the petition of the disciples, "Lord, teach us to pray," is just what we need. It is His delight to take us into closer fellowship and teach us to pray as He prays.

Shall we not go to the blessed Master and have our names enrolled in the great school of prayer which always keeps open for those who continue their studies in the divine art of prayer and intercession? Yes, to pray is what we need to be taught.

Though in its beginning prayer is so simple that the feeble child can pray, yet it is the highest and holiest work to which man can rise. It is fellowship with the unseen and most holy One. The powers of the eternal world have been placed at its disposal.

It is the very essence of true religion, the channel of all blessings, the secret of power and life, not only for ourselves, but for others, for the Church, for the world. It is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfillment, the kingdom for its coming, the glory of God or its full revelation. It is only the Spirit of God that can enable us to do it aright.

We have heard the promises given to His apostles of the power of prayer in His name, having seen how gloriously they experienced their truth. We know for certain, they can be true to us. We have even in these days what glorious tokens of His power He still gives to those who trust in Him fully.

These were all men of like passion as ourselves. The promises are for us. The powers and gifts of the heavenly world are for us, so teaching us that we may receive abundantly. No one can teach like Jesus; therefore we call on Him, "Teach us to pray."

A pupil needs a teacher who knows his work, one who has the gift of teaching, who in patience and love will look to the pupils' needs. Jesus is all this, and more. He practiced it amid the trials of His earthly life. In heaven it is still His beloved work. Nothing delights Him more than to find those whom He can take with Him into the Father's presence, whom He can clothe with power to pray God's blessings on those around Him, those whom He can train to be fellow-workers. He teaches by giving not only thoughts of what to ask or how to ask, but by breathing within us the very spirit of prayer.

Jesus never taught His disciples how to preach only how to pray; not speaking much of what was needed to preach well, but much to pray well. Knowing how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is first.

As we meditate on the words He spoke while on earth, let us yield ourselves to His teaching in the fullest that with a teacher as Jesus we will make progress. Let us not only take time to meditate but to pray, tarrying at the foot of the throne, and be trained for the work. Let us do so and amid the fears He is carrying on His work most beautifully. Let us most joyfully say, ignorant and feeble though we be, "Lord, teach us to pray."

New Providence, Pa.

IS HIGHER CRITICISM REALLY "BANKRUPT?"

Sel. by J. B. S.

Andrew Lang, a leading English essayist, in an article in the London Morning Post, says, "The higher criticism is really bankrupt."

That is doubtless true from some points of view. Its presuppositions have been shown to be untenable; its methods unscientific; and its conclusions illogical and false. It ignores all the principles applicable to evidence in dealing with historical productions, and all the canons of criticism essential to the interpretation of literary constructions.

And yet, when the extended circulation of the literature produced by its processes is taken into account, it has not the appearance of being "bankrupt." Its teachings are pervading and perverting pretty much all the religious instruction that is being sent out by the press of Christendom. We recall an illustration drawn from our early years, when the United States depended largely for its money, especially in the back country regions, upon "wild cat" bankers. While the banks disappeared and were not to be found, the counterfeit and bogus bills were everywhere in circulation; and unfortunately the poor backwoodsman, who was unable to distinguish them from good currency, was the unwilling and helpless victim of the sharpers.

The case of the "bankrupt" critics seems analagous in this: their counterfeit issues being everywhere in evidence, and the millions who are not "scholars" having nothing to safeguard them against accepting them at their "face value."

It will be seen, then, how misleading and destructive is the plea now-a-days urged that because the higher criticism is "bankrupt," it should be let alone and left to die of itself. There never was a day when more strenuous efforts were called for in

combating the destructive conclusions and contentions.—"Bible Student and Teacher" (now Bible Champion.)

"WATCHMAN WHAT OF THE NIGHT?"

We are living in an age of perilous import. The principal nations of the world have sounded the tocsin of war and are in deadly combat with each other in spite of the utterances of the pulpit and press that the former days of barbarous warare are a thing of the past, that man's inhumanity to man would never again display its awful former hate and that the quarrels of nations would be amicably settled by arbitration.

Before the echo of the Hague peace conference had died away and the lullaby of peace, peace, from the pulpits of our land had hushed themselves into silence we have heard the clash of arms, the terrific roar of destructive artillery, thus showing us that man as to his natural condition and disposition is not a whit better in these boasted days of modern light and advancement than his primitive fellow. In fact there has been a retrograde process going on through the ages so that man has taxed his brain to its utmost capacity to invent weapons of warfare of a more deadly nature than past history has ever recorded. His one aim has been to exterminate the weak, to allow might to trample on the throat of right so that in the downfall of his fellowman he may emerge out of the conflict with a name for himself. We may label civilized man with the fairest of titles, but destitute of "the Gospel which is the power of God unto salvation to every one that believeth" he can only be a veneered savage.

Notwithstanding the haughty boasts of German infidelity, which is another name for the so-called Higher Criticism, or the "assured results" of science, Millennial Dawnism, Christian Science and several other popular themes of the day that unite in promulgating the rag-time theories of the universal Fatherhood of God and the brotherhood of man; and in spite of the professed church of Jesus Christ in many quarters giving prominence to these self-same fatal doctrines that have had their initial setting forth by the three unclean spirits that John describes in his Apocalypic writings, do we see the utter unstability of these beliefs giving way before our eyes as a rope of sand.

To the honest Bible student who has allowed God to speak to him through His Word and the present experience of life to teach him, has The Hague Conference, Higher Criticism, Russellism, Christian Science, Socialism, evolution, spiritualism, anarchism, labor strikes, Christadelphianism, suffragettism and all other "isms" with their boast of the world getting better been a terrible farce so that when the huge bubble burst it occasioned no surprise. He knew all along that God's Word was true and His purposes sure, that He made no mistake when He forecast in that Word the moral condition of society down to the twentieth century with exact precision.

However to the contrary we may teach it is still true "the world lies in the lap of the wicked one." "Satan is the god of this world, the prince and power of the air and works in the hearts of the children of disobedience." I have no doubt that the present war is a preliminary step in God's dealing with the nations on account of sin. God requires that which is past in the nation as well as the individual. The present war began, and originated entirely with the jealousies, animosities, and rapacity of the four "great powers" who use eagles as emblems. Russia, Germany, and Austria bear them on their standards and helmets. France did so until 1870. If the preacher who says that "out of this war there will come an era of universal peace" would study the "sure word of prophecy" he will discover that instead of peace there will be judgment. There will never be peace until the Prince of Peace comes. Woe betide those scoffers who say "where is the promise of his coming, for since the fathers fell asleep all things continue as from the beginning" (II Pet. 3:14). They are mistaken. The persent crisis is unparalleled.

No one is surprised to hear the cry of patriotism in this evil hour of warfare from the world, but when it is heralded by the professed church it makes one stand aghast. To hear ministers in the pulpit and laymen in the pews who profess to be followers of the meek and lowly Jesus countenance these sentiments of loyalty is simply appalling, and one stops to seriously ask the question in the light of the atonement made by Jesus Christ in His vicarious death on Calvary and His resurrection and ascension to God's right hand. "Whither are we drifting?" As an example one of our city pastors, if he has been correctly reported, gave utterance to the following sentence in one of his sermons in which he endeavored to answer several hostile criticisms made upon Great Britain for going into the war, and said "that Christianity approves of war to defend the right." This is directly opposed to the spirit and genius of Christianity. Christianity does not belong to this world, its principles are foreign to the atmosphere in which we live, in fact is a product of heaven and can only be propagated here by men and women who have been born from above because it has to do with a heavenly man and that man is Christ Jesus. The Christian's place is outside of the camp of this world with a rejected Christ. This means complete moral separation from this world. His rights and privileges are all wrapped up in that Divine Man who ascended from the sight of His gazing disciples over eighteen hundred years ago. The duty of the Church at this hour is not to go to war but to look for her Lord from heaven, which becomes the only true incentive for aggressive work in the gathering in of the lost ones for whom her Lord died. She should never allow worldliness to blot from her memory the promise uttered by the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

After all, the only real optimistic outlook that the present dark hour affords comes with joyous anticipation to the real Christian heart in the imminent personal and visible return of the Lord. How blessed to know that there can be no momentous event take place that will be of vital interest to the Church of God until there is first a movement at God's right hand and she answers the summons of her Lord.

When the Lord comes with His saints this antichrist will meet his doom. "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming" (II Thes. 2:8).—H. S. Cosman, in The Alliance Weekly.

GROWING RESPONSIBILITIES

As you grow, your responsibilities grow. As you gain in strength, you are under obligation to help those who are weaker. As you get wisdom it is your duty to guide in the right path those who are ignorant. If you are rich, part of your wealth belongs to others. If you are happy, share your joy with the less fortunate. Take it for granted that every good gift brings with it an obligation.—Sel.

Any excuses that man may make that will keep him away from the house of God on Sunday is sabbath desecration.—S. F. Coffman.

If every member of the Church were like myself what would the results to the Church be?—A. L.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

To all Readers of the Gospel Herald, Greeting:—"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19). We are glad to say that many men of Columbia who had spent years in sin have thought on their ways and of late turned to the Lord and now testify of His goodness. Some who spent Christmas in 1913 under the influence of strong drink, spent this last Christmas happy in the Lord with their families, for which the Lord be praised.

Nov. 29 Bro. Simon Garber and Bro. John Charles filled the appointment for preaching at this place.

Dec. 2 we had the pleasure of having with us for the first time Bro. C. Z. Yoder and wife of Wooster, Ohio. Their talk in the children's meeting was very helpful, and much enjoyed by both old and young, also the sermon which followed.

Dec. 13 Bro. Walter Charlton of Newville, Pa., with Bro. Jacob Habecker, preached the Word to us.

The Sunday school is well attended; there being more than one hundred present last Sunday. There were eight present every Sunday last year. One young man was absent three Sundays in the last seven years—was present every Sunday in six years. One boy was absent only seven Sundays in the last six years. His younger brother was absent eight Sundays in the last six years and their sister seven Sundays in six years. Neither of these children would have been absent that many times but because of sickness.

There are at this time two applicants for church membership here.

The series of meetings to be conducted by Bro. J. F. Bressler which was thought to begin this month will not begin until Feb. 13.

We desire to tell all who have so kindly remembered the work here by sending garments, shoes, bed clothing, provisions, church papers, books, tracts, financial contributions, etc., etc., that we are thankful to you and to our kind Father in heaven. We can still use more of the above named things to the glory of God.

We feel impressed again to call attention to Bro. Roth's article in Gospel Herald of Dec. 10 entitled "Utilizing Waste Material." Among other good thoughts contained therein is how about our literature? Is not much good literature wasted? What becomes of most of the Gospel Heralds, Words of Cheers, Christian Monitors, and we might add, The Way, after they are once read? There are hundreds of poor invalids and cripples who are anxious to get such literature and can not subscribe. Often our neighbors would be so glad to read our church papers if we only would hand them to them. May we as good stewards put to the best use possible that which the Lord has entrusted to us.

We are reminded of a certain sister who having invested (and who also gave to each of her Sunday school scholars a small sum of money to invest for the same purpose) 5 cents for seed, or plants, the product of which amounted to $4.00, part of which she gave to the Children's Home and part to this place. This sister's scholars also remembered us in like manner by giving of the proceeds of the money invested. We wish to acknowledge hereby $2 sent to us about Dec. 22 by two sisters of Rohrerstown, who sent no names but who shall in no wise lose their reward.

C. B. Byer.

Jan. 7, 1915.

Chicago, Ill.

(639 West 18th St.)

Dear Herald Readers, Greeting of love in our Master's Name:—The Christmas season has been a very busy one at this place.

On Dec. 23rd we gave our annual Chrismas dinner to the Sunday school children and friends of the Mission. Many hearts were made glad because of the good things set before them. We feel grateful to our Father, and to the brethren and sisters who made it possible for us to give this dinner by sending such a liberal supply of provisions. The amount sent in was more than was needed for the dinner, so we were enabled to distribute some of the good things to over seventy-five homes.

Above all, we wish to thank God for the spiritual feasts He has in store for us at all times. His store house is full. The supply is never exhausted. We have access to a fountain that never runs dry.

After the dinner was served we had a praise service in which many took part. Among those who spoke were the brethren, J. S. Shoemaker, I. R. Detweiler, and I. H. Bontrager. Almost fifty brethren and sisters were with us. Some remained in the city over Sunday.

On Christmas morning Bro. Detweiler preached for us and on Sunday, Dec. 27, Bro. Smucker of Nappanee, Ind., spoke to us in the morning. In the evening we listened to an interesting Christmas programme given by the Sunday school children.

Sister Melinda Ebersole is spending some time with us, visiting among the mission friends.

We are very desirous to have those who know the worth of prayer remember us at the throne of grace, that God may be able through our efforts to save many who are away from the fold.

Yours in His service,
Emma Oyer.

Jan. 7, 1915.

A MESSAGE FROM INDIA

To the Friends in the Home Land Greeting:—During the months of October and November we have had the pleasure of observing communion with the brothers and sisters of our different congregations, namely Meradoo, Sankra, Sunderganj, Leper Asylum and Balodgahan, and it is very encouraging to us to know that all with the exception of three or four members joined in this most pleasant service.

The second Tuesday in January is the regular time for the Annual Conference of the Mennonite Church in India.

The place selected for the conference this year is the Bethel Church in Balodgahan, we are looking forward to a blessed feast of spiritual food, and we solicit the prayers of God's children that all which may be done may redound to the glory of God.

Yours in the service of Christ,
M. C. Lapp.

Balodgahan via Dhamtari, C. P., India.

SOMETHING TO THINK ABOUT

By A. Metzler.

For the Gospel Herald.

Is it not a fact that if only one-half of those who are now and who have been preparing for mission work were actively engaged in the work the field would be abundantly supplied with workers? Who can locate the trouble and suggest the remedy for the scarcity of workers?

West Liberty, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Explain I Cor. 15:19.—P. J. B.

Paul in this chapter confirms the truth of our Savior's resurrection, and goes on to refute by convincing arguments the erroneous doctrine which had been held by some of the Corinthians, viz., that there would be no resurrection of the dead. Even though there would be no resurrection, His declaration in verse 19 does not describe a condition that would always and universally be true of Christian believers.

The words "we are" makes clear the fact that Paul had in mind himself and others with him who had accepted the Christian religion, and because of their allegiance to the cause they had espoused, were being hated, slandered, abused, severely persecuted, deprived of many of life's comforts, and exposed to all manner of suffering. After enduring all these things for righteousness sake (should there be no resurrection) they certainly were of "all men most miserable," because had they not accepted and stood for the Christian faith they would not have suffered persecution and the reproach of world rulers and other evil men.

It is only when Christians are called upon to suffer reproach, affliction, and persecution as they did in the apostolic age and also during the dark ages, that their lives are more miserable than the life of those who are non-Christians.

In the present age the Christian religion is looked upon with favor, at least in most countries, and severe persecutions are seldom heard of. Under these conditions Paul's declaration made in the passage referred to would not be the experience of the Christian, because a life of righteousness and true Christian service (minus the severe trials which the early Christians endured) brings to the soul more real joy and happiness even in this life, than if one continued to live in sin.—J. S. S.

What is the difference between the office and work of bishop and elder? of ministers, preachers, and evangelists? What is the extent of authority vested in the government of the Church?—S. W.

The duties of these different kinds of public servants are not clearly defined in Scripture. The nature of their work may be learned from a description of the work done by different ones to whom the offices were applied, also from the meaning of the words used in naming their offices. The work of bishops and elders seems to have been the same, and by most people the words seem to be interchangeable. We have no direct Scripture light on the offices of ministers, preachers, and evangelists, save what these names signify. A minister is one who serves, a preacher is one who proclaims the Word, an evangelist is one who makes the name of Jesus known to people near or far.

As for the authority of the Church, we have a number of direct scriptural references which leave no doubt on that question. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17). "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jno. 20:22, 23). "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). "Obey them that have the rule over you, and submit yourselves; for they watch for your souls" (Heb. 13:17). These are a few of the many references which show the power of the Church as the organization into whose hands God has committed the great work of making the Gospel of Christ known to all the world and to care for those who come to Christ. A reading of the history of the apostolic Church, together with the instructions given, as to its ordinances, rules of order, etc., convinces any one that to the Spirit-guided Church is committed the power of the extension of its own organization, the power to provide for its own offices together with the sphere and service of each officer, and that to resist the organization is to resist Him who called this organization into being

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Explain the fellowship of the mystery in Eph. 3:9.—W. H.

It is the admission of the Gentiles to the full fellowship with Jesus Christ, something which to the Jews was a great mystery. Even Peter had to be shown three times in a heavenly vision what his duty was (Acts 10) before he was fully ready to bring the Gospel to the Gentiles and admit them into full fellowship with the believing Jews. Paul refers to one phase of the work of Christ as breaking down "the middle wall of partition" between Jew and Gentile, "to make in himself of twain one new man, so making peace" (Eph. 2:15, 16). To the Jews this was a mystery, but to those who have entered into this grace it seems but the justice and mercy of Him who has "made of one blood all nations."

Explain Mark 10:31: "But many that are first shall be last, and the last first."—J. S. B.

It is not always the first called who has the preference. We have a vivid illustration of this in the case of Jew and Gentile, the former being the first called but the latter having the preference at the present time. Paul, who was born out of due time, "labored more abundantly than they all." This principle is also in evidence in the parable of the vineyard, where they who went in at the eleventh hour received as much as they who labored all day. It is not a matter of who is called first, but who is most faithful that determines our standing with God. In the parable of the great supper the halt and the maimed and the blind fared well, while they who were first called were they of whom it was afterwards said, "none of them shall taste of my supper."

Explain Phil. 4:6: "Be careful for nothing." Does this mean that we are to be careful in all things, even such small things as some count as nothing?—J. S. B.

The inference found in the latter part of this question is worthy of notice. The evident aim of our Savior was to teach against worry and overanxiety. The same line of teaching is found in Matt. 6:25-34.

THE DOUBLE GROWTH

"Nay," said the householder in the Lord's parable to the impatient servants who longed to clear his fields of evil. "Nay; lest while ye gather up the tares, ye root up also the wheat with them."

There are many wrongs that our unskillful hands may not safely touch despite our longing to set the world right. Virtue and error have tangled their roots in the same soil; innocence has twined its heart strings round the guilty, until justice to the one means cruelty to the other; we needs must wait for the harvest and a wiser method than ours. Even in our own little world, where the sufferings, the mistakes, the burdens and sorrows of those whom we love so grieve so, the same is true. We would root out all the trouble if we could, we say, but we do not know what precious growth of courage and faith, of patient sweetness and strength of character, are slowly maturing in the shadow of the trials that seem evil.—Selected.

"Our memories should be treasure-boxes. It is sad when one turns his into a rubbish heap."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

TIME'S CHANGES

Oh, the freezing winds of winter
And the storms of drifting snow!
How they change to spring's soft breezes
And the water's gentle flow!

Oh, the sighs and tears for loved ones,
And the parting hard to bear!
These will change to joy unending,
In that jeweled city fair.

Oh, for needed grace and patience,
Waiting for the warmer days!
And the change to life eternal,
Sorrow's night to song of praise.

—Lottie Merrill.

THE CHRISTIAN HOME

By J. S. Shoemaker.

For the Gospel Herald.

XI. The Mission of Every Christian Home

For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.—Gen. 18:19.

How true the saying of Spurgeon, "When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element." This was true of Abraham's home, angels were entertained there.

A model Christian home is "The blossom of which heaven is the fruit." It is "The father's kingdom, the children's paradise, the mother's world." It is the only place on earth where the early processes of character-moulding are silently, lovingly, faithfully, and successfully carried on by godly parents.

It is a place where the Lord reigns supreme, where His Word is read, believed and obeyed.

A domicile where love is the ruling principle, where parents and children are bound together with the most tender cords of affection.

A place where peace and harmony prevail, and where patience and forbearance have their perfect work; where sacrifices are made in loving service one toward another; where the principles of honesty and truthfulness are taught by the parents, and practiced by every member of the family; where moral and religious instructions are thoughtfully, prayerfully, and diligently given; where children, young people and parents, daily come to the throne of grace, to draw from God's inexhaustible treasury the necessary wisdom, grace and strength to manfully fight life's battles; and where the most of life's difficult problems are satisfactorily solved.

The sacred mission of every Christian home, is to have within its walls the purest affections; the most desirable associations; the unquestioned evidences of fidelity; an atmosphere of quietude, peace, and harmony; an ever increasing spirit of true piety and devotion; a nursery in which the children are nourished and trained along lines of usefulness; a training school in which the most successful methods are used in teaching, directing and training youthful lives to become useful in the Master's service, and firmly stand for all that is noble, pure, and good, that they may be a blessing to the world, a credit to society, and an honor to God in helping to build up His cause on earth, by living devoted, loyal consecrated Christian lives. Such a home is an earthly paradise, a beautiful type of the blessed home beyond.

Freeport, Ill.

HOME WITHOUT A FATHER

By Emma Yoder.

For the Gospel Herald.

We often see the motto "What is Home Without a Mother," or often see articles on mother's relation to the home. Being one of those who know what home is without a father I often wonder why so little attention is given to the motto "What is Home Without a Father?" Mother does not get any too much praise, but father does not get his share.

It was father that managed to get the trees cut down and rolled the logs on heaps; mother and the children helped to pick the chunks and burn the log heaps after night. Father plowed around the stumps; mother helped plant the corn. Father sowed the wheat; mother helped gather it with the sickle. Father threshed it by hand. It was father that took the team and drew those nice logs home near the house. We can see him yet take his ax and make the chips fly, while the sweat rolled down over his face, to get wood for the family fire. It was he that, early in the morning after a snow fell, put a chain around one of those logs, hitched a horse to it and drove to the school house and back to make a path for the school children that would last till the next snow fell. It was father who built the log stable for the sheep. Father shore the sheep. Mother washed the wool and spun the yarn. Father sowed the flax and mother helped gather it and get it ready for the weaver. Father managed to get that big ditch cut. Father boiled the sorghum molasses. Mothr did the cooking for all this work, and the very best of cooking too. And how we relished the crust in that mush kettle!

It was father that got the team ready, drove to the gate and waited for us to get in. Away we went to some dear uncle's house for the night and to church the next morning. We sat on father's knee by that beautiful fire while mother knitted the stockings.

All these are sweet memories. Father sickens and sees he must soon leave us. The children of eight and ten summers are all he worries about. He tells us to be good and meet him in heaven, and away he goes. Mother does all in her power to make life pleasant for us. She reads to us and tells us Bible stories. We have grandfather's old German Bible. We look through it, see the Bible pictures, and his book marks.

We spent pleasant evenings in that little kitchen with mother, but we mourned, secretly mourned. And why? Because father was not there in the years that we needed him most. It is now almost thirty-eight years, and we still mourn and have a very tender spot for father because we are one of those that he was concerned about. What is home without a father?

It is the boy without a father that is called lazy, nervous, awkward, and is it any wonder? He sits by the roadside watching the cows. He has no team, no father to teach him. He needs the same sympathy as the child without a mother.

Heaven would not be complete without our heavenly Father, and what is home upon earth without a father?

Wakarusa, Ind.

"As a man thinketh in his heart, so is he." It is almost startling to find that, in the majority of cases in which the Spirit has wrought wonderfully on a human soul, and has made that work the foundation of a great manhood or womanhood, a primary work had been done by a good mother or father, or both. We can not ignore the awful responsibility of parenthood.—Sel.

A missionary who has spent forty years in Mexico says that not ten per cent. of its inhabitants know that the Bible exists.

Sunday School

For the Gospel Herald.

Lesson for Jan. 24, 1915.—Judges 7

GIDEON AND HIS THREE HUNDRED

Golden Text.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6.

Introductory.—The Lord having convinced Gideon of the genuineness of his call, an army was collected and preparations made for the conflict. But Gideon and his men had yet to learn that the conflict was wholly the Lord's, and herein lies an impressive lesson for the Christian soldiers of today. It is this that makes the lesson before us of such great importance. Not one single item in the lesson story of today should be allowed to go by without notice. We need it all.

Preparing for the Fray.—That was an enthusiastic band of soldiers which Gideon had collected, for the people had been sorely pressed and oppressed, and they felt that the Lord was with them for victory. But enthusiasm alone is not to be relied upon. Like the mist of the morning it vanishes before the withering trials of the day. Thirty-two thousand soldiers had collected to stand by Gideon in his fight against the Midianites. How the Lord disposed of these forces is told by what follows.

The Sifting Process.—"The people that are with thee are too many," said the Lord to Gideon. There were two points in this: (1) The Lord wanted to show Israel that it is He who wins the real victories, and He did not want them to vaunt themselves up with pride, thinking that they did the work. (2) Soldiers who are not true to the cause are liable to be a hindrance rather than a help. So there were several tests made. The first was that of courage, the second one of obedience. The same tests need to be made today. It takes both courage and obedience to make an acceptable soldier of Jesus Christ. The Lord directed Gideon, saying, "Whosoever is fearful and afraid, let him return." Upon this test twenty-two thousand went back, leaving ten thousand to go on. This brought the number down to a point where their courage was put to the real test, but the brave ten thousand seemed to stand this all right.

Next was the test of obedience. This time the soldiers were directed to drink water like a dog. Those who took the easy way and bowed down upon their knees to drink water were to be excused. Upon this test but a bare three hundred remained. That was but a mere handful compared with the hosts who volunteered at the beginning; but, dear reader, under similar tests today how much greater would be the percentage of those who would be found ready to go with the Lord all the way, and according to the absolute will of God?

The Noble Three Hundred.—These men having stood the test, they were ready to do the bidding of God no matter what came before them. Now a further test came in that they were not to arm themselves with any deadly weapons. Their armor consisted of trumpets, empty pitchers, and lamps within. But the men evidently considered that they were safe in the hands of the Lord, and no murmuring is in evidence. Onward they went, expecting a great victory at the hands of the Lord. Oh, that we might have a Gideon's army in every land on the face of the globe; how great would be the conquests for the Lord! Too often we suffer defeat because WE want to do the work—and claim the glory after it is done. Not so these faithful men in Gideon's army. They were ready to face the enemy unarmed save in the way ordered by the Lord. They were ready to follow their leader wherever he went, knowing that he was directed by high heaven and could not possibly be defeated under any circumstances. How many of these hundred are still living?

The Victory.—Now we see the men marching to the fray. Divided into three companies of one hundred each, they march to the camp of the enemy. Suddenly they blow their trumpets, break their pitchers, and shout, "The sword of the Lord and of Gideon." "And they stood every man in his place round about the camp: and all the host ran, and cried, and fled." Wonderful victory it was; and yet how easy! No man would ever have thought of taking this way, and yet no man could ever under the circumstances have achieved such a complete and bloodless victory. The men of Israel pursued the fleeing Midianites and completed the triumph.

In this we have a vivid picture of what God does for people who are out and out for Him, willing to follow wherever He leads. To follow unquestioningly and uncomplainingly wherever He leads means hardship and facing of great dangers, but it also means sure deliverance and certain victory. "If God be for us, who can be against us?"—K.

Responsibilities always drive us; possibilities always lead us.—S. F. C.

Our Young People

Topic for Jan. 31, 1915

WHAT THE BIBLE SAYS ABOUT MISSIONS.—Rom. 10:1-21

Motto.—"Go."

Our Topic.—While the word "missions" is not to be found in Scripture, its meaning, "sending," is one of the essentials of the Christian Church. As a missionary is "one sent," every faithful child of God is a missionary. To preach the Gospel to all the world is the last thing which Christ enjoined upon the Christian Church. Read carefully the text given above.

GO

GO ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Who will **Go**? . . . . **GO** and tell . . . . —Isa. 6:8, 9.

Go forward.—Ex. 14:15.

Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5:19.

GO out into the highways and hedges, and compel them to come in.—Luke 14:23.

Behold, the Bridegroom cometh; **GO** ye out to meet him.—Matt. 25:6.

Appropriate Mission Centers

Cities.—Acts 8:1, 14; 13:1, 2.

Churches.—Acts 1:12-26; Rev. 2 & 3.

Homes.—Acts 10:25-48; 12:12; 16: 15, 40; 21:8, 9; 28:30, 31.

PERSONAL THOUGHT

Am I a bearer of good tidings to a people who know it not? Have I heard the tidings myself? Of what spirit are those who have no compassion for those who know it not?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text words, **Sent, Send,** etc.
2. Telling Good News.

For Young People.—

1. The Greatest Book on Missions.
2. Christ the Greatest Missionary.
3. Christians are Missionaries Like Their Master.
4. What Do We as Christians Owe to the Heathen?

For Older People.—

1. Perpetuating the Mission from Generation to Generation.
2. Our Message.

Your obedience may come up to the very gateway and your hand be upon the latch; you may even open the gate, and yet never enter the way. One may come near to blessing and yet forfeit blessing. If obedience proceeds only up to a certain point and never reaches complete conformity to the command of God, you may lose the blessing altogether.—A. T. Pierson.

Gospel Herald

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MENNONITE PUBLISHING HOUSE,
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THURSDAY, JAN. 14, 1915

Field Notes

Change of Address.—Bro. N. E. Roth, from Round Hill, Alta., to Tofield, Alta., route No. 1. Friends desiring to write him will please note the change.

"Great interest . . . . large crowds," is one report from the Ephrata, Pa., meetings. Many are the prayers that the seed sown and interest manifested on the part of the many may yet ripen into many conversions.

A series of meetings is announced to begin at the Mummasburg, Pa., Mennonite Church, Jan. 10, with Bro. J. F. Bressler of Richfield, Pa., in charge. The Lord bless the efforts put forth to the salvation of many souls.

A letter from North Lima, Ohio, states: "Bro. A. J. Steiner has been confined to his bed the past five days with tonsilitis. The attending physician thinks it will be several weeks before he will be able to resume his duties." May God speedily restore him to vigorous health.

Bro. J. S. Shoemaker of Freeport, Ill., arrived at his home Jan. 2, after a season of labor in the vineyard of the Lord in Ohio. After assisting in Bible conference work in the vicinity of Washington and Metamora, Ill., Jan. 8-13, it is our brother's intention to go on to Goshen, Ind., where there is to be a meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities Jan. 15.

"At present (Jan. 8) Bro. Amos W. Myer of the Mummasburg congregation is holding meetings at the Kauffman Mennonite Church, Lancaster Co., Pa. Two confessions so far. We pray for more."—S.

The meetings held last week at Yellow Creek Church, Elkhart Co., Ind., were well attended. A card dated Jan. 6 stated that 4 had already publicly confessed their Savior and others were considering this important step.

Quite a number of reports on hand failed to get into this number of the Gospel Herald for want of room. They will appear in print next week, the Lord willing. Again we ask the indulgence of our friends if they find that their reports have been shortened.

Bro. E. D. Hess of Masontown, Pa., was a pleasant caller at this office one day last week. He was on his way home from Wayne Co., Ohio, where he had been assisting in the Bible conference at the Crown Hill Church. He also filled a number of appointments at other churches.

A letter from Hesston, Kans., dated Jan. 4, states: "Special Bible term opens tomorrow. Prospects for a good attendance. Four young people received by baptism at Peabody yesterday. Eleven to be received at the Pennsylvania Church next Sunday." God be praised. May many others come out on the side of the Lord.

Bro. David Burkholder and wife of Nappanee, Ind., have recently moved to the country to live with their daughter and family. This move was made on account of the age of our brother and sister and of the condition of Sister Burkholder's health. May God spare them for many years of useful service.

A good, live meeting is reported from Carver, Mo., where a Bible conference was held during Christmas week. As a result 6 precious souls confessed their Savior, and others are considering. Last week Bros. J. W. Hess and J. R. Shank labored with the congregation at Proctor, Mo., where many prayers ascended in behalf of the work.

Quarterly Mission Meeting.—We are in receipt of a program of the 77th quarterly meeting of the Mennonite Sunday School Mission, to be held at East Chestnut St. Church, Lancaster, Pa., Jan. 20, 1915. The program begins with a sermon by Bro. Abram B. Herr and closes with an address on "Some Missionary Problems" by Bro. J. S. Mast. We hope to hear of a very profitable meeting.

Bro. E. J. Berkey of Waynesboro, Va., arrived at Alexandria, Va., to assist in the arrangements for the short term Bible school which commenced at that place on Tuesday of this week. He had been laboring in the evangelistic field in Rockingham Co., where at the Bethany Church the meetings closed on Sunday evening, Jan. 4. At this place 18 were baptized and one reclaimed. May God be praised.

Correspondence

Kalona, Iowa

(East Union Church)

Dear Herald Readers, Greeting:—Last Sunday, Dec. 27, we elected Sunday school officers for the coming year as follows: Supts., Joe C. Breneman, C. C. Miller; Sec.-Treas., Minnie Knepp; Chor., Abner Miller. W. C. Brenneman was elected superintendent for the primary department. In the evening we had a very interesting Christmas children's meeting conducted by the superintendent. Next week we expect to have our Bible conference. Bro. S. G. Lapp and Bro. A. C. Good will be our instructors. Hope we will have an interesting and profitable time.

J. A. Boller.

Tofield, Alta.

Greeting in Jesus' Name:—"Praise the Lord, give thanks to him, for he is good; his mercy endureth forever." Our Sunday school was reorganized Dec. 27 as follows: Supts., Bro. Jacob Brenneman, Bro. Elmer Maurer; Secy.-Treas., Bro. D. L. Yoder. May they prove faithful in their calling. We are having nice winter weather at present. Have about 8 inches of snow. Health is fair. We ask an interest in your prayers.

Lucinda Yoder.

Wolf Trap, Va.

Dear Readers of the Gospel Herald, Greeting:—Happy New Year to all. On Sunday, Dec. 27, our Sunday school was reorganized for next year. Bro. Walter and Charlie Grove were chosen for superintendents and Bro. Earnest Hermon, secretary-treasurer. Sister Zook was chosen chorister.

Sister Mary Good of this place, who has been attending school at Goshen College for several years, is at home now, living with her mother.

Sister Maggie Shenk of Dale Enterprise, Va., who has spent the sum-

mer here, and her brother, Manuel, who has been here since August, left for their home in the Valley Monday, Dec. 28; also their brother Samuel who was here for a short visit went along with them. These young people will be missed very much in our Sunday school. Wishing all a prosperous New Year and asking an interest in your prayers.

Katie Grove.

Dec. 30, 1914.

Hubbard, Oreg.

(Hopewell congregation)

Greeting in Jesus' precious Name:—We greatly rejoice from a natural standpoint that our cold weather has ended, and we are having some rain again. We have had unusually cold weather for the last two weeks, the thermometer registering about fifteen above zero. I think this was the coldest weather we have had for about four years.

We also have great reason to rejoice in the Spirit, for the spiritual feasts God is bestowing upon us at this place. We have young people's meeting every Sunday evening which are growing very interesting. Bro. Shetler preaches every Sunday evening after young people's meeting to a well filled house. Two young men have confessed Christ, and were baptized and received into the Church last Sunday; also Bro. and Sister Samuel Stauffer of Las Veges, N. Mex., have come into our midst and are taking an active part in the Lord's work at this place. Our prayer is that as we grow in numbers we may also grow in spirit and power.

Bro. Shetler's school closed for a week's vacation, while he is holding meetings at Albany. Those who attended from here report a good time, with a full house both morning and evening.

According to present arrangements Bro. Shetler and wife expect to spend about four months in the spring and summer in evangelistic work in the middle west and east, visiting their former home in Pennsylvania and attending general conference, returning in September in time for the Pacific Coast Conference. They will leave about the last of April by way of California. Remember us at the throne of grace that we may be faithful and true to the end.

J. M. Mishler.

Jan. 1, 1915.

Middlebury, Ind.

Dear Herald Readers:—We are at present having nice winter weather. Health is fairly good. We enjoy the rich blessings that God has bestowed on us the past year.

Although difficulties arise, God's Word contains promises for all, and we are encouraged to go on, and feel thankful that we were spared to enter the year 1915.

Middlebury Church held her annual business meeting Jan. 1. Was presided over by Bro. Earl Miller. Church officers were elected at follows: Trustee, Bro. Ben Bontrager; Sec.-Treas., Bro. L. R. Yoder; Corresponding Secy., Sister Anna Keyser; Stewards, Bro. Arlo Friesner and Sister Fern Yoder; insurance director, Bro. J. H. Eigsti; local mission board, Bro. D. S. Blough.

Sunday school officers as follows: Supts., Bros. Earl Miller and Vernon Kurtz; Sec.-Treas., Sisters Addie Cripe and Alice Eigsti; Chors., Sisters Amanda Karch and Edith Yoder; Libr., Sister Clara Eash.

Bro. J. C. Hershberger was chosen superintendent of the young people's meeting. Program committee, Bros. J. C. Hershberger and J. H. Walters, and Sister Fannie Kerlin. Musical director, Bro. L. R. Yoder.

May the Lord bless each one as they may be in need to faithfully fill the place assigned, that this may be a prosperous year in the service of the Lord, not only in Sunday school work, but in all the efforts put forth in Jesus' name.

Anna Keyser.

Jan. 1, 1915.

Inman, Kans.

Herald Readers, Greeting:—The Bible conference held at this place by Bros. Thut and Yoder closed on Dec. 24. These meetings were well attended and enjoyed by all. We realize that with an increased knowledge of God's Word come also increased responsibilities. Our prayer is that we may be in an attitude continually that God may use us to His glory. Seven souls confessed Christ as a result of the meetings and were received into church fellowship on the evening of the 23rd, Bro. Sanford Yoder officiating.

Jan. 3, 1915. Cor.

Wayland, Ia.

Greeting to All in the Master's worthy Name:—As previously arranged, Bro. J. M. Brunk of Newton, Kans., and Bro. L. J. Miller of Garden City, Mo., came to us on Dec. 26. On the following Sunday they preached for us. On Monday morning the regular Bible conference work began with the above named brethren as instructors. Bro. Miller conducted the "Book Study" while Bro. Brunk was assigned the "Topical Study."

We believe that these meetings have been real helpful to our congregation. The believers were encouraged and exhorted to a higher and a better life. Sin was denounced in its various phases. A pure and holy life was the standard of Christian perfection. Invitations to accept Christ were given which, thus far, resulted in five making the good choice.

Bro. Brunk left on New Year's eve. Bro. Miller remained with us for the Sunday services. Their work with us was appreciated and we wish them and all Christian workers God's richest blessings.

Jan. 4, 1915.

Creamery, Pa.

(Skippack congregation)

A Friendly Greeting to All:—Surely we have great reasons to praise the Lord for the manifestation of His presence in this part of His moral vineyard. Many blessings He has showered upon us. On Sunday, Dec. 27, Bro. Jos. Ruth of Lexington came into our midst and preached an impressive sermon from John 3:7: "Marvel not that I said unto thee, Ye must be born again." We can truly say that the sinners were warned and saints encouraged to press onward. Six precious souls have applied for membership at this place, and we believe there are others who are thinking and considering seriously. We hope God will still be patient with them and lead them to decide for Him while there is time.

Our Sunday school closed on Jan. 3. Bro. David Mosemann from Lancaster addressed the school and also preached in the evening at the same place. The brother so earnestly admonished us to live more consecrated lives. May we live out these truths that he presented. Pray for those who have turned their faces heavenward and that we all take new energy to live for Jesus. May the Lord bless the ministering brethren as they go from place to place that many souls may be brought to see the need of a Savior. We ask your prayers for the work at this place.

Carrie Kulp.

Jan. 4, 1915.

Cazenovia, Ill.

To the Herald Readers, Greeting:—The past month has been a month of many inspiring meetings which made our cold, bleak December seem short indeed. And as we have entered the threshhold of another year may the inspiration and help received of these meetings help us to be victorious in life's battles.

We had the privilege of listening to three sermons by Bros. A. H. Leaman, Dec. 16, 17, at the Metamora

(Continued on page 676)

Miscellaneous

THE OLD FOLKS' SINGING OF NEW YEAR'S DAY—1915

By L. J. Heatwole.

For the Gospel Herald.

As the meeting herewith reported was made up largely of members of both the The Church of the Brethren and of Mennonites, it has been requested that copies of the report be sent to The Gospel Messenger, The Gospel Herald and other publications for insertion with the request also that all of our people who have a love for the songs of long ago, as set forth in the standard work known as 'The Harmonia Sacra, that they communicate with the committee named below.

"In keeping with a beautiful and long established custom, the rank and file of singers in Rockingham Co., Va., met at the Weaver's Church on the Rawley pike, two and a half miles west of Harrisonburg, on New Year's Day to begin the year with song, which for the last decade of years has been known and universally recognized as "The Old Folks' Singing."

On these annual New Year's Day occasions, the old standard song book, which has long ago gone out of print: "The Harmonia Sacra," is brought into requisition because of its highly valued and strictly sacred music, of which there are more than 400 collections.

Before the noon hour arrived the large audience room had become filled to overflowing with an eager throng of singers, of whom those who were past mid-life, formed the predominating element.

Representatives of the best musical talent of Rockingham county, one after the other mounted the rostrum as leaders, when with the great volume of voices, in which there were at times a thousand singers engaged, the harmony of all the parts and the inspiration lent by the leaders, the singing was well calculated to become inspiring and soul-stirring. Some forty selections were rendered in good form, among which were a number of anthems, each of which cover several pages of The Harmonia Sacra.

The banner selections of the day were, "The Orphan's Prayer," which was sung with profound pathos by nearly the entire audience; and "Dedication Anthem," for which calls were made for a second rendering. Timely addresses were made by a number of speakers who referred in feeling terms to the by-gone years when they had first learned to sing these grand old symphonies that seem never to become worn out with age.

As a closing feature of the day a committee was appointed to inquire into the feasibility of laying plans for a reprint of The Harmonia Sacra. By vote of the meeting this committee is authorized to take subscriptions and establish the funds necessary for carrying the work of publication into effect.

Members of this committee are—Noah Blosser, Dale Enterprise, Va.; Jos. M. Flory, Dayton, Va.; J. N. Shrum, Dayton, Va.; Jos. H. Good, Dayton, Va.

Dale Enterprise, Va.

WHAT GOD WANTS OF OUR YOUNG PEOPLE

By Vina Blosser.

For the Gospel Herald.

When we think of a body of young people we think of them as being full of life, energy, and vigor, and God expects it to be so, for are not these issues God-given?

I believe within every young person lies a feeling or desire of accomplishing some great feature in life, yet what a sad mistake so many are making by not using these God-given powers and energy in the way God intended. They are choosing for themselves their life work, instead of allowing Him to choose for them, and make a full surrender to Him.

Young people full of energy and vigor can accomplish great good if their energy is applied to the right things with the right motives.

So the most important thing for every individual starting out in life is to realize the need of the guiding hand of divine power and early in life accept the loving Savior as a constant companion, and allow the knowledge of God to occupy heart and minds—the soul filled with the ennobling things that tend to true manhood and womanhood.

When an individual has once attained to this attitude he is where God wants every young person to be; then and then only can He use our lives to His glory.

What does God want of our young people or what does He expect of us? I am sure all of our young people have a desire to do what God would have them; yet we all have our problems to solve, hard things to overcome, temptations to resist and crosses to bear, but after we have learned to cast all our cares on God and live in constant communion with Him and know the true worth of a prayerful life, each problem will vanish or else we are given grace by which we are able to bear our burdens.

These trials of life are permitted to come to us only to bring out the very best within us and drive us more often to the throne of grace.

Dear young people, let us all realize that we indeed are living in the golden period of life. We have before us a life full of duties, opportunities, and responsibilities. Are we making the best possible use of our opportunities? Are we meeting all of our obligations as God would have us to?

Even though we may seemingly have a long life before us, life at its longest is "but as a vapor soon vanisheth away."

It behooves each of us to make the best possible use of our time. A certain writer said, "Much of the best work of the world is done in snatches of time, a few moments now, and a few moments then." Let us ever try to make practical use of our time, when we see duties arise we should do, let us not waste the few moments we may have, in wishing for more time, but make use of the time we have and we will be surprised at how much we can accomplish in a short time. And we should always have time for every Christian duty and especially for careful and prayerful study of God's Word.

God also wants us to be obedient and submissive to Him in all His commandments. May we all realize the real power and beauty in the lives of consecrated young people. In being obedient to God we are also obedient to those who have the rule over us and we should at all times gladly accept their sympathetic help and counsel.

After we have once given our hearts to God and yielded complete obedience, we will have joy and satisfaction ourselves, and will be a blessing in our home, the church, and the world, and a glory to God.

There are many, many reasons why God wants young people in their youth, but surely these should be sufficient, for if we submit ourselves to Him in the morning of life, we will then be prepared for the burdens and greater responsibilities of life as they come to us in the prime of life, and when the sunset of life, draws near we can then look back and say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day."

Versailles, Mo.

In the secondary schools of Japan more than 100,000 boys and girls are studying English as part of their courses.

A PROUD LOOK
(Prov. 6:16, 19)

By Isaac L. Kulp.

For the Gospel Herald.

The above topic is included in the seven abominations. By this we understand that pride is included under the abominations. What is the Bible definition for abomination? In Prov. 17:15 we find these words: "He that justifies the wicked and condemneth the just, even they both are an abomination to the Lord." If any one justifies pride or even a froward look he will allow himself to become an abomination to the Lord. How impartant it is that professing Christians do not encourage pride in any of its many avenues open for men and women to be entangled. Psa. 101:5: "Him that has an high look and a proud heart will not suffer." Notice a "high look" and a "proud heart" go together. The heart is the foundation, for whatever comes to the surface, whatever seed is in the heart will make its appearance on the surface at some time.

The common saying is, "If the heart is good all is good." That is true, but here is where the test of the heart comes on the surface. It must show itself and it does show itself every time either in superfluity of attire or in conversation. It comes to the surface, can not help itself. A true Christian will guard himself in every way possible to prove to the world that there is a reality in the religion of the Lord Jesus Christ. He should guard himself to live up to the standard of Christianity no matter where he is or what he is doing. It is to be regretted that so many people do not leave a good light shine among the unconverted and possibly among the young that have started in the Christ life. When the writer was a boy he remembered being in company with older Christians and hearing such light talk that I wondered, could this be edifying? It was plain to me as a boy that it was teaching the young on the wrong road.

Filthy and vulgar talk in the presence of children is always abominable. While Paul wrote to the Ephesian Church under general exhortations of love saying, "Filthiness, foolish talking, nor jesting; Let it not once be named among you." How often do we hear Christians, so called, use language contrary to Paul's teaching. Does this come under the abominations? It surely does. Read Prov. 6:18. Do we think that God will look upon us as His children and kindly lead us on to glory if we are found under one of the abominations?

Fellow eraveler to eternity, let us beware and examine ourselves if we stand the test. Better do it now, as this is the time the warning of the prophet Amos comes in: "Prepare to meet thy God." In Prov. 16:5, 11:21 we read nearly the same words, "Every one that is proud in heart is an abomination to the Lord, though hand join in hand, he shall not go ununished." Pride shall not go unpunished. Have we any Bible to this besides the above text?

Have we any record of real punishment meted out? We find that pride already started in heaven. Satan, lucifer, dragon, old serpent, for pride's sake was cast out of heaven. Isa. 14:12-15. The first parents were driven out of Eden for pride's sake, and many calamities of the present day are due to pride. Brother and sister, beware. Today is the time to "Prepare to meet thy God." Tomorrow it may be too late.

Again let me call our attention to the fact that our influence goes out either for good or for evil. You may be ever so humble, or, in other words, unnoticed by the masses, yet you have an influence over somebody. Let that go out for good. It pays. Only a glass of water handed to the thirsty shall not go unnoticed. Not a hair of your head will go uncounted. It is not the great things that people do that will bring them safe to the other shore. The little kindnesses will count. Neither do we need to be great sinners. Many little opportunities neglected will tally up the ledger against us.

Once more let us look this question squarely in the face and compare our actions with us, and see if any of these abominations stick to us either in proud, high looks and haughty and proud hearts. Filthy, vulgar talk or even jesting is forbidden. May we prove all things, hold fast to that which is good."

Lt Junta, Colo.

TRUE WOMANHOOD

By Luella C. Pletcher.

For the Gospel Herald.

Is there any more important question for young women to consider than this?

"Virtue, modesty, and truth are the guardian angels of woman." To be a woman is somthing more than to live eighteen or twenty years; something more than to grow to the physical stature of woman, and wear flounces, exhibit dry goods, sport jewels, catch the gaze of lewd-eyed men; something more than to be a belle, a wife, a mother. Put all these characteristics together and they go but a little way in the making of a true woman.

Some of the noblest examples of womanhood the world has ever had, have presented the plainest, humblest and most unprepossessing appearance.

A woman's worth is to be estimated by the real goodness of her heart, the greatness of her soul, and the purity and sweetness of her character.

A woman with a kindly disposition and well balanced temper, is both lovely and atractive be her face ever so plain and her figure ever so homely. She makes the best of wives and the truest of mothers.

Beauty is a dangerous gift to the young girl, like wealth it has ruined its thousands. In very many cases beautiful girls are spoiled girls. "She is a beauty and she knows it," and because of it she becomes silly, senseless, thoughtless, giddy, vain, proud, frivolous, selfish, and mean. She sets herself up for a show, at every window, on the street corner, and wherever she can be on exhibition.

Believing and acting thus she is worthless for anything else. And when she comes to be a middle-aged woman she is that weakest and most sickening of all human things—a faded beauty.

Now let us look at beauty from another side. Beauty is a delightful gift —which should be owned with gratitude and worn with grace and meekness. Every woman of beautiful form and features should cultivate a loving disposition and a useful noble character.

Young women ought to hold a steady moral sway over their male associates. So strong as to prevent them from stooping to that which is low, degrading and vulgar. Why is it that so many girls fail in this? Because they do not possess sufficient force of character. Their virtue is not vigorous. Their moral wills are not resolute. Therefore their influence is dwarfed and their moral convictions are not regarded as solemn resolves to be true to God and duty, come what may.

We believe that a young lady, by her constant, consistent Christian example may exert an untold power for good.

Do you know the respect and almost worship which young men, no matter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old.

Let none say they have no influence at all. This is not possible. "No one liveth to himself." Blessed is the influence of one true, loving human soul on another. Beware, then, what kind of influence it is you are constantly exerting. True womanhood is gentle, not weak, but gentle, kind,

and affectionate. Every woman should wield a strong but sweet, subduing and harmonizing influence of purity, truth and love, pervading and hallowing the entire circle in which she moves.

If boys are savages girls must be their civilizers. The true woman has great power to tame man, to subdue his ferocity, to soften his manners, and to teach many needed lessons of order, sobriety, meekness, patience, and goodness.

Happy is the maiden who seeks to live this noble life. As time passes on her own character will be elevated and purified. She will become more and more a true woman, growing better, wiser, and happier.

There can be no higher ambition for a woman than to be a faithful Christian wife, a happy influential Christian mother.

It is the place God has assigned her and she who fills it well, is as honorable and honored as the best and greatest of men.

"'Tis beauty that doth oft make women proud; 'tis virtue that doth make them most admired; 'tis modesty, that makes them seem divine." —Shakespeare.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 673)

and Harmony Churches. One young man realized the condition of his life without a Savior.

On Dec. 23 children's exercises were conducted at the Harmony Church. The Christ-child was the theme of their exercises. Also had church service at Metamora Church on Christmas day.

Bro. J. N. Kaufman and wife who were in this community during the holidays and have given us more information concerning India and their work there. Bro. Kaufman talked to us Sunday morning and evening. Dec. 27 Sister Kaufman also gave a talk to the children in the evening, telling them how the India boys and girls spent their Christmas day. And on Dec. 28 Bro. Kaufman gave us a sermon at the Metamora Church.

Our quarterly Sunday school meeting held at Harmony Church on New Year's day was well attended.

On Dec. 27 the young people's meeting at Harmony Church was reorganized. Bro. S. D. Schertz was elected as superintendent and Ben Schertz as superintendent of the children's work. The choristers will be elected every three months by the committee of programme. Pray for the work at this place.

Mary Bachman.

Jan. 4, 1915.

Albany, Oreg.

Greetings in the Master's Name:—Our previous arrangements for Dec. 27-31, 1914, were carried out in every detail, with Bro. S. G. Shetler as pilot. While these meetings were in progress we were feeding upon some of the good things of God. May we continue and abide in His teaching with all its simplicity and power. Give us men like Paul who will speak what God says, whether the people like it or not, and the Church will stand. The sinner has been warned, the saint encouraged, every worker has added new courage ready to fight the battles of life.

On Jan. 3 two were received into the Church by letter. May God bless them in their new field.

Reinforcements now are coming. Victory is nigh. May God add His blessings. C. E. Grieser.

Jan. 4, 1915.

Kokomo, Ind.

Bible conference closed Saturday, Jan. 2. Bro. S. E. Allgyer left for Middlebury, Ind., to hold a series of meetings there. Bro. B. B. King is continuing the meetings. There were ten public confessions and one application for membership from another denomination. Had a very interesting Bible conference, good attendance, and nice weather. Meeting may continue all week, just as Bro. King sees fit.

G. W. North.

Jan. 4, 1915.

Camp Hill, Pa.

(Slate Hill congregation)

Dear Herald Readers, Greeting in Jesus' worthy Name:—A three-day Bible meeting was held at this place Dec. 8-10, which proved to be very interesting and inspiring. A very nice feature of the meeting was a children's meeting, which will be helpful to them in after years, to learn to commit scripture, and sing songs. Especially do I like to hear children sing.

Following the meeting, we had a series of meetings, conducted by Bro. D. N. Gish of Millersville, Pa. The meetings closed Dec. 23. While there were no visible results during the meetings, yet one gave up in the home, who could not attend the meetings.

On Sunday eve, Jan. 3, the young people's meeting was held, followed by a sermon on Matt. 6:33. The subject on "Right Beginnings" was brought out very nicely.

It is very important to begin right, but when started, should ask Christ for aid and assistance, to keep us in the right way. He surely will help us, for the Word says, "I will never leave thee, nor forsake thee." As this is the beginning of another year, my prayer is that we may prove to be more faithful, and if we make or have made any promises or resolutions in the past to be faithful in fulfilling them.

May we pray for one another that we let our light so shine and glorify our Father in heaven, to whom be all honor and glory.

Also, the Lord willing, we expect Bro. J. F. Bressler of Richfield, Pa., to be in our midst Saturday, Jan. 9.

Susan B. Zimmerman.

Jan. 5, 1915.

West Liberty, Ohio

(Oak Grove congregation)

Greeting in Jesus' Name:—We reorganized our Sunday school Jan. 3 at this place for the year 1915 with the following officers: Supts., Noah Troyer, John Umble; Sec., Joe Yoder; Chors., Noah Greer, Ruth Allgyer. May God have control of their hearts and lives for the good of His cause.

The conference held here and at the Bethel and South Union churches from Dec. 25 to Jan. 1, inclusive, was very well attended. Bro. J. S. Shoemaker and Paul Whitmer were the instructors. We can truly say that sinners were warned and saints encouraged to press onward. May God's choicest blessings rest upon all readers. Will you constantly remember us in prayer? A Brother.

Jan. 5, 1914.

Nappanee, Ind.

To the Readers of the Gospel Herald, Greeting in Jesus' Name:—The first week of December Bros. S. E. Allgyer and E. L. Frey were at this place and held Bible conference. The meetings were all very good, and were a great inspiration to all who were present. Were sorry that the meetings could not be continued a week longer, as the interest was just beginning to grow.

On New Year's day our annual business meeting was held. At that time Sunday school and young people's meeting were reorganized as follows: Supts., Homer North, E. S. Lape; Chor., Bertha Bechtel. Young people's meeting officers were elected as follows: Mods., Simon Schmucker, Ira Bechtel.

Asking an interest in your prayers we remain, Yours in Him,

Jan. 5, 1915. Elva Schrock.

Manchester, Okla.

(Springs congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We are glad for what God has been doing for us in the

past. On Dec. 6, Bro. L. O. King of Peabody, Kans., was with us again and preached three very helpful sermons. Jan. 3 Bro. J. D. Charles of Hesston, Kans., stopped with us on his way home from Plainview, Tex., where he was engaged in a Bible normal. He preached three very helpful sermons. In the evening of the second he chose his text from II Tim. 2:15, bringing out three very important points in the study of the Word: (1) that we search, (2) meditate, (3) compare. With this we must pray, believe, obey.

Sunday morning he chose his text from Job 21:15, bringing out the thought that there is nothing so vital as prayer.

In the evening he chose his text from Jno. 4:35, preaching a very impressive missionary sermon.

We are very thankful to have had the brethren with us, believing the church was greatly strengthened. We extend a hearty welcome to all ministering brethren to visit us.

Cor.

Jan. 5, 1915.

Hagerstown, Md.

Dear Herald Readers, Greeting in Jesus' Name:—We are thankful to God for the blessings of the past year. Many brethren came into our midst to preach the Gospel to us. At Reiff's Church there were 21 young converts last spring. We rejoice every time a new soul comes to Christ and the Church.

Some are thinking of going to Alexandria, Va., to attend the Bible school to be held there. May God's richest blessings go with them in their work.

We have had some very cold weather here this winter.

Bro. David Garber of Alexandria, Va., will start meetings at the Maugansville Church soon and we hope he may do much good.

The hoof and mouth disease is about all over in the state of Maryland. There are no new cases out now.

D. C. May.

Jan. 6, 1915.

Elida, Ohio

Greetings of Love to All Herald Readers:—On Dec. 27 our Sunday school at the Pike Church was reorganized with the following officers in charge: Supts., S. G. Shenk, Abraham Good; Chor., M. S. Shenk; Treas., S. C. Brunk.

The Sunday school at the Salem Church was also reorganized the same day as follows: Supts., E. E. Troyer, R. R. Brenneman; Chor., Barbara Greider; Treas., Enos Moore. The evening of Dec. 27 Bro. I. B. Good of East Earl, Pa., came here and began a series of meetings at the Salem Church. The following day (New Year) we met at the Pike Church at 9:30 and devoted the time in singing from hymnal and Harmonia Sacra until eleven o'clock, after which Bro. Good preached to us an impressive sermon from Prov. 4: 23: "Keep thy heart with all diligence, for out of it are the issues of life." Since then Bro. Good is preaching at the Salem Church each evening and visiting among the brotherhood during the day. Our prayer is that God may richly bless the efforts of our dear brother and that his labors among us may be the means of strengthening the believers, and enabling the unconverted to realize their lost condition and accept Christ at their Savior and Redeemer.

Bro. George Ross left us on last Tuesday, Jan. 5, to visit among the churches in Virginia, first stopping with his brother-in-law, A. J. Shifflet, near Baltimore, Md., then expecting to spend some time at Alexandria, Va., attending the Bible school there, and later visiting among his old acquaintance in the Shenandoah Valley. May God bless his labors as he goes from place to place.

P. E. Brunk.

Jan. 7, 1915.

White Cloud, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 12 Bro. D. D. Miller of Indiana came into our midst and labored in Bible conference till the 18th, at which time Bro. Amos Nusbaum of Indiana began a series of meetings and continued till the 23rd. The brethren labored very earnestly and taught the Word in its simplicity. Two open confessions are the visible results and we pray that the truths set forth may bear fruit in making us feel a greater responsibility as those who are a light to the world, and a salt to the earth.

On Dec. 20 we reorganized our Sunday school with the following results: Supts., J. J. Eash, Daniel Horst; Chors., Samuel Madlem, Emma Ranch; Secys., Amanda Sarver, Sadie Graybill.

Pray for us that we may ever put forth every effort to win souls for Christ and His kingdom.

Daniel Horst.

Jan. 7, 1915.

Martinsburg, Pa.

Dear Herald Readers, Greeting in the worthy Name of Jesus:—Again we have been privileged to enjoy a spiritual feast in a series of meetings at the Pleasant Grove Church. On Dec. 24 Bro. J. F. Bressler came here from Altoona where he had been engaged in Bible school work. Meetings started the same evening, closing Tuesday evening, Jan. 5. During these meetings our brother broke to us the bread of life in power and truth, teaching the plain, simple truths of the Word, which was very helpful to us all. Three precious young souls were willing to accept Christ as their Savior. Though they are all young in years, our prayer is that they may be kept securely within the fold. Many others who were counting the cost were not willing to take the step and come out on the Lord's side.

We ask an interest in the prayers of God's people for those of us who have accepted Him, and that others who are unsaved may come and find peace for their souls, and that those who have started may be strengthened.

Yours in love,
Laura Metzler.

Jan. 7, 1915.

Waterloo, Ont.

Dear Readers, Greeting:—The congregation at this place has reason to say with Jacob of old, surely God is in this place.

On Dec. 22 Bro. Daniel Kauffman of Scottdale, Pa., began a series of meetings, continuing till Sunday evening, Jan. 3, 1915, preaching in all 17 sermons. In connection with these meetings a 3 days' Bible conference was held with Bro. S. F. Coffman as helper. The meetings all through were uplifting and interesting. As a result of this work the brotherhood was much encouraged, backsliders revived, and 32 precious souls were willing to confess Christ as their personal Savior. As most of these are yet young in years we especially ask the united prayers of God's people, that these may be kept from the snares and devices of the wicked one, and that they may walk as true lambs following closely the shepherds of their souls.

Cor.

Jan. 7, 1914.

Alto, Mich.

Dear Herald Readers:—On Dec. 30 we reorganized our Sunday school at the Bowne Church with the following officers: Supts., Bros. Harry Hostetler, Josiah Blough; Sec.-Treas,, Bros. Elmer Shaffer, S. J. Speicher; Chors., Sister Lydia Stahl, Bro. Ottis Hostetler; Librs., Sister Ruth Zook, Bro. Emma Hostetler.

S. J. Speicher.

Jan. 7, 1915.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission For Fourth Quarter, Dec. 31, 1914

For the Gospel Herald.

Receipts—Contributions

J. B. Zimmerman	$ 1.00
Brubaker Sisters, Canada,	1.00
Henry H. Hershey	10.35
"Glory to God" per S. H. M.	3.00
Mrs. Black	5.00
Mt. Joy Mission Meeting	32.50
Delaware Bible Meeting, Juniata	9.14
Mt. Pleasant S. S. Meeting	8.00
Willis Kilheffer	10.00
Solomon High	1.00
David M. Wenger	1.00
Total contributions	$ 81.99
Received for Mdse	1737.55
Money Borrowed	50.00
Total	$1869.54
Previous receipts	7149.88
Total to Dec. 31, 1914	$9019.42

Expenditures

Paid for Mdse	$1518.88
Mach. & Fixtures	23.99
Labor	208.80
General Expense	40.97
Borrowed Money Returned	128.00
Total expend. for Quarter	$1920.64
Previous Expenditures	7077.16
Total Expend. to Dec. 31, 1914,	$8997.80
Cash on hand	21.62
Total	$9019.42

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Paradise Sewing Circle	$ 2.05
Millersville Sewing Circle	7.00
Salunga and Landisville Sewing Cir.	8.00
Stumptown Sewing Circle	.65
N. Holland & Goodville Sewing Cir.	27.87
Frank Herr, 52 lbs. carpet rags	3.64
S. O. Martin, seed wheat, 15 bu.	13.50
Total	$62.71

Gratefully acknowledged,
Arthur T. Moyer, Supt.

REPORT
Of Eastern Mennonite Board of Missions and Charities for November and December, 1914

For the Gospel Herald.

Belgian Relief Fund

Mount Joy Cong.	$ 11.00
Paradise Cong.	17.50
Bossler's Cong.	25.00
Total	$ 53.50

Chicago Mission

Sem Eby	$ 5.00

Children's Home, Millersville, Pa.

Willow Street S. S.	$ 52.00
Kraybill's Cong.	27.15
Paradise, Pa., Cong.	18.35
Stauffer's Cong.	8.00
Mount Joy Cong.	27.76
Manheim Cong.	1.50
Total	$134.76

Eastern General Mission

Brethren in Md.	$ 6.75
Clear Spring Cong.	7.47
Mount Joy Cong.	27.86
Brethren in Md.	6.75
Millersville & Rohrerstown Congs.	72.00
Clear Spring Cong.	6.11
Landis H. Brubaker	10.00
Brethren in Md.	6.25
Total	$143.19

India Mission

East Chestnut St. Church,	$ 4.55
East Chestnut St. S. S.	26.58
Towamencin, Pa.	6.92
Paradise S. S.	56.25
Sem Eby	10.00
J. S. Eby	10.00
Mount Joy Y. P. B. M.	5.20
Bossler's S. S.	15.00
Rock Hill Cong.	43.07
Catharine S. Reist	5.00
A Sister, Boyerton, Pa.	5.00
Mrs. H. W. Eshleman	3.00
Lizzie Sauder	2.00
Marion, Pa., B. M.	13.85
Slate Hill S. S.	12.50
Kinzer S. S.	7.04
Towamencin, Pa.	16.80
Landis H. Brubaker	5.00
Mount Joy Y. P. B. M.	3.65
Total	$251.41

India Missionaries Use (Personal)

Elizabethtown S. S.	$ 20.00

Lancaster, Pa., Mission

Slate Hill B. M.	$ 6.64
Churchtown Cong.	.95
Mechanicsburg Cong.	.91
Total	$ 8.50

Philadelphia Mission

Slate Hill B. M.	$ 6.64
Churchtown Cong.	.95
Mechanicsburg Cong.	.91
Total	$ 8.50

Welsh Mountain Mission

Slate Hill B. M.	$ 6.64
Churchtown Cong.	.95
Mechanicsburg Cong.	.91
Total	$ 8.50

Respectfully submitted,
Eli G. Reist.

Married

Yoder—Yoder.—On Dec. 22, 1914, at the home of the officiating bishop, Bro. A. I. Yoder, near West Liberty, Ohio, J. Archie Yoder, to Effie Mae Yoder.

King—Wyse.—On Dec. 24, 1914, at the residence of Daniel King, Bro. Simon King and Sister Katie Wyse were united in marriage, Bro. E. L. Frey of Wauseon, Ohio, officiating.

Yoder—Byler.—On Nov. 26, 1914, Bro. Jos. Yoder and Sister Nannie Byler both of Belleville, Pa., were united in marriage by Bro. J. L. Mast. May God bless and keep them through life.

Martin—Price.—On Dec. 26, 1914, at the home of the officiating bishop, Bro. A. J. Steiner, occurred the marriage of Bro. Alpheus Martin and Sister Lillie L. Price, both of North Lima, Ohio.

Slagell—Birky.—On Dec. 22, 1914, at the bride's parents, Bro. Dan N. Slagell of Flanagan, Ill., and Sister Lizzie Birky of Foosland, Ill., were united in marriage by Bro. Peter Zehr. May God's blessings attend them through life's journey.

Oswald—Oswald.—At the bride's parents, near Beemer, Nebr., by Bro. Jacob Birkey, Bro. Dan. Oswald and Sister Katie Oswald were united in marriage. May a long and useful life attend them.

Martin—Ziegler.—On Dec. 27, 1914, at the home of the bride's parents, Bro. and Sister Benj Ziegler of North Lima, O., Bro. John J. Martin, Jr., and Sister Merta Anna Ziegler were united in marriage by Bro. A. J. Steiner.

Zook—Yoder.—On Dec. 17, 1914, Bro. John Zook and Sister Linda Yoder were united in holy matrimony at the Locust Grove Church near Belleville, Pa., by Bro. John L. Mast. May God's blessings richly attend them.

Zimmerman—Horst.—On Nov. 29, 1914, at the home of the officiating bishop, Bro. Benj. Weaver, married Harvey Zimmerman of Terre Hill, Pa., to Annie Horst of Weaverland, Pa. May God bless them through life.

Miller—Birky.—On Dec. 30, 1914, Bro. Ammon Miller and Sister Lydia Birky, both of Milford, Nebr., were united in the holy bonds of matrimony, Bro. Peter Kennel officiating. May God's love pilot them over their life's sea.

Liechty—Frey.—On Jan. 3, 1915, at the Clinton Church, Fulton Co., Ohio, Bro. Jos. C. Liechty and Sister Emma Frey were united in marriage, E. L. Frey officiating. May God's blessing attend them through life.

Ebersole—Nice.—On the eve of Nov. 26, at the home of the officiating minister, Bro. Roy Ebersole and Sister Ruth Nice, both of Sterling, Ill., were united in matrimony by Bro. A. C. Good. May the blessings of God attend them through life.

Shank—Hartman.—On the eve of Dec. 31, 1914, at their newly furnished home near Sterling, Ill., Bro. Lewis W. Shank and Sister Anna Hartman, both formerly of Rockingham Co., Va., were united in matrimony, A. C. Good officiating. May God's blessings attend them.

Naffziger—Mast.—On Nov. 29, at the home of the bride's father, Bro. Fred Mast, Millersburg, O., Bro. J. D. Naffziger, of Harper, Kans., and Sister Nora Mast were united in matrimony, Bro. M. A. Mast officiating. May God's blessing go with them through life.

Byler—Yoder.—On Dec. 31, 1914, Bro. Jacob D. Byler and Sister Lizzie Yoder were united in marriage at the Locust Grove Church near Belleville, Pa., by Bro. John Mast. May God's Holy Spirit guide them and keep them through the uneven path of life.

Kilheffer—Charles.—On Tuesday, Dec. 29, 1914, Bro. Willis Kilheffer and Sister Anna L. Charles, both of Petersburg congregation, were united in holy matrimony by Bro. Peter R. Nissley at his home near Mt. Joy, Pa. May the blessing of God attend their way.

Schweitzer— Bender.—On Dec. 2, 1914, Bro. Ezra Schweitzer of Milford, Nebr., and Sister Gertrude Bender of the same place were united in holy matrimony, Bro. Peter Kennel of Strang, Nebr., officiating. May God ever bless them on their life's pilgrimage.

Horst—Horst.—On Jan. 5, 1915, at the home of Bro. Daniel Horst, the bride's parents, at Maugansville, Md., Bro. Clarence E. Horst and Sister Nannie B. Horst were united in matrimony in the presence of their friends, Bro. Geo. S. Keener officiating. May God's sunshine of love light on their pathway of life.

Birkey—Stutzman.—On Dec. 31, Bro. Wm. Birkey of the East Fairview Church and Sister Jemima Stutzman of the West Fairview Church, both of Seward Co., Nebr., were united in the holy bonds of matrimony. Bro. Peter Kennel officiating. May the Lord use this union to His name's honor and glory is our prayer.

Obituary

Neff.—Abraham Neff was born in Ontario, Canada, Jan. 14, 1820; died Dec. 1914; aged 94 y. 10 m. 26 d. Lived in Nebraska 41 years. He was a member of the A. M. Church near Milford, Nebr.

Jones.—Susanna, the infant daughter of Bro. David and Sister Ella Jones of Yerkes, Pa., was born Nov. 13, 1914; died Dec. 9, 1914; aged 28 days. Funeral Dec. 12 at Providence Mennonite meeting house, conducted by Bros. Jesse Mack, Jacob Clemens, and Howard Pennypacker. Text, Job 1:21. Interment in cemetery adjoining.

Boshart.—Christian Boshart was born in Alsace, Germany, Feb. 21, 1833; died Dec. 30, 1914; aged 81 y. 10 m. 8 d. He came to America and was married to Kathrine Swartzendruber in 1863. To this union were born 5 sons and 1 daughter, 1 son died in infancy and his wife preceded him 37 years ago. Funeral services at the Sugar Creek Church near Wayland, Ia., by L. J. Miller of Garden City, Mo., by S. M. Musselman and the home ministers.

Kulp.—Sister Sarah R. Kulp died Dec. 22, 1914; aged 66 y. 5 m. 3 d. She was the widow of the late Michael Kulp of Telford, Pa. Her sickness was pneumonia, of which she suffered only 3 days. This family was blessed with 5 children. One died in infancy, 4 survive; also 1 sister and 3 brothers and 6 grandchildren.

Interment at Franconia Mennonite M. H. Funeral services were conducted by Bros. A. G. Clemmer, M. D. Souder, and Paul Smith. Text, II Tim. 4:7, 8.

Freed.—Abram H. Freed was born Dec. 27, 1860; died at Souderton, Pa., Sept. 19, 1914; aged 53 y. 8 m. 22 d. He was sick only four days of gravel, which developed into hemorrhages causing his sudden death. Sept. 6, 1879, he was married to Lizzie Musselman who survices him with 5 daughters, 1 son, and 12 grandchildren, who miss his presence with them. One child preceded him in death. He with his companion united with the Mennonite Church soon after their marriage, but as years passed on he became negligent in his Christian life, until he lay on his bed of pain he immediately desired to renew his covenant with God. Funeral services were held Sept. 24 from his home by Bro. Jonas Mininger, at the Souderton Meeting House by Bros. J. C. Clemens and Christian Allebach.

Horst.—Bro. Samuel H. Horst was born Aug. 13, 1848, near Chambersburg, Pa.; died Dec. 27, 1914; aged 66 y. 4 m. 14 d. He was married to Leah Rife, Nov. 19, 1874. To this union were born 2 sons and 3 daughters—Saloma, Katie, Henry, Samuel, Annie, all married. Bro. Horst was ordained to the office of deacon, Oct. 26, 1885, which office he filled faithfully until his death. Funeral from his late home four miles from Chambersburg. Services in the Strasburg Mennonite Church conducted by Bros. Henry Bricker and John S. Burkholder, using as a text II Tim. 4:6-8, followed by Bro. Geo. Keener from the Scripture, Luke 12:40. May the Lord comfort the mourning widow and children with His sustaining grace. J. S. B.

Musselman.—Ella Amanda, daughter of Bro. Calvin and Sister Mary (Freed) Musselman, was born Jan. 16, 1906; died of a weak heart Jan. 2, 1915; aged 8 y. 11 m. 16 d. Amanda never had good health. She was not strong enough to attend school, or enjoy childhood sports with other children, but always had a desire to attend church and Sunday school, and was there the last Sunday of her short life. She leaves parents, 2 sisters, and 1 brother who will miss her in the home; but know that she is now free from all pain. Funeral services were held at the home by Jacob M. Moyer and at Souderton Mennonite meeting house on Jan. 5 by Bros. Christian Allebach and J. C. Clemens. Text, Matt. 9: 24. Burial in adjoining cemetery.

Hunsberger.—Kate Kellar was born in Wurtenburg, Germany, Aug. 13, 1868; died in St. Agnes Hospital, Philadelphia, Pa., Dec. 26, 1914; aged 46 y. 4 m. 13 d. On Christmas day she was taken to the hospital to undergo an operation for intestinal obstruction, and died the following morning. She was married to Ulysses Hunsberger in Dec., 1888. To this union were born 8 children, 5 having died in infancy. Two sons and 1 small daughter survive with the bereaved husband, 3 brothers, and 1 sister. She was a kind mother to her own and three of her husband's brother's children, who were left without a mother hardly two years ago. She was a faithful member of the Souderton Mennonite Church, and rarely failed to attend services there. Funeral services were held Dec. 30 at her home by Bro. Jonas Mininger, at the Souderton Church by Bros. J. C. Clemens and Christian Allebach. Interment in adjoining cemetery.

Neuenschwander.—Barbara Rose (Gfeller) Neuenschwander was born near Berne, Switzerland, Nov. 18, 1842; died near Canton, Kans., Dec. 23, 1914, of apoplexy; aged 74 y. 1 m. 5 d. She came to America with her parents at the age of ten years. She was married to Peter Neuenschwander Jan. 9, 1862. Her husband preceded her to the spirit world more than 25 years ago. To this union were born 7 sons and 4 daughters. She is survived by 6 sons, 1 daughter, 22 grandchildren, 5 brothers and 6 sisters, besides a host of friends. She came to Kansas in 1872 and her husband homesteaded in McPherson Co., which remained her home to the end of her life. She united with the Mennonite Church in early womanhood and remained a faithful member to the end. Funeral services were conducted on Dec. 26, by D. H. Bender and D. A. Diener at the Spring Valley Church. Text, Job 5:26. Interment in the cemetery adjoining.

Yoder.—Clara (Troyer) Yoder was born near Goshen, Ind., Aug. 23, 1881; died at Nappanee, Ind., Dec. 20, 1914; aged 33 y. 3 m. 27 d. She was married to Levi W. Yoder Aug. 4, 1901. To this union were born 4 daughters, an infant daughter preceded her to the spirit world. She was a loving and faithful companion, a devoted mother, a consistent member of the A. M. Church. She was especially concerned about the care and teaching of her children and in a critical time of her illness she offered a definite prayer, such as can only come from the lips of a true Christian mother in their behalf. She leaves to mourn her departure a husband, 3 daughters, 2 brothers, and 3 sisters, besides a host of relatives and friends. The funeral was held at the A. M. M. H. the following Wednesday at 10 o'clock. Sermon by I. W. Royer from Jno. 19:25-27. May God comfort the brother and his three little girls in their affliction is our prayer.

Freed.—Emma C. Freed was born Jan. 11, 1886; died at her home in Telford, Pa., Nov. 27, 1915, of typhoid fever; aged 28 y. 10 m. 16 d. Dec. 14, 1907, she was married to Bro. Henry G. Freed. To this union were born 3 sons and 1 daughter. Surviving her are her 4 little children, husband, parents, 4 sisters and 2 brothers, and many other relatives and friends. She united with the Mennonite Church before marriage, and lived a consistent Christian life until death. Her perfect submission to His will during the 5 weeks of her illness was a proof of her Christian life while in good health. Funeral services and interment were held at the Souderton Mennonite Church Dec. 1, by Bros. J. C. Clemens and Christian Allebach. Text, Phil. 1:21.

"She has reached the end of her journey,
And laid life's burden down;
She has cast aside her heavy cross,
And taken up the crown."

Eicher.—Sophia Eicher, nee Gongoia, was born at Batavia, Canada, Feb. 3, 1837; died near Milford, Nebr., Dec. 19, 1914; aged 74 y. 10 m. 16 d. She was married to Jacob Eicher, Feb. 2, 1859, at Blomington, Ill. Later they moved to Gridley, Ill., and in 1881 to Seward Co., Nebr., where they spent the remainder of their lives. She lived in matrimony 56 years. To this union were born 2 sons, 8 daughters, 59 grandchildren, and 34 great-grandchildren. She was preceded to the great beyond by her husband, 3 daughters, 11 grandchildren, and 4 great-grandchildren. United with the A. M. Church at Flanagan, Ill., 1878, and remained faithful to the end. Being a sufferer of cancer and ulcers she longed to go to her eternal home where there shall be no more pain and sorrow. All of her children, with the exception of one son, were at her bedside when the end came and her spirit winged its way to the Great Beyond.

Beck.—Gottleib Beck was born in Langnau, Canton, Berne, Switzerland, Oct. 14, 1826; died at the home of his son-in-law, Daniel King, near Pettisville, O., Sept. 30, 1914; aged 87 y. 11 m. 16 d. He came to America with his parents when 6 years old. They located in

(Continued on next page.)

Items and Comments

A clergyman of Pennsylvania fears that there will be a wide-open Sunday in his state. Judging from reports from Philadelphia that is already an accomplished fact.

It is estimated by a committee appointed by Mayor Mitchell of New York City that there are 200,000 more men out of employment in that city than there were at this time last year.

A hotel in Chester Co., Pa., which sold for $30,000 four years ago with a licensed bar in it was sold recently for $5,000, the licensed bar having been taken out. The people of the community may congratulate themselves that an expensive nuisance has been removed.

The anti-alien employment act, adopted by the voters of Arizona at the last election, has been declared unconstitutional by a federal court. The law thus declared unconstitutional had forbidden any corporation to employ more than 20 per cent. of its laborers among foreigners.

April 6, 1830, the Mormon church was organized at Fayette, N. Y., with only six members. Today it is in complete possession of one state, holds the balance of power, politically, in ten more, has never acknowledged that it does not hold its ecclesiastical power above that of the State, and constitutes one of the great menaces to the highest interests of the United States.

We have referred, in previous issues, to the decidedly practical educational methods, originated by Mr. William Wirt, superintendent of schools at Gary, Ind. Of chief value to church people in general is his provision for the religious instruction of children. By his plan each child is allowed to indicate its preference for religious training in any of the churches. In accordance therewith, the pupils are sent regularly, at a certain hour agreed upon, to the churches selected, for an hour's instruction during the school period. Records of attendance are kept by the instructors, and, later on, incorporated in the school records. Absences from the period of religious training are only allowed upon written request of the parents. While, at present, only one hour a week is apportioned to the religious work, Professor Wirt is perfectly willing to assign an hour daily to the training, providing the churches come up to the standard demanded. It would seem that the chief hindrance to the successful extension of the plan is the inability of the churches, properly to utilize the marvelous opportunity within their reach. There is no reason whatever why, by the concerted effort of school people, a similar movement might not be inaugurated in practically every community—especially in smaller cities and towns.—Gospel Messenger.

PROGRAM
Of Canton, Ohio, Bible School
Jan. 25 to Feb. 5, 1915

Courses of Study: Bible Studies, Epistles, Old Testament Missions, Bible Doctrines, S. S. Lessons 1915, S. S. Normal, Soul Winning, Vocal Music.

Sunday School and Mission Special Lectures every evening, Jan. 25-29.

Church and Ministers' Special Feb. 1-5. Special Lectures every evening.

Instructors, M. C. Lehman, J. E. Hartzler, C. K. Brenneman, and others.

For further particulars address P. R. Lantz, Weilersville, Ohio.

(Continued from preceding page).

Wayne Co., O., for two years, then came to Fulton, Co., O., about 80 years ago, when this country was a wilderness, locating on a farm northwest of Pettisville. After passing his younger years in the hardships of pioneer life he was married to Anna Nafziger in the spring of 1850. His faithful wife died Jan. 5, 1909. To them were born 8 sons and 4 daughters; 2 sons and 1 daughter preceded him in death. He leaves to mourn their loss 2 brothers, 9 children, 70 grandchildren, and many relatives and friends. Bro. Beck united with the A. M. Church in his youth and remained a faithful minister until death.

Denlinger.—Bro. Harry L. Denlinger, late of Upland, Calif., and the last few months a patient at the Mennonite Sanitarium, La Junta, Colo., died Dec. 13, 1914; aged 30 y. 19 m. 7 d. He was a son of John M. and Hettie Denlinger, formerly of Millersville, Pa. His father is now a resident of Upland, Calif., his mother having preceded him to the spirit world a number of years ago. He also leaves 4 brothers to mourn his loss.

Funeral services were conducted Dec. 15 in the La Junta Mennonite Church by Bro. J. A. Heatwole, and at Millersville, Pa., Dec. 18, by Bros. D. N. Lehman and John Mosemann. Interment in the Millersville Mennonite Cemetery.

Bro. Harry was a faithful member of the Mennonite Church since boyhood, and we know him to have been a bright and shining light in God's vineyard. Many will remember him by his kind words and good deeds. Bro. Harry's mind was clear to the very last, and he died with a full assurance of a happy immortality. J. M. Hershey.

THE CHRISTIAN MONITOR FOR 1915

We can mention only a few definite things that are planned for 1915. The February number will contain the first of a series of six articles on "The Great War," dealing with some of the causes, aims of the warring nations, etc., etc. The first number of a series of twelve articles on "The Church and Her City Missionary Activities," appeared in the January issue. In the March number we expect to begin a series of illustrated articles written by a missionary to Turkey who has returned since the opening of the war, in which her experiences in getting out of the country, conditions of Turkish life and experiences as a missionary will be described. An illustrated article by the same writer appears in the February number. In addition to these special series there will be a large variety of articles dealing with Bible study, Christian life, Sunday school and Young People's Meeting work, the home, farm, educational topics, etc., etc.

Until January 31 we agree to send the Christian Monitor for 1915 to new subscribers for the small sum of 50 cents, one-half the regular price. Do not delay as there is a limited supply of January numbers on hand. Address all subscriptions to **Christian Monitor, Scottdale, Pa.**

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	9402
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

ANNOUNCEMENT

The semi-annual meeting of the Sewing Circles of Lancaster County will be held at the Vine Street Mission, Lancaster, on Monday, Jan. 25, at one o'clock P. M. Everyone interested is invited to attend.

Secretary.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Mattawana, Pa., Jan. 19-22, 1915. Instructors, J. L. Stauffer, J. B. Zook.

Gospel Mission, **Baden, Ont., Jan. 20, 21, 1915.** Instructors, Noah Stauffer, Jonas Snyder, U. K. Weber.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

Pleasant View Church near **Schellburg, Pa., Feb. 8-11, 1915.** Instructors, J. A. Ressler, J. F. Bressler.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 21, 1915 (Gospel Witness Established 1905) No. 43

EDITORIAL

"The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul."

The hum of music sounds sweetest when all is at peace. This is true of both home and church. You enjoy life most when the peace of God gives you peaceable relations with everybody and everything but sin.

Brother, when you lay your head upon your pillow at night, and can there reflect that during the day you did nothing that brought sorrow to the heart of men and that you in no way grieved the mind of God, you have before you a peaceful night's rest. Our mission in life is to make people happier and better.

But let us never be deceived into the idea that the way to make people happier and better is to leave them undisturbed in sinful practices. Because Jesus loved the young man who came to Him for advice He told him just what was the matter with him. The best medicine is often that which seems bitterest to the taste.

We are in receipt of a circular letter calling attention to a bill before Congress the purpose of which is to stop all shipment of war material to foreign countries in time of war. In the same circular attention is called to the inconsistency of a nation praying for peace and at the same time continue to send to the warring nations the equipments of war that enables them to keep on in the fiendish work of killing people by the wholesale. We trust that the bill may become a law. To pray for peace and at the same time help war along by supplying the materials that make its continuance possible, is about as consistent as to proclaim for peace and keep on making preparations for war.

In Time of Peace Prepare for War. —You may be surprised to find us defending this policy. Next to covetousness and the pride of nations, this mistaken policy, more than any one thing, is responsible for the present war in Europe. But the preparation which we favor is somewhat different from that which has been in part responsible for bringing on this great war.

Will the United States be dragged into the desperate struggle in Europe before it is all over? Only God foreknows. We all know that such an event is possible. There is no telling how far human passion and the pride of nations may reach. However, it is not that we feel any special alarm that these lines are penned. We are glad for the widespread conviction in favor of peace, and our prayers ascend to God that this awful carnage may never reach the shores of America. At any rate, the Christian's strongest position at all times is to trust to the Lord fully and never get excited over any of the world's tempests and conflicts.

The point we wish to make is this: Now, in time of peace, is the time to indoctrinate our people in the nonresistant teachings of Christ the Prince of Peace. With no immediate temptations for our young men to enlist in the armies and with the horrible object-lessons on the fields of carnage in Europe to show us the folly of disregarding the teachings of Christ on peace and war, this is a peculiarly opportune time to teach the truth effectively. Let us improve the opportunity, so that whatever comes our young men may stand true to the teaching of our Savior (Jno. 18:36), remain true to Him in every time of temptation and trial.

One Hundred Ninety-eight Short. —The last time we said anything about it we were about three hundred fifty short. Now the number has crept down to one hundred ninety-eight. Did you ever try hard to attain an object, and slowly, slowly get on toward the goal? Learning Bible verses as a child, trying to get up to a hundred! Catching fish on a restful day, trying to get the basket filled. Watching the clock and watching the task, straining every nerve to get the task finished before the clock strikes the hour. Striving for a nobler, cleaner life. And there are other examples, just like these, but you know what we mean. If you do not, I'm afraid your life has been too aimless to understand what we are trying to say. You see, we have been longing and praying for a long time that our subscription list might reach the number of ten thousand. Naturally we want the circulation of the Gospel Herald to be as large as possible for we are trying to make it full of helpful and uplifting reading matter and we want it to do all the good it can. We cannot do much toward adding names to our list ourselves. That is something you must help us in. But we here at the Herald office are all on the tiptoe of expectancy for we lack only one hundred ninety-eight of the ten thousand. We are trying hard not to be anxious, but do you blame us for being tempted to be anxious? Perhaps next week will fill the number, perhaps week after next—but not unless you help! And after the ten thousand are all in, paid up, we still hope to keep on growing. Only that which keeps on growing is actually living. Help us grow! Your effort will come back to you with blessing many fold, for the Gospel Herald is no more our paper than it is yours. God bless you for what you have already done and reward you for your future effort.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

MY MOTHER'S BIBLE

This Book is all that's left me now,
Tears will unbidden start,
With faltering lip and throbbing brow,
I press it to my heart.
For many generations past,
Here is our family tree,
My mother's hand this Bible clasps,
She dying gave it me.

Ah, well do I remember those
Whose names these records bear,
Who round the hearth-stone used to close,
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill,
Though they are with the silent dead,
Here are they living still.

My father read this holy Book,
To brothers, sisters dear,
How calm was my poor mother's look
Who loved God's Word to hear.
Her angel face, I see it yet,
What thronging memories come,
Again that little group is met
Within the halls of home?

Thou truest Friend man ever knew,
Thy constancy I've tried,
Where all were false I found Thee true,
My counsellor and guide.
The mines of earth no treasure give,
That could this volume buy,
In teaching me the way to live,
It taught me how to die.

—Sel. by a Sister.

REPENTANCE

By Lucinda Lehman.

For the Gospel Herald.

Except ye repent, ye shall all likewise perish.—Luke 13:3.

Man is a free moral agent. He is living in a day of choice. Men may choose to live godly or ungodly lives, just as they will. God compels no man to choose either way. He does however, set before every wandering soul the way of life and the way of death. He does not compel a single soul to accept or reject either way. He does more: He gives them intellect and reason, good judgment and will power; and then invites them to the way of life. He invites every sinful soul to come and repent. Come and receive rest, come by the way of Jesus Christ, the only prepared way.

But if they will not come, if they will not repent, if they will not accept they "shall all likewise perish." Man has his own choice now, repent and live, or refuse and die. Beyond the grave there will be no more choice it will be death and only death. The supreme desire of our Savior was that all men everywhere should come to repentance. It is man's only escape from death. "Except ye repent, ye shall all likewise perish."

Men may devise schemes of salvation, set up plans and inventions. They may make any excuse they please, may live moral lives, may come to church regularly, may pray loud and long, but "except ye repent, ye shall all likewise perish."

Repentance is one step from earth to heaven which must be taken. We talk about the day of miracles being over. No! never: one of the greatest miracles ever known is being performed in the present day in the fact that God is allowing the ungodly, rebellious sinners to live: there can be no greater miracle than that of continual flow of mercy and grace to men who deny and curse God.

We have no grounds whatever to doubt the necessity of repentance. Jesus Christ, the Author of peace and rest, never would have given to man such teaching had repentance been unnecessary. My dear friends, what have you done? Have you denied the plain truths from the lips of a loving Savior? Is that your condition? "Except ye repent, ye shall all likewise perish."

Today you may choose, today is the day of salvation. Tomorrow may be too late for hundreds of sinners. Will you be one of them? Repentance, strictly speaking, is more than simply sorrow for having done wrong. Sorrow is only one element in repentance. Very few people ever sin, but that they are sorry for it afterwards. But sorrow is not repentance. They are sorry not so much of the sin committed, but because their sin has been found out. I do not doubt in the least but that Judas was sorry both because he betrayed his Master and because he was found out. But that did not save him. He even "repented himself," but what kind of repentance was it? It was just what thousands of people are trying to pass off on the Lord and expecting salvation. "For Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of this world worketh death" (II Cor. 7:10).

Some day, you say, I will seek the Lord. Some day I will make my choice. Some day, some day I will heed His Word and answer the Spirit's voice.

God's time is now, for the days fly fast,
And swiftly the seasons roll.
Today is yours, it may be your last—
Choose life for your priceless soul.
Choose now, just now, there's a soul at stake,
Oh, what will your answer be?
'Tis life or death and the choice you make
Is made for eternity.

Johnstown, Pa.

WHAT IT MEANS TO BE CONSECRATED

By Lena Kreider.

For the Gospel Herald.

Consecration means a full surrender to the will of Christ. A handing over to Him of love, home, friends, gifts, body, time, and honor. Nothing can be reserved. I must submit all to Him who knows what is best and who alone knows how to keep and use that which has been endowed in me. I must love Christ and the Father and strive to do His will above all else. I must love my neighbor as myself. This I cannot do, nor can I love the Lord our God with all my heart, soul, mind, and strength, and not be consecrated. The old man must be nailed to the cross and through constant prayer and obedience be kept there regardless of the pain he must endure. Christ is enthroned in the consecratd heart King of kings, and chief Counselor. He who is our pattern and guide must be our all and in all.

Consecration means a life of service for others. No one lives to himself. We either do others good or evil. The consecrated life will ever seek to do others good. It means self-denial. 'If any man will come after me let him deny himself, take up his cross, and follow me."

The affection must be centered on things above not on things upon this earth, "where thieves break through and steal." "Where your treasure is there will your heart be also."

The consecrated heart will be in heaven and the influence of that life will be in accordance with the desires of the heart. Our influence must blend with heavenly things and like an open book tell to those about us the story of the Savior and of the joy He brings to every life upon His reception. With a consecrated heart, soul, and body, and the affection centered on things above, we have no time to think or plan for earthly gratification of dress and pleasure. There are souls all about us who need Christ, thousands who have never heard of Him, and many who ought to be but are not consecrated. Life is too short, time is fleeting, our summons to quit this life will soon come and the devoted to Master's will cannot lose or squander one moment in unnecessary things.

Consecration means to bear one an-

other's burdens, thus we "fulfill the law of Christ." It means sympathetic, loving, cheerful when one's own burden is heavy, knowing quite likely someone else's is still heavier, and in helping him our burden must fly away giving place to real joy. Selfishness, foolishness, unbridled tongues, and unrestrained actions have no part in the consecrated life. We cannot be consecrated and have ideals mean and low governing our thoughts which invariably guide our actions. It means a continual fight and struggle against all that is low and sinful. It means, "pressing toward the mark of the prize for the high calling of God in Christ Jesus." If we do our part He has promised we shall grow more and more into His perfect image, and shall be changed from glory to glory. Being wholly devoted to Him and in beholding His face by faith we become like Him our perfect ideal.

Consecration means all this, but it means more. It means untold blessings and peaceful joys the world can never know. It may mean suffering for Christ also. All suffer in this life, physically, mentally, or spiritually. But the consecrated one knows all is well, no matter how severe the suffering or trial for he has committed all to the Father. He has promised (and He is faithful that promised) that they that trust in Him shall never be moved," so He will keep, protect, and save. But the poor heart who tries to carry the world on one shoulder and Christ on the other must bear all alone, while the devil sits back and mocks him as he suffers.

"Without me ye can do nothing," the Savior whispers again. but "with God all things are possible." "Man's extremity is God's opportunity." When we are weak He makes us strong and useful in His service. Consecration then means man's nothingness and God's Omnipotence.

Perfection is what many are seeking. It appeals to the person with an ideal and a purpose. Consecration to Christ alone brings this reward. He will make us perfect in every good work, and at last, "we shall be like him for we shall see him as he is," and be "perfect even as he is perfect."

God has placed us here for a special work. Yours may be far different from mine. Some are chosen to be ministers, others missionaries, homemakers, farmers, etc. But there is a path of duty laid out by an allwise Father on which no one was intended to walk but just you. That path may lie opposite to the one we choose to follow, it may demand a great sacrifice of home and friends, it may mean a life of service in a foreign land, in a crowded city, among the rocky and forest covered hills of a rural district, or a quiet life at home. He may ask us, who may contemplate greater things, to do some very humble service, but consecration says, "Be willing and say 'Thy will be done,' 'Thou knowest best.'"

Our education belongs to God as well as we ourselves. He has placed us here that our talents might be developed and trained for service or usefulness. The consecration of these may mean a sacrifice but it will also mean a happy and joyful life.

Life is a great responsibility, which dare not be shunned. It is not a dream, but a true reality, which demands sincerity, determination, and supernatural power to accomplish it to its greatest opportunities and possibilities. Consecration means to live. So much of life is composed of seeming little things which we are often inclined to neglect. Consecration demands a prayerful and careful watchfulness over little failings and weaknesses which if left uncontroled would hinder God in making the most possible use of us. God who did so much for us must be obeyed, for disobedience in the smallest thing may be the means of some soul going to hell. I dare not keep one selfish idol, tiny and insignificant as it may seem, at the expense of dying souls which are sure to be involved.

It is a warfare against all that is wrong in behalf of all that is right. It demands self-control and a willingness to speak, work, or keep silent at the proper times. Consecration practices self-control whether the ordeal is trying or not. 'He seeks not his own will" but the Father's and strives to live in peace with all men, even if his own rights must be discarded.

To the student, consecration also means, giving God the glory for all success and humbly thanking Him for the humiliating times of failure. Only know your ability to succeed makes life a greater opportunity and a graver responsibility to you than the one who fails, must meet.

Consecration finally means prayer. Constant, ceaseless prayer, that never grows discouraged or less intense. "Faith cannot be unanswered; her feet were firmly planted on the Rock; she knows Omnipotence has heard her prayer, and cries it shall be done sometime, somewhere." Such prayer must control the consecrated life.

Finally it means everything worth while—far more than we can ever conceive of her. It means the greatest earth can give, and the glories of eternity. Her rewards are far more precious than all the stores of worldly honor, wealth, glory, or power. It means freedom and real power. It means favor with God, the Creator, the all-powerful omnipotent One; an abiding in Him, He in you, and a part in bringing about the greatest plans for the world, time and eternity.

At the end of such a life the victor's crown is ours. We can then say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only but unto all them that love his appearing." The Master will say to us: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." There we shall reign with Christ for we are "heirs of God and joint heirs with Christ." Then "we shall be like him, for we shall see him as he is."

Palmyra, Mo.

BAD LITERATURE AND MORALS

An item in the Missionary Review of the World thus speaks of a condition in France which has somewhat of a counterpart among ourselves and whose tendency and growth should be carefully watched and sternly controlled by our civil government. It says:

"A group of Frenchmen declare that a brutal appetite for pleasure has been intensified in France; that scandals, crimes, suicides and madness have multiplied. They have posted statements to this effect with reasons for the decline of their national power, on walls throughout their country. They state that in the past few years more than 350,000,000 obscene papers and pamphlets and 10,000,000 filthy postal cards and photographs have been circulated in France. Besides these it is said that thousands and thousands of excitements to debauchery from music halls, cafe chantants and realistic plays, have contributed to this awful condition. If 'we sow the wind we reap the whirlwind.'"—Christian Intelligencer.

Bearing the message of life to men, that they may be enlightened and won to the rendering of intelligent obedience to the Lord, thus entering His service to become workers with God in the salvation of others, is, beyond comparison, the holiest work in which a mortal can engage.—Sel.

Pleasant thoughts are among the most helpful things in the world, and they can be had by careful cultivation.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"IF THOU HADST KNOWN"

"If thou hadst known!" so spake our gracious Lord
To those who spurned His peace-giving Word,
As o'er Jerusalem His tears were poured—
"If thou hadst known!"

"If thou hadst known!" Heaven-chosen, favored race,
What meant the lifting on thee of His face,
Thou could'st not have despised such wondrous grace,
"If thou hadst known!"

Lord, make us know, while it is called today,
The things that to our peace belong, and may
We never hear Thee sorrowing o'er us, say
"If thou hadst known!"

Salvation seking only in Thy Cross,
May those eternal things our hearts engross
For which we surely must count all but loss
Did we but know.

Though now at best we know Thee but in part,
Yet all we can receive of what Thou art
Do Thou reveal to each believing heart,
That we may know.

And suffer not that in dark hours of pain
We doubt that Thou wilt turn all grief to gain,
And move Thee, Friend so faithful, to complain
"If thou hadst known!"

For when we reach the presence of our King,
"The half hath not been told," our hearts shall sing;
Such hope had borne us as on eagle-wing,
If we had known.

From "Safe-Guarded and Other Poems."

"'TIS I; BE NOT AFRAID"

Sel. by Mrs. Alvan Sommer.

In thinking over the Christ life; in dwelling upon His humbleness, His kindness; His friendliness, in searching out one of His acts or one of His sayings to consider particularly on Christmas day, the one thing that insists upon prominence, somehow, is a phrase which has been made very familiar to all of us but to which few of us give much heed.

"'Tis I; be not afraid!"

That little phrase typifies Jesus. Does it typify YOU?

Can you go about among people today — strangers, acquaintances, friends, your own family—and say with fullest assurance: "'Tis I; be not afraid."

Don't you see what it means if you CAN say it—that YOU are known to all with whom you come in contact as one who only wishes well to all his brethren; that you would not harm the least among God's creatures; that your coming is a welcome one; that it is not in your nature to strike fear in any heart.

Such a person comes without pomp, without conceit, without demands. And just because he is humble and makes no pretense; just because we know that we need have no fear of him—that he is SAFE, a great many of us are apt to look upon him at something a little below our lordliness and something to be trampled upon if we are in the mood, or if we can get something to our profit out of him.

* * *

We have such a mistaken notion that it is greater to command fear than confidence, and that we are bigger if we demand than if we request. And many of us go about cultivating arrogance and pomposity, and power to harm others with our importance and to get what we want.

But oh, how sweet a world it would be and how much more loth would we be to leave it, if more of us could say to each other: "'Tis I; be not afraid!" How much that means—a smile, a hand held out, a joyful greeting, a perpetual "peace on earth, good will toward men."

Think it over, between the festivities of Christmas day; between your happiness and your sorrows, your fulfilled hopes and your disappointments. Think what it will mean to your little orbit if you decide today that after this you are going to be the embodiment of all that's in those reassuring five words! Only a good man or a good woman, with a gentle heart, who is lovable and loyal and has earned a reputation as a scatterer of kindness, can say them.

Learn to say it to your little child in the dark, to those dependent upon you in any way, to those who need you—

"'Tis I; be not afraid!"

Those who are to tell the glad tidings must get where they can see wonderful things, and then tell the people what they have seen . . . . We must be ravished with what we have seen and felt, we must know for ourselves, and then we shall be prepared to cry with one of old, Behold your God!—Margaret Bottome.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

(Millersville, Pa.)

In our last report to the Herald we mentioned the sudden development of a case of diphtheria in the Children's Home, and the removal of the patient, a girl twelve years old, to the Lancaster County Hospital. God was gracious and protected us and restored the afflicted one. We say with the Psalmist: "While I live I will praise the Lord: I will sing praises unto my God while I have any being." Our family now numbers thrity-four and all are enjoying good health. Through the kindness of the brotherhood and friends of "the little ones" the holiday season was a time of rejoicing and a new experience for a number of them. The brethren, D. N. Lehman and D. N. Gish, had charge of the services in the Home on Christmas day. The children and all present appreciated the story of the coming of Jesus, the infant that brought salvation to man. Our prayer is that the seed sown may spring up and bear fruit for the Master.

We again ask those who are thinking of caring for a needy child to write to us and if you are undecided in the matter, we can help you solve the problem. Baby Dorothy, four months old, is the youngest member of our family. She is a little sunbeam and would brighten any home. We have a number of boys and girls, twelve years old and under, that ought to be in private homes. Among them are some bright boy babies.

The annual collection for the support of the Home during the coming year is being taken in the various congregations of eastern Pennsylvania. On account of the collections taken at the same time for the sufferers in Belgium, the amount contributed for the Children's Home is less than any previous year, but since we have the promise that "My God shall supply all your need" we look to Him.

The Home Association recently bought a tract of land adjoining the Home grounds, for nine hundred and five dollars which is to be paid by April first. Persons desiring to contribute to this additional expense can send their contributions to the writer or to Bro. A. K. Mann, Millersville, Pa. We realize that an increase in numbers of inmates brings increased responsibility and we need your prayers. Will you help to bear the responsibility?

Yours for the needy,
Levi Sauder.

Jan. 13, 1915.

A WONDERFUL DREAM

It was a brisk, clear evening in the latter part of December, when Mr. Absum returned from his counting-house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew round him the folds of his evening gown, and then lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements to which he did not know well how to reply. "People think," he soliloquized, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house, carpets, curtains—no end of new things to be bought. I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and the boys; they all say that they must have twice as much as before we came into this new house. Wonder if I did right in building it?" and Mr. Absum glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed; he was asleep.

In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then, turning to Mr. Absum, presented him with a paper.

"It is your last year's subscription to Missions," said he; "you know all the wants of that cause that can be told you. I called to see if you had anything more to add to it?"

This was said in the same low and quiet voice as before; but, for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man than he had been in the presence of any one before. He was for some minutes silent before he could reply at all, and then in a hurried and embarrassed manner he began the excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?

Mr. Absum was very uneasy under his appeal, but there was something in the mild manner that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and the sums required were moderate. Now the objects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing—we might as well stop in one place as in another."

The stranger took back the paper, rose, and fixing his eyes upon his companion said in a voice that thrilled to his soul:

"One year ago tonight you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call at that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago" said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer; but there was a dead silence. The merchant only bent forward as one entirely overcome and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone: "Do you remember fifteen years since—that time when you felt yourself so lost, so helpless, so hopeless, when you spent days and nights in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Savior!" said the merchant, with a sudden burst of remorseful feeling. "Oh, yes! it was He!"

"And has He ever complained of being called upon too often?" inquired the stranger, in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night, and ask no more of Him, if He, from this night, will ask no more from you?"

"Oh, never never!" said the merchant, throwing himself at the stranger's feet; but as he spoke these words, the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Savior! What have I been saying?" he exclaimed. "Take all; take everything! What is all that I have to what Thou hast done for me?"—The Bombay Guardian.

THE SUPREME NEED

When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third journey to the east, I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of the power. We need more workers through whom God shall have His opportunity. Here and there he is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.—John R. Mott.

Too many of us are praying for hundred-acre farms instead of large plantations in the kingdom.—S. F. Coffman.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

JUST A WORD

By J. S. Shoemaker.

For the Gospel Herald.

Just a word of kindness,
To those of tender years,
Will touch their heart's affections,
And dry their eyes of tears.

Just a word of comfort,
To the aged and distressed,
Will cheer the earthly pilgrim,
As he journeys to his rest.

Just a word of cheer,
To weary travelers given,
Will help lift life's burdens,
And brighten the way to heaven.

Just a word of friendship,
To strengthen friendship's ties,
Should never be neglected,
Since time so swiftly flies.

Just a word of sympathy,
To bereaved ones spoken,
Will cheer the lonely mourner,
And keep love's tie unbroken.

Just a word of love,
Spoken to those we meet,
Will brighten the lonely pathway,
And make life's toils more sweet.

Just a word of counsel,
Given at the proper time,
May guide aright the footsteps,
And save a life from crime.

Just a word of warning,
To sinners kindly given,
May save a soul from death,
And lead it safe to heaven.

Just a word for Jesus,
In declaring the Sacred Story,
Will comfort, cheer, and brighten,
The way from earth to glory.

Freeport, Ill.

SHAKING HANDS THANKFULLY

We forget what to be thankful for. It was unusual to hear a Christian woman in prayer recently thanking God that we have the privilege of greeting one another by the cordial handshake. She had been a missionary to lepers. Some of her friends have no hands. Others dare not touch the hand of one that is free from leprosy. Missionaries to the lepers have a keen sense of things to be thankful for. In many ways God is trying to teach us what He means when he tells His children to give thanks **in everything**.—S. S. Times.

A GOSPEL LEAF IN BRAZIL

A colporteur visited a certain village and sold many copies of the Scriptures. The Roman Catholic priest gathered all the copies he could find, made a large bonfire in the village square, tore the books to pieces and burned them. The wind carried a leaf of a New Testament to the outskirts of the village. It was blown through an open window into a house. The leaf had on it the third chapter of the Gospel of John. The lady of the house picked it up and read it. She did not know to what book it belonged. She showed it to her husband when he came back in the evening. He, too, read and was interested, but did not know from what book it came. He gave back the page to his wife, saying, "Keep it, for it must belong to a very religious book." About a year later another colporteur, coming to the village, called at the house of this lady, and showed her a Bible. "Oh," she said, "I have a leaf here which belongs to a very religious book. Maybe you know it!" The man showed her that her precious leaf belonged to the Bible. She bought a copy of God's Word and read it. In a short time the whole family turned from darkness to light. They found the Christ.—Sel.

AT HOME

Keep your largest and most genuine smile for your own home; your own folk need it, and deserve it too, more than any others. Keep your gentlest, kindest tones for the ears of the people who live under the same roof with you, the sharers and bearers together with you of life's joys and sorrows and burdens. If you must be rough and cross anywhere, let it be out in the world of business, where there will be some chance of your being paid back for your folly. Show the kindliest and the keenest interest in the plans and hopes and ambitions of your own children and wife and sister and mother. You can give ear to other folk, of course; but in the name of all that is reasonable and fair, why should you not put these a little first?—Christian Guardian.

How wonderfully blessed to have everything that happens to me a pure blessing! A man may curse at me, an accident may injure me terribly, I may be brought to poverty; but if I once learn that there is the blessing of God in everything, what a life of blessing and love and joy unspeakable I shall have!—Sel.

AFTER DOING YOUR DUTY

It is always dangerous to do our duty. It exposes the Christian to one of the worst perils that can come to him. Why this is so is well explained by the advice that was given by an older man to one not so experienced as he: "When the devil finds that he can no longer scare you from doing your duty, then he pats you on the back and tells you how well you have done it." We are breathing a very dangerous sort of poison into our spiritual lungs when we begin to think with pride of our duty-doing. Faith in self then begins to crowd out faith in Christ; and that means a certain crash unless we are delivered from it. The sure safeguard is to remember that we have never done a duty well in our life: all our duty-doing is done, not by ourselves, but by Christ in us, if it was in any sense well done. To insist upon placing the honor where it belongs is to be saved from the peril of duty-doing.—S. S. Times.

MAKE THE HOME HAPPY

Don't shut your house, lest the sun should fade your carpets; and your hearts lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshhold without when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in reckless degradation. Young people must have relaxation somewhere; if they don't have it at their own hearthstone it will be sought at others, and, perhaps, at less profitable places. Therefore let the fire burn brightly at night, and make the home delightful with all those little arts that parents so perfectly understand.

Don't repress the buoyant spirit of your children; half an hour of merriment around the lamp and firelight of a home blots out many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle. Put home first and foremost; for there will come a time when the home circle will be broken; when you long

For the touch of a vanished hand
And the sound of a voice that is still.

And then your greatest pleasure will be in remembering that you did all in your power to put a song under every burden to make each other happy.—Reformed Church Record.

Sunday School

For the Gospel Herald.

Lesson for Jan. 31.. 1915—Judges 13:8-16, 24, 25

THE BIRTH OF SAMSON

Golden Text.—Beware, I pray thee, and drink no wine nor strong drink. —Judges 13:4.

Introductory.—Samson appears on the scene about sixty or seventy years after Gideon's victory over the Midianites. During this time the children of Israel, at times, were sorely oppressed by their enemies. Samson's struggles with the Philistines afforded temporary relief from these oppressions. Although there are no evidences of great wisdom in all that he did, the Lord used him in breaking the bondage of the Philistines to the gigantic struggles now going on with one of the modern oppressors—Intemperance.

The Childhood of Samson.—The home of Manoah was gladdened by a message from the Lord promising the birth of a son. Hear the prayer of this faithful man of God: "Lord . . . . teach us what we shall do unto the child." It is the prayer which every true Christian parent should send to the Throne. The work of bringing up children is something so very important that no one should think of undertaking it without the aid of divine guidance and power. A child born into the world means that either another soul will be glorified in the eternal realms of the blest or suffer the anguish of eternal fire in the caverns of hell! Well may every Christian parent pray, "Lord, teach us what we shall do unto the child."

It is interesting to note the directions which the angel gave to these godly parents. One point worthy of notice is the command to abstain from the use of intoxicants. God had a great work ahead for the child. He was not to be weakened by intemperate habits on the part of the parents before he was born, neither was he to drink any wine himself. Here is a good lesson on total abstinence. One of the greatest crimes that any one can commit is to sin against unborn children by means of habits that will weaken them and possibly cause them to be criminals after they face the realities of a sinful world. The instructions to Samson's parents should be obeyed without question by all parents today. Deep piety and absolute temperance are very necessary on the part of parents if they would do the very best that can be done for their unborn children.

Concerning the remainder of Samson's child-life we know very little. All that we know is that his parents were faithful in keeping the commandments of the Lord, and Samson was raised a strict nazarite, no razor being allowed to come on his head. "The child grew, and the Lord blessed him."

The Mission of Samson.—A child of promise, Samson may be expected to do some great work for the Lord. "And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol." Under the blessings of God he accomplished much in the way of securing relief for his people.

Lessons from His Life.—Here is where the searcher after truth finds a fruitful field for meditation. Had Samson been as noble in all times as he was in his total abstinence the world today might have an entirely different view of this great man. Here, perhaps, is the first great warning for those who excel in some special virtue, as temperance, honesty, humility, diligent application to business, etc. To be a total abstainer is indeed a great and a good quality in man, but it is only one among many virtues which all men should possess and cultivate.

Another lesson for young people is that of choosing life companions. Samson went to the world for his companion, and it resulted in his ruin. Many a young man, sporting in the lap of Delilah, traveled the same road. Both the Old and the New Testaments abound in instructions not to choose life companions among those who are not of "like precious faith."

Pride of power is another snare which ends in ruin. God had wonderfully blessed Samson in the way of physical strength. Shall he use it to the glory of God, or to his own glory. Samson was foolish enough to think he could do both. He did use it to the overthrow of his enemies, but sported with temptation till he was shorn of his power. God's blessings are not to be trifled with. If they are, they are sure to be turned into a curse.

Overconfidence often leads to trifling with sin, and trifling with sin spells ruin! No one but one of Samson's strength would have dared to face the temptations which Samson did with Delilah. Even Samson was not strong enough to thus recklessly throw himself to his enemies and deliver himself. Beware of over-confidence. You are never so strong but that you should feel that only by the grace and power of God can you keep from being overcome.—K.

Our Young People

Topic for Feb. 7, 1915

THE OVERCOMING LIFE.—Rom. 6:1-23

Motto.—"Whatsoever is born of God overcometh the world."

Points on Ovecoming

1. **What to Overcome.**
   a. Self.—Luke 9:23; I Cor. 9:25.
   b. The world.—Jas. 4:1-5; I Jno. 2:15, 16; Eph. 6:11, 12.
   c. The devil.—Jas. 4:7; I Jno. 2:14.
2. **How to Overcome.**
   a. Through Christ.—I Cor. 15:57; Rev. 12:11.
   b. Through the Word.—Matt. 4:1-11; I Jno. 2:14.
   c. Through faith.—I Jno. 5:4, 5.
   d. Through the Holy Ghost.—Zech. 4: 6; Rom. 8:2.
   e. By wearing the full armor.—Eph. 6: 10-18; II Cor. 10:4.
   f. By Prayer.—Isa. 37:15-20, 36, 37; Jas. 5:15, 16.
   g. By perseverance.—Matt. 24:13.
   h. With good.—Rom. 12:21.
3. **Rewards for Overcomers.**
   a. The crown.—II Tim. 4:6-8; Jas. 1:12.
   b. Immunity from the second death.—Rev. 2:11.
   c. Heavenly glory.—Rev. 2:7, 17; 3:12-21
   d. All things.—Rev. 21:7.

Life's Conflicts and Conquests

Life is presented to us as a continual great conflict. It begins very early in childhood experiences, it ends in death. They who are not willing to fight the battles of life are not liable to accomplish anything for themselves or any one else. If you would win victories for God you must be willing to enlist under the banner of the great Captain and take your place as a faithful soldier of the cross. But this conflict is as glorious as it is trying, as victorious as it is costly. Jesus our Leader has never known defeat. They who fight the good fight of faith with Him will likewise end their career in triumph. Read II Tim. 4:6-8.

PERSONAL THOUGHT

There is a battle to fight. Thank God we do not have to fight it alone. The One who has overcome the world also "led captivity captive and gave gifts unto men." He shall reign until "he hath put all under his feet."

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Fight.**
2. A good fight.

For Young People.—
1. The Power of the Enemy.
2. The Ways of the Enemy's Attack.
3. The Utter Folly of Fighting in Our Own Strength.
4. The Victory in Christ.

For Olden People.—
1. Practical Ways of Keeping on the Side of a Victorious Life.
2. Reward of the Overcomer.

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THURSDAY, JAN. 21, 1915

Field Notes

Bro. C. A. Hartzler expected to begin meetings at Washington, Ill., Jan. 16.

There is, at present, one applicant for admission into the Church at Calverton, Va.

"Pray for the work at Turkey Run," is a request that comes from Webb Summit, Ohio.

Bro. S. C. Yoder of Kalona, Iowa, is at this writing conducting a series of meetings at the Clinton Church, near Goshen, Ind.

Brethren S. G. Lapp and Sanford C. Yoder conducted a Bible conference recently at West Union Church, near Wellman, Iowa.

Bro. M. C. Lehman of Goshen, Ind., spent the latter part of last week in Western Ohio giving talks on work and conditions in India.

Bro. J. S. Shoemaker closed a Bible Normal at Washington, Ill., in time to be present at the Committee meetings at Goshen last week.

At the meeting of the committees of the M. B. of M. & C., at Goshen, Ind., last week definite steps were taken to send workers to India in the very near future.

Bro. W. W. Hege of Marion, Pa., closed a series of meetings at Clay Hill, Pa., on Sunday evening, Jan. 10, with four public confessions as one of the visible results.

Special evangelistic meetings are announced to begin at Goshen College Jan. 22 and to close Feb. 1. Pray for the work.

A Bible Normal was recently held at East Union Church near Kalona, Iowa, by brethren S. G. Lapp of South English, Iowa, and A. C. Good of Sterling, Ill.

Bro. J. J. Smith, superintendent of the La Junta Sanitarium farm, was present at the meeting of the Executive and Mission Committees at Goshen, Ind., last week.

Goshen College has a busy and prosperous look. The short Bible term closed last week. A number of the students who came in for this term will continue for the regular courses.

Bro. George Ross of La Junta, Colo., was among those who took part in the work at Alexandria, Va., last week. He is on an extended visit among the brotherhood and friends in the East.

The Lord willing, baptismal services will be held in the Providence Mennonite Church near Yerkes, Pa., on Sunday, Jan. 31. Five precious souls will be received as members of the Church.

Evangelistic Meetings are announced to follow the Bible conference at the Holdeman Church, Elkhart Co., Ind., this week, to be conducted by Bro. J. M. Kreider of Palmyra, Mo.

Bro. I. B. Good of East Earl, Pa., closed a series of meetings at the Salem Church near Elida, Ohio, on Tuesday evening, Jan. 12, with 5 public confessions as one of the visible results of the meetings.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at Middlebury, Ind., with thirteen confessions. Praise God! Bro. Walter Yoder assisted in the meetings by having charge of the singing.

Good News from Proctor.—A letter from the Proctor, Mo., field tells us of some glorious meetings being held there. Twenty-one precious souls had already confessed Christ, and others were considering the matter. This is a field where we have had but few members, but quite an interest had been manifested for some time. The Lord bless the work. May many others come out on the side of the Lord. Among those who have been working there recently were Bros. J. W. Hess, J. R. Shank, Harry Diener, and Joe C. Driver.

Bro. C. Z. Yoder went from the Board meeting to the 26th Street Mission, Chicago, to hold a series of evangelistic meetings to extend over a period of about two weeks. May God richly bless the work in Chicago.

From the committee meetings at Goshen, Bro. S. E. Allgyer went to West Liberty, Ohio, for a few days' visit at his home before he takes up the work at the Bible conference at the Weaver Church near Johnstown, Pa.

Bro. S. H. Rhodes of Harrisonburg, Va., who was in attendance at the Bible school at Alexandria, Va., last week, was called home to preach the funeral of Sister Kiester. The funeral was appointed for Saturday, Jan. 16.

Seven confessions constitute part of the visible results of the series of meetings held recently at the Kauffman Church, Lancaster Co., Pa., with Amos W. Myer of Gettysburg, Pa., in charge. May God bless these young disciples.

An impressive meeting was held at Lindale Church near Edom, Va., on Monday, Jan. 11. At this meeting the work of the last session of the Virginia Conference was laid before the membership of the Lower District, Rockingham Co., Va. We commend this kind of meetings as being an excellent method of keeping the membership in touch with the work of Conference.

Bro. Noah Grabill and wife of Goshen, Ind., who have been spending some time in visiting among the brotherhood in the Shenandoah Valley, Virginia, spent a week with the the workers at Alexandria, Va. They expect, the Lord willing, to spend some time with the brotherhood at Fentress and Denbigh, Va., a little while in Lancaster Co., Pa., and at Scottdale, Pa., before returning to their home.

Correspondence

Elizabethtown, Pa.

The workers' meeting will be held Jau. 28, 1915, at 7:15 p. m.

Lesson for Jan. 31, Bro. Elmer Strickler.

Lesson for Feb. 7, Bro. Henry Miller.

Lesson for Feb. 14, Bro. Frank Shotzberger.

Lesson for Feb. 21, Bro. Amos Miller.

Our workers meeting, in the past year, has been very profitable, Am glad to say most all the brethren that

were programmed have cheerfully responded.

And especially our Moderator, Bro. Rutt, we are sure God will richly repay him for having performed his duty so faithfully. We hope and trust, that the year nineteen fifteen will be still better, and the attendance larger, in this we have much room for improvement.

Yours in His service,
Tillie Detra,
Ada E. Garber,
Com.

Dale Enterprise, Va.

Greeting of love to all:—On Dec. 20, seven young souls were received into the Church at the Bank by baptism, also one at the same place on Jan. 3, as a result of the meetings held by the brethren during and soon after the Bible conference held at Weaver's Church during the latter part of November. Bro. and Sister C. Z. Yoder of Wooster, Ohio, arrived here Dec. 17, and remained till the 21st. While with us Bro. Yoder preached three times at Weaver's and twice at the Bank. The sermons as well as the visit were much appreciated, would have been glad if they could have remained longer. The meetings began by Bro. E. J. Berkey at Bethany, Dec. 4, closed Jan. 2. Notwithstanding the inclemency of the weather the attendance and interest most of the time was good and as a result sixteen were received into the church by baptism Jan. 3, two had been received at their home a short time before, and one was reclaimed. This church is near the mountains of West Rockingham and is yet in its infancy, but the work is progressing and a goodly number have been added to the Church. A short time ago Bish. L. J. Heatwole was called into the mountains about twenty miles from home to visit a sick man sixty-five years old, who was seriously considering his condition and desired baptism, which was administered to him. The superintendents for the eight Sunday schools in this district have been chosen and are as follows: Weavers, C. N. Burkholder and J. D. Hartman; Pike, D. H. Burkholder and Perry Burkholder; Bank, Jos. W. Good and Irvin Showalter; Bethany, Rudolph Blosser and John W. Shank; Dry River, Abraham Simmers; Peake, Wm. M. Heatwole, Gabriel Good and Adam McDorman; Gospel Hill, F. B. Showalter, Jacob Wenger and Martin Conley; Mt. Clinton, D. H. Blosser and D. P. Wenger. May God richly bless them all under their responsibilities.

S. M. Burkholder.

Clay Hill, Pa.

On the evening of Dec. 29, 1914, Bro. W. W. Hege of Marion, Pa., came to the Union Church at Clay Hill to hold a series of meetings. The meetings closed on Sunday evening, Jan. 10. Eight different denominations were represented in these meetings. The attendance was very good and much interest was manifested in the meetings. As a result at present of the meetings five young people had the conviction to stand for Christ. Our prayer is that their walk and conduct through life may be an example to lead others to confess their Savior.

Cor.

Hubbard, Oreg.
(Zion congregation)

Dear Herald Readers, Greeting in Jesus' Name:—The Sunday school at this place has been reorganized for the new year, 1915, with the following officers: Supts., S. G. Hostetler, C. I. Kropf; Chors., Elmer D. King, Rachel Kropf.

A number of the members have been sick while others are confined to their homes.

Yours in the Master's name,
Albert D. Erb.

Hubbard, Oreg.

Greetings to all Herald Readers:—We are having nice winter weather at present. Health is seemingly good. We had a cold snap before Christmas for about two weeks, the coldest was 12 above zero. Our band of soldiers at the Hopewell Mennonite Church are active and in good working spirit at this time. We have Sunday school Sunday at 10 a. m., preaching at 11 a. m. children's meeting, at 7 p. m. Bible reading at 7:30 p. m., preaching at 8 p. m. On Dec. 20 two young boys were baptized and received into the Church at Hopewell. Bro. Shetler instructed in a Bible conference at Albany, Oreg., in the Mennonite Church, beginning on Sunday evening, Dec. 27, and continued until Thursday evening, Dec. 31, every day and evening and the writer was present and all had a good time. In the meeting some very interesting topics were discussed. We also have singing every Friday evening at Hopewell. We are glad to say that Bro. Shetler with his family have about decided when they go back to Pennsylvania in the spring to return again next fall after General Conference to this place, and the brother will be a worker in this western field a few years longer, where he is much needed. He has been a great help in our Pacific Coast Conference District. We can not afford to let him go back and stay where there are more good able men in the work while the work is so great here in this western field. There have been other good men out here, but only stayed a few weeks. I think the dear brother being here now for a year or more has been able to learn some of the Oregon tricks so he is ready to sympathize with us and come back again and help to get things more on the right way. Pray for us that we hold to that which is good.

J. D. Mishler.

Jan. 5, 1914.

Hubbard, Oreg.
(Hopewell congregation)

Dear Herald Readers:—This has been another beautiful, sunshiny day. On every clear day like we today enjoyed the Cascade Mountains, which are covered with snow, are more plainly seen, and also the snow-capped peak, Mt. Hood. They certainly are a grand scene. Not long ago we had a little snowfall here in the Willamette Valley which we from the east enjoyed very much but the Oregonians were all pleased to have the rain again.

A short time ago we were pleasantly surprised when Bro. Isaac Good and wife of Goshen, Ind., came and paid us a visit. They stayed with us over Sunday and attended services at this place. We appreciated their stay very much.

Samuel Stauffer, wife, and three children, from New Mexico, have come to Oregon to stay at least a year.

Sunday, Dec. 24, two souls were received into the Church by water baptism. Others will be received some time later by letter.

The annual business meeting was held Saturday, Dec. 19, when all expenses were paid, new officers elected and other business matters attended to in a very peaceful way.

An interesting program, consisting of songs, recitations, and talks was rendered on Christmas. The services were largely attended. A number of people from Albany who had come to attend a mission meeting at the Zion A. M. Church, attended church at this place Sunday morning. Moses Brenneman preached a very interesting and edifying sermon unto us.

Harry Miller, wife, and son, left this evening for the east. They are returning through the south and will be ten days on the way including stop overs at San Francisco, Los Angeles, and Washington, D. C. We hope they will have a safe journey.

Rosella M. Shetler.

Jan. 6, 1915.

(Continued on page 693)

Miscellaneous

THE FIRST SIN

Sel. by a Sister.

Adam and Eve in Eden lived,
A garden sweet and fair;
Their Maker's presence they enjoyed,
And every good was there.

One tree that in the garden stood,
God bade them not to take,
But yet they dared to eat the fruit,
And God's commandment break.

Then did the Lord His angels send
To drive them from the place,
And sinful man in grief did spend,
All his remaining days.

Then let me never, never dare,
To disobey the Lord,
But even now my heart prepare,
To learn His holy Word.
—Gen. 2:15-17; 3:1-19.

Columbia, Pa.

THE EDITOR'S DESK

By J. A. Ressler.

For the Gospel Herald.

When the editor went away the last time, he did a very risky thing—he left his desk unlocked! And I, boy like, looked into it to see what was there. Perhaps he had meant that I should. At least he and I have often talked about what I now mean to tell you.

A first glance at the desk shows that there is classification here. There are a lot of pigeon holes and drawers in the desk, and most of them are labeled. Those that are not labeled have contents of such a nature as to be easily recognized. Some of the pigeon holes have a sort of private look to them. One is marked "Answered," and has a large pile of letters in it. Another is marked "Unanswered," and has a big pile of letters too. With those two piles of letters we do nothing. They are private.

I pull open a drawer. Here I find matter that is of permanent value but is not to be used at once. One envelope is marked "Almanac." That will come in all right next summer when the Almanac for 1916 is to be gotten ready for the printer. There is other similar matter there.

Here is a pigeon hole that looks interesting. It is marked "8-point Matter." I pull out the whole stack of papers and examine it. Obituary. Nicely written. Tells who the person was, to whom married and when, gives a short account of the life, especially of the spiritual side, tells where the person lived, where he died, and when the funeral was held and who conducted it." That is about what I think as I read it over with care. All that information is contained in not more than a dozen lines. A few pencil marks and the article is ready for the printer's folio.

I pick out another paper and this line of thought runs through my mind: "Another obituary, I guess. Yes, after talking about the weather this person sends in some facts about a person's death. What's the name? Oh, yes; down here it says she was married to ———. I'll mark that name at the top with a line under it so the printer will make it black-face. But say! here it says she was married again. I'll have to rub out that name above and write another name. I'd better look through the whole letter to see if she was perhaps married a third time. Where did she live? It doesn't say. Who sent in this notice? A sister. What's the address? None given. Good luck I kept the envelope. It is post-marked ——. Must have lived near there. If the Sister had signed her name I might write to her and ask for the facts she omitted. If I don't have the obituary printed there will be a sad disappointment. Now, what shall I do?"

While that matter is being decided I take up another paper. "Married." This is well written and can be printed with only the customary marks. But the busy preacher who sent it in forgot that we must have the address of the new family in order to send them the Herald as a wedding gift and so I write a post card to him to ask for the information.

Here is another bulky paper. It starts out well, "Report of ———." Now, the kind of treatment this paper gets is decided very largely by what follows the word "of." If it is a church conference that is being reported, the whole report is printed just as it is sent in as much as possible. If any words are misspelled they are corrected, but this seldom happens in church conference reports. Church conference resolutions are carefully worked out at the conference and the editor never changes them.

Sunday school conference reports are often of a general nature and are published in full. It is a little unfortunate that we do not have a uniform way of naming meetings of different kinds throughout the Church. What is called a "Sunday school conference" in some places is called a "Sunday school meeting" in other places. In some places a "Sunday school meeting" means a special meeting of a Sunday school for the purpose of electing officers and doing other business When the editor gets a report of a "Sunday school meeting" he has to read it over before he knows what to do with it.

Here is a pile of Bible conference reports. For most of them we could have a form ready printed with only blank spaces to fill in names. "Organization, instructors, time and place, subjects"—and this followed by "The following are a few of the many precious thoughts presented." Now Bible conferences are a very common thing throughout the Church (with various names according to the customs in different localities), and the "Precious thoughts presented" are very much the same. Owing to the sameness of these Bible conference reports it is necessary to condense them very much. If we printed them all in full it would take up the greater part of the Herald for the greater part of the winter.

A few poems, selected and original, make up the rest of the stack of papers in "8-point Matter."

Up here is a big pigeon hole labeled "Doctrinal." What's the matter with it? It's empty! No, not quite. The Editor kindly left a few selected articles there to draw from in case none should come in. He has written some excellent articles for this department himself lately. But as I look at that almost empty pigeon hole my mind runs over a list of names of those in the Church who are so busy preaching "doctrine" to a few hundreds that they think they have no time to write out their good thoughts for this department of the paper and thus reach as many thousands as they now do hundreds, not to mention the many "shut-ins" who seldom get to a place where they hear a sermon but rejoice to read these thoughts in the paper. As I wrote that last sentence I paused and looked down into space across the typewriter and saw in imagination a whole score of faces and I almost involuntarily pointed my finger at them and began to single them out by name and ask, "Why don't you write sometimes?" But I caught myself in time and the names will not be printed in this article. Shall we print them later?

"Missions and Question Drawer" is the next space, and that too is almost empty. The Question Drawer receives about as much attention as it deserves and is an excellent department if it continues to be conducted in the manner it is at present. But "Missions" generally has to wait until the last mail before the forms are finally closed before we know just what is to go under that head.

Next comes "Family Circle." I like that department. It has, or should have, not only articles about how a family should be conducted—there are lots and lots of people who can tell you all about that—but articles of such a nature that papa and mamma can sit down, calling the

whole "family circle" around, and read that page from end to end, with the litle folks down to the ones too young to go to school, all eagerly listening. We like to think of a picture of a family sitting listening to the reading of the church paper. We need articles for this department like that.

What's this big pile of "stuff." Oh, it is labeled "Miscellaneous." It is rightly named. All sorts of subjects and all sorts of writing and all sorts of composition go into that space. The best recommendation an article can have is that it does not stay long in this pigeon hole but goes promptly into the folio.

There's another drawer that we haven't seen yet. I don't like to show you that drawer. It is such a mixture. I pick up an envelope at random. "No name," tells the story. I'm a little curious and take a peep into it. I read only a few lines until I see that the writer wanted to "give it to" some one and dared not face him openly so wrote it to the paper without signing his name. The person he meant to scold never knew a thing about it and probably never will! Then here is another big fat envelope. I peep into that. It is long enough to be good, that article, but the trouble was that the author wanted to say something and didn't quite know what. He had no subject until he had finished writing and then he did not know what to call it. It is quietly waiting here until matter is scarce and the editor finds time to dig it up to see if he can find any thoughts in it. Then these thoughts will be printed.

Waste basket? Yes, there is one near the desk. I find no articles in it. It is used for newspapers a few days old, certain kinds of exchanges, envelopes that have served their purpose, and such like matter. But don't you be afraid that your article will be dumped into that basket without consideration. If an article is not accepted it is returned to the writer with a letter from the editor telling why the article is rejected. If it is not returned, it means that it is held for further consideration and will be used in its proper place in the proper way. It's no disgrace to have an article held up. It's no disgrace to have an article returned. A few years ago the writer sent in an article for this very paper, the Gospel Herald. I thought it was just all right when I wrote it. But the editor that then was returned it and I have been thankful many a time to him since that he did. I happen to know of workers much more prominent in the Church than the writer who have had similar experiences and I believe that they feel the same way about it.

I hope you will sympathize with your editor. He has many a hard problem to solve. Pray for him. If we all give him our sympathetic help his place is still a very hard one to fill. It becomes very much harder to fill if we fail to do our duty in this respect. Let us unitedly stand by him.

Scottdale, Pa.

OUR VISIT TO THE CHURCHES IN THE EAST

By C. Z. Yoder.

For the Gospel Herald.

(Continued.)

On Dec. 3, we left the Mission at Columbia, Pa., for Long Green, Md., where we were met by Bro. J. M. Hartzler the minister of this congregation, which is small compared with most of the congregations in Eastern Pennsylvania. Room here for more workers who might be spared in some of the large churches who could be very useful in helping to extend the borders of Christ's kingdom at this place. The brethren here greatly appreciate the visits from other churches, ministers especially should visit such small churches.

After attending several meetings here we went to Alexandria, Va., where there are five Mennonite families. Here we met our old acquaintances, Bro. and Sister David Garber, where the brethren met for preaching services. Here we also visited J. J. Wenger who now owns the large mansion built 150 years ago by one of George Washington's nephews. Efforts have been made to locate the proposed Eastern Mennonite school here. Bro. Wenger's were busy in preparing for the Bible school to be held here Jan. 12 to Feb. 9. Bro. D. Garber took us to Mt. Vernon, a distance of 3 or 4 miles, the late residence of George Washington. We then left Alexandria on the boat for Old Point Comfort, Va., then by rail to Oyster Point, Va., where we had the privilege of visiting a number of friends in these two churches. The brethren here are apparently well satisfied and are enjoying their Christian life. After attending several meetings here we went to Amelia, Va., where are 4 Mennonite families. Bro. Eli Kauffman, the deacon, met us, and took us to his home, and then to Bro. Henry Weber's where an appointment was made for preaching services. A resident minister is needed here, having good opportunities for preaching the Gospel story to people who need salvation.

We next went to Augusta Co., Va., where we visited several of the ministers and lay members, also filled an appointment at the Springdale Church. After enjoying the fellowship of the brethren here we were met by our old friend and brother, P. S. Hartman, who has been a faithful member of the Mission Board for many years. We had the pleasure of attending several meetings at the Weaver Church and on Sunday, Dec. 20, we attended baptismal services at the Bank Church where 7 young souls sealed their vow with God by water baptism. On Sunday night we had the privilege of meeting with many children at the Weaver Church as well as with older brethren and sisters, closing with a farewell song and a good-bye to many whom we had learned to know a few years ago in such religious services. On the 21st we were met by Bro. and Sister C. R. Strite at Hagerstown, Md., who conveyed us to Maugansville where we visited several old and afflicted members, attended services in this town, a large audience assembled, but few acquaintances, yet we could feel at home because so many were of like precious faith. The next day we filled an appointment at the Reiff Church in the morning and in the evening at Cedar Grove. The following day we attended services at the church near Chambersburg, Pa., and in the evening near Marion, Pa. In this beautiful valley we met brethren and sisters whom we never met before, whom we shall long remember as God gives us grace, for their kindness and hospitality to strangers. How pleasant it is to meet those of like precious faith here below. What shall it be to meet in heaven? On the 24th we left for friends and acquaintances in Mifflin Co., Pa., whom we have learned to know and to love in years that are past. Christmas day we celebrated with the brethren of the Locust Grove Church in their religious services. In the following days we attended services at the Allensville and Belleville Churches. On the 29th the Bible conference began. One of the good features of this conference was a good representation of so many different churches of this valley, with a spirit of love and unity prevailing throughout the various sessions. The privilege the Lord has given us the past two months to visit so many churches in the east, large and small of like precious faith, meeting many whom we knew and more whom we never met before, has been a source of great pleasure and encouragement to us. There are other churches that we could not visit on account of our time being limited, which we had desired to visit. We are grateful to our heavenly Father and the many brethren and sisters

whom we met for their expressions of love and good wishes.

Yours in love for the Master's service, C. Z. and Lydia Yoder.

NEEDS AMONG MENNONITES IN EUROPE IN CONSEQUENCE OF THE WAR

By John Horsch.

For the Gospel Herald.

Mennonite churches are located in five provinces within the actual war zones in Europe, viz., in Russian Poland, in Austrian Poland, in East Prussia, in Alsace-Lorrain (Germany) and in north-eastern France.

In Russian Poland, near Warsaw (often mentioned in recent war reports) there are two German Mennonite churches with a few hundred members. There is no recent word from them.

In Austrian Poland, namely in and near the city of Lemberg in Galicia there is a Mennonite Church of about 400 members. Among the families are the Brubachers, Aebys, Rupps. This territory was, after severe fighting, occupied by the Russians. The Russian authorities do not permit letters to be sent out of the district, hence nothing definite is known concerning the extent to which the church in Galicia has suffered. In this province there is among a majority of the population great poverty and often there is need under ordinary conditions. To send aid is at present impossible. Russia has declared her firm intention to incorporate these parts with her domain, hence it may be assumed that the government is kindly disposed toward the population.

In the province of East Prussia, near Tilsit, in the extreme north-east of Germany, there is a Mennonite Church of about 400 members. This country was overrun by the Russians on Aug. 22, and occupied till Sept. 12. The minister, Heinrich Rosenfeld, gives a report of experiences during the Russian occupation in the "Mennonitische Blaetter," from which the following is taken:

"From the first day the invaders considered this territory as a part of Russia. And they took what was of use to them: horses, cattle, and other stock, victuals, grain, hay, etc., and also valuables, in part for inadequate payment and in part they gave no recompense at all. Our home was obviously given divine protection. Daily there was shooting around us. Daily there were conflagrations in many places. No enemy set foot on our estate until shortly before they were driven out, when suddenly 200 Cossacks came and asked for information concerning roads, etc. They soon left without doing much damage. On the same day they were forced to retreat. They were about to burn the city of Tilsit, but were driven out before they had accomplished it.

"Oh, the terrible destruction which has been wrought only a short distance from us: All buildings burned down, all grain and fodder destroyed, all farm-stock either taken or turned out. There were highways especially near Tapiau, along which many corpses of women and children were lying. I ask to be excused from describing the terrible outrages that were committed in some places. The eastern shore of the Deime river as a whole has suffered terribly. I shall mention only a few scenes which concern our congregation.

"In Gritischken a Russian patrol set fire to the bridge over the river. For this purpose unthrashed grain and hay was taken from the farm of our brother Goeritz. It was thrown under the bridge and ignited. Later there came a Russian officer with a number of Cossacks and asserted that Goeritz had set fire to the bridge. Goeritz, his wife and his 16 year old son were bound and terribly beaten. His wife was dragged upon the bridge and was told that she must perish in the fire. Goeritz and his son were suspended by the hands and further beaten. When they were near death, they were released. The officer gave orders that they should be thrown into their burning house. The officer then departed, but a common soldier saved their lives. All their buildings were destroyed by fire.

"Our brother Jaetzke of Damkrug escaped death by hiding in the cellar. A Russian who pursued him finally found him and was about to take his life when the door was suddenly opened and a German soldier shot the Russian. My brother Adolf also was pursued by the Russians, but escaped. Many of our members were robbed of their farm stock and grain. We were for three weeks cut off from the rest of the world. Those found writing or carrying letters were at once arrested, in not a few instances they were instantly killed. We earnestly hope that the invaders will not return; but even if our hope is realized, there are hard times upon us."

In Southwest Germany, near the French border there are eleven Mennonite churches. A few of them are located in districts where there was severe fighting. After the battle of Saarburg, Bishop Valentin Pelsy of Mueckenhof near Saarburg, Alsace, sent the following report to one of the German Mennonite periodicals:

"We have escaped with our lives. Other families were not so fortunate. Our cousin of Schneckenbusch was killed; his wife and son were wounded. The house of Bishop J. Wagler was damaged to such an extent that it can not be repaired. The buildings of Mueckenhof fell prey to the flames. Oh, how sad are conditions here. The battle lasted from Tuesday morning to Friday noon (Aug. 18-21). It was fearful. We have seen horrible things which I shall not describe. I was arrested on the suspicion of espionage and the report went forth that I had been shot, but I succeeded to prove my guiltlessness. Much that was dear to me and my family is lost. But the presence of the Lord is with us with all His sufficiency of comfort and strength. We have moved to my sister (the wife of Minister Joseph Schantz in Freywald)."

The Mennonites of the South German conferences have sent two brethren to Alsace-Lorrain to make a thorough investigation of prevailing needs among the brotherhood. Their report which was published in the Mennonite periodicals of Germany, shows that many of the brethren have sustained great loss. Not a few dwelling houses and barns were destroyed and many were damaged to greater or less extent. Farm stock was killed and the grain in the fields trodden down and ruined. Many fields have been damaged by the extensive earthworks thrown up and the trenches dug by the soldiers.

Sister Schweitzer of Rieding fled with her small children at the beginning of the battle and for four days wandered from village to village among strangers. A sister packed the most necessary clothes for herself and her children in an infant carriage; clothes and carriage were hit by shrapnel and desroyed. The family Hauter of Dornach experienced the wonderful protection of God. Not long ago they had great loss through fire and now they prayed earnestly for protection. God answers prayer. Their house was often hit by shrapnel but was not set on fire. Bro. Hauter's coat which hung in the sitting room, showed many holes from bullets. Widow Kauffmann of Dammerkirch, has two sons who were seized by the French and carried away. Bro. Esch in Brudergarten was also carried off by the French. For weeks his wife was in great anxiety having no word from him. Not long ago Sister Esch obtained information that he is a prisoner near Bordeaux and was employed in harvesting grapes. Just recently there was again fighting in those parts.

About a dozen Mennonite churches are located in northeastern France (along the borders of Alsace), some of them in the Vosges Mountains

which have been the scene of terrible battles. In all probability the brethren in those parts have suffered more severely than those in Alsace. Bro. Valentin Pelsy writes in a private letter that as soon as possible he will visit them. He is of the opinion that the needs among them are greater than in the congregation with which he is connected. Letters from here to Mennonite ministers in France seem to have failed to reach their destination.

The Mennonites in South Germany are sending their contributions to Bro. Pelsy who is probably the most widely known among the ministers in that section. In all probability contributions for the needy brethren in France could also be forwarded through him. The General Treasurer of the Mennonite Board of Missions and Charities, Bro. G. L. Bender, Elkhart, Ind., will forward contributions, as has previously been announced.

Scottdale, Pa.

THOUGHTS ON CORN-GROWING CONTESTS

By Chris L. Miller.

For the Gospel Herald.

No doubt the readers of this paper have read more or less about the Ohio boys' corn-growing contest and their trip East. I have not had any conversation with any of our people as to what they think of the way this matter was conducted, but I know that some others expressed themselves unfavorable to it. Shall we, as Mennonites, take part in this by having our boys enter contests of this sort? If we want our boys to be escorted by men of the world, and greatly honored by being highly exalted wherever they go; if we want them taken to the large cities, and into the big theaters and moving picture shows, all of which are more or less questionable and most of them very decicedly detrimental; if we want them to attend popular worldly banquets, which even grown people can seldom go through without being the worse for it; if we want them to march around the streets with brass bands playing in military formation, then we should have them enter. But, if we are wise enough to foresee that such a course will have a tendency to turn their heads and hearts into ways that no real Christian can travel and which are decidedly the opposite of our plain Gospel faith, then, by all means, keep them entirely out of such contests. It is too bad that men in high positions are petted and spoiled, without having this done to the tender youths. My advice is, keep our boys out of such contests.

West Liberty, Ohio.

CORRESPONDENCE

(Continued from page 689)

Reist, Alta.

(Clear Water congregation)

Greeting in the Master's Name:—To those interested in the work at this place will say that we have reasons multiplied to be thankful, as we have no minister in our congregation. Bro. N. R. Weber of Cartsairs, Alta., has been with us from Jan. 2 to Jan. 10, taking the train after the evening service for Alsask where he expects to spend a few days visiting "scattered members of like precious faith," and expects to give a few Bible studies there.

While here the brother conducted fourteen services, having some Bible studies which certainly were a treat and proved to be a blessing to the brotherhood and community. The brother proclaims the Gospel in its fulness, simplicity, purity and power, and many are the prayers that ascend in his behalf, as he goes on to encourage the saints and warns the sinner to flee from that awful doom. The brotherhood at this place was visibly strengthened and encouraged. May we ever continue in this spirit.

This forenoon one was received into the Church by baptism. Three more confessions were made during the meetings. Pray for our little band that the Lord may continue to bless us and may send us a "shepherd" that will make this his earthly home, that we may enjoy the privilege of listening to God's Word, for we realize though the spirit is willing the flesh is weak, and we need to be guarded as sheep.

N. B. Leinbach.

Jan. 10, 1915.

Belleville, Pa.

We are having a spiritual feast at Allensville, Pa., for which we are very thankful as Bro. Clayton F. Derstine of Altoona, Pa., is with us giving us some inspiring messages, which are good for the soul. Meetings will continue till Saturday evening. Bro. Derstine will then open meetings at the Belleville Church.

Eli H. Kanagy.

Jan. 11, 1915.

Vistula, Ind.

(Barker St. congregation)

On Nov. 27, 1914, Bro. D. D. Miller of Middlebury, Ind., came into our midst for a ten days' meeting, giving Bible lessons from the Book of Ephesians, and preaching a sermon every evening, emphasizing the Christian life, very plain and easy to be understood, seemingly, that every person of mature age and sound mind could grasp the truth that God's real purpose of humanity was to create him for a noble character and worshiper of the great Being. The visible results were five confessions.

On Jan. 10, Bro. Jacob K. Bixler of Elkhart, Ind., came for baptisfal services. One dear young soul was received into membership by baptism and one received from another denomination, which answered the prayers of her husband for some years. May God's rich and full blessings be theirs to enjoy. On the same evening Bro. Bixler preached a very powerful and stirring sermon. Our prayer is that all hearers might take heed and greatly profit thereby.

Jan. 11, 1915.

Perkasie, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—A few lines from this place may be of interest to some.

Yesterday, Jan. 10, we reorganized Sunday school for another year. By a unanimous vote of the school the same brethren were chosen to carry on the work with the exception of the secretary: Supts., Titus Moyer, William Moyer; Chors., Leidy Hunsicker, Jacob Moyer; Secys., William Lapp, Daniel Detweiler; Treas., Abram Freed.

On Jan. 10 we were privileged to have with us Bro. John F. Hager of Pandora, Ohio, who expounded to us the Word of God through the power of the Spirit.

We started young people's Bible meeting at this place. Our prayer is that these meetings may redound to God's honor and glory, and the upbuilding of our young people.

Laura F. Fuss.

Jan. 11, 1915.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord has done great things for us whereof we are glad. We are at present having nice weather. Not much snow so far this winter, but real cold weather during December.

On Sunday, Jan. 10, we enjoyed some rich spiritual blessings at Weaverland. In the morning Bro. Banks Winey of Bareville preached an impressive sermon. After church services the Sunday school was reorganized for the year 1915, with the following results: Supts., S. H. Musselman, M. G. Weaver; Sec., N. W. Hurst; Treas., Noah Sauder; Chor., John W. Martin, Levi Weaver. At 6:30 in the evening we were again privileged to meet in a song service, led by John W. Martin and others. Many beautiful and inspiring hymns were sung, followed by a sermon by Bro. Noah Mack.

D. S. Wenger.

REPORT
Of Bible Conference Held in Logan and Champaign Counties, O., Dec. 25, 1914, to Jan. 1, 1915

For the Gospel Herald.

Moderator, J. J. Warye; Instructors, J. S. Shoemaker, P. E. Whitmer.

Subjects treated: **Signs of the Times; The Word of God a Standard of Right and Wrong; Christian Manhood; Dangers that Threaten the Church; Social Purity; Evils of the Tongue; Nature and Work of the Christian Church; Unbelief; Divinity of Christ; Bible Conversion; Book Study—Galatians, Amos.**

Seed thoughts:

There is no safe guide outside of the Word.

The stages and steps through which we develop into Christian manhood are, a new creature, babes in Christ, feeding on the Word, putting away childish things, following Christian virtues.

Selfishness is manifested in ease and pleasure seeking, and seeking undue honor.

Unbelief is the besetting sin of the world today. It makes God a liar. Those who are guilty of this most prevalent sin should pray, "Help thou my unbelief."

It is an easy matter to discover what a man is living for by the outward manifestations.

We are side-tracked by reading impure literature.

The carnal and spiritual mind cannot be reconciled and an attempt to live out both causes trouble and final discouragement.

There is nothing that stimulates the Christian more than the study of God's Word

Flattery spoils any man.

If you are really alive in Christ you are active. It is sad to note that there are so many in the Church who claim they have no talent to do anything.

One of the most convincing proofs of the authority of the Bible is due to the new and unprecedented truths contained in the messages of the inspired writers.

Responsibility is proportionate to opportunity.

Don't preach science nor ethical culture, but preach the Word.

The most important work of the Church is to carry out the great commission.

External ceremonies and sacrifices never served the purpose of righteous and devout living.

You find not a word of condemnation against the poor, but against the rank and file—the leaders among the Israelites.

The locusts of indifference devour the fruit of zeal; the locusts of doubt the fruit of faith, and the locusts of covetousness the fruit of benevolence.

Any weather that keeps you away from the house of God should keep you away from other business.

Pride is in the interior but manifests itself in the exterior in the form of dress pride, face pride, place pride, race pride, and grace pride.

The divinity of Christ is declared by the Father, by Himself, by the angels, the devils, the apostles, and is proven by His omnipotence, omnipresence, omnisience, by cleansing the lepers, casting out devils, raising the dead as well as by His creative power. If the demons declared Him the Son of God why should man deny His divinity?

The goodness of God should lead men to the Lord but He often has to use the rod and severe afflictions to bring about conversion.

One of the characteristics of a Christian is a longing to be of use to the Master.

A gospel sermon was preached each evening by one of the instructors except one evening their place in the pulpit was filled by Bro. William B. Weaver of Elkhart, Ind.

An offering of $103.29 was taken during the meetings.

One visible result of these meetings was that five young souls publicly confessed Christ as their Savior.

The meetings were very largely attended. A. Metzler, Secy.

REPORT
Of the Thirty-First Quarterly Meeting Held at Harmony Church, Jan. 1, 1915

For the Gospel Herald.

Mod., Dan Oyer; Chor., Lester Smith. Devotional, Chris Bachman.

The following subjects were discussed and following are some of the thoughts which were presented:

How may We Help and be Helped by the Sunday School? Tillie Schertz, J. N. Kaufman.

First, by prayer. By showing interest and giving prompt and regular attendance. We may help by being careful how we conduct ourselves and by testifying favorably concerning Sunday school work.

We may be helped by giving attention. We must be willing to receive instruction.

Value of Old People in the Sunday School. Dan Birkey.

"The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). Old people have had experience. They are valuable as counselors and advisers.

Unity in Sunday School. Martha Smith, Ben Schertz.

We must be like-minded, of like faith. Unity in Sunday school demands prompt attendance. Parents' co-operation with teachers and school is necessary. Unity requires new born creatures in Christ, then we will become united in the work.

How Much Does the Church Depend on the Sunday School Work? Ed. Oyer.

The Church depends upon the Sunday school for material for future use. It is a training place for young people, preparing them for Church work.

Many good thoughts were presented which made the meeting an inspiration and will prove a great help to the Sunday schools of our community if we all practice faithfully the things we have heard at the meeting.

Mary Bachman, Secy.

REPORT
Of the 29th Quarterly S. S. Conference Held at the Catlin Mennonite Church near Peabody, Kans., Dec. 25, 1914

For the Gospel Herald.

Conference theme, "Follow me and I will make you fishers of men."

Mod., I. B. Good; Secys., Lester Beck, Archie Good; Chor., Dan Horst.

Devotional exercises conducted by M. E. Horst.

The first number on the program was an exercise given by the children. Conducted by Maggie Horst. The children rendered well the program their teacher had assigned them.

Christ's Greatest Desire. L. L. Beck, Benj. Horst.

Christ's greatest desire was that all men might be saved. The mission of Christ's coming to this world was for the purpose of saving the world from sin. Christ says: Come unto me all ye that are weary and heavy laden and I will give you rest. The desire of Christ might be summed up in two words: **Come** and **Go.** The word **come** is given in the Scriptures five hundred times. No need then of doubting, but all may come and be saved.

Conscious Fellowship of the Master. E. E. Risser, A. H. Evers.

If the Church have fellowship they shall be of one mind, and if we have fellowship with the Father and Son we shall have fellowship with the brethren. Fellowship means companionship or mental association of persons on equal and friendly terms. Then it would be an utter impossibility to have true fellowship with God, and not have with our fellowmen. I Jno. 1:7 says: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Service closed by singing No. 479.

Moderator chosen for next conference, Bro. S. C. Cockley.

REPORT
Of the Mennonite Old People's Home Lancaster, Pa., Nov. and Dec.

For the Gospel Herald.

Donations: The following have favored us with clothing, groceries, etc.: J. L. Kreider, Amos Landis, Fanny Landis, Hettie Ranck, Chr. Herr, Milton B. Swarr, Menno Brubaker, Mary Minnich, Abr. Huber, A. W. Eshleman, Frank Eshleman, Sisters Snavely, Bally and Gontner, A. L. Lehman. The following sisters helped to clean house one day: Selena Gamber, Anna B. Stehman, Mary B. Bowers, Adaline Hertzler, Anna N. Nissley, Cora E. Risser, Lillie Kauffman, Katie F. Hoffman, Anna B. Hershey, Mary B. Hottenstein.

Cash:—Harry M. Keener, 1.00; H. R. Brenneman, 1.00; Ephraim H. Longenecker, 1.50; Magdalena Wenger, .50; Mary E. Horst, .50; Mrs. Susie Grieder, 2.00; Isaac A. Cassel, 2.00; Wm. M. Cassel, 2.00; Garret S. Nice, 5.00; Joel B. Bower, 1.00; Wm. M. Moyer, 1.00; Elmer L. Landis, 1.00; A brother, 2.00; B. H. Snavely, 1.00; A. L. Eshleman, 1.00; Mrs. E. H. Bitner, 1.00; Lydia Lefever, 1.00.

Services

Nov. 1.—Today we held our communion services and observed feet-washing. Bro. A. B. Herr commented and admonished us as to our duty.

Nov. 4.—Today we held the funeral services over the remains of Sister Elizabeth Brenneman who departed this life on the 3rd. Bro. D. N. Lehman took for his text II Cor. 5:1. Aged 86 y. 5 m. 6 d.

Nov. 15.—Regular services today by Bros. Samuel Oberholtzer and Frank Pierce. Bro. Pierce read Joshua 23, and Bro. Oberholtzer took for his text Luke 14:17.

Nov. 29.—Regular services today by Bros. Ben. Wenger, Hiram Kauffman, Frank Kreider, and Amos G. Kauffman. Bro. Kauffman read part of Isa. 43 and Bro. Wenger Psa. 103:11, 12.

Dec. 8.—Today we held the funeral services over the remains of Sister Eliza-

beth Weaver who departed this life on the 7th. Bro. Isaac H. Brubaker took for his text II Tim. 4:6-8. She was aged 80 y. 5 m. 23 d. Sister Weaver was one of the first inmates at the Home.

Dec. 13.—Regular services were conducted today by Bros. Aaron B. Harnish and A. B. Eshleman. Bro. Eshleman read the 23rd Psalm and Bro. Harnish read Psa. 113 and John 11:40.

Dec. 17.—This evening we held the funeral services over the remains of Adam Gundreman who departed this life on the 15th. Bro. Frank Kreider read Psa. 103 and took for his text Heb. 9:27. He was aged 66 y. 11 m. 14 d.

Dec. 26.—Today we held the funeral services over the remains of Amos K. Blank who departed this life on the 24th, one hour before Christmas. Bro. D. N. Lehman took for his text Rev. 22:13, 14. He suffered much to the last week or so from dropsy. Our hope is he spent his Christmas with the Redeemer. He was aged 69 y. 2 m. 26 d.

Dec. 27.—Regular services were held today by Bro. S. E. Garber. He read for a lesson II John first and second chapters and took for his text Phil. 1:21, 22.

This closes another year's work at this place in the service as helping those aged pilgrims. Have we done what we could, not only we here at this place, but all, even those in private homes to their aged parents? My prayer is, Let us all be a closer help to each other in this New Year. Remember your unworthy servant at the throne of grace.

Gratefully acknowledged,
T. E. Moyer, Supt.

REPORT
Of the Maugansville, Md., Sewing Circle for the Year 1914

For the Gospel Herald.

For the benefit of those who help to support the work and can not be present at the meeting:

Number of meetings	12
Average attendance	24
Number of pieces made	272
Comforts	12
Quilts	3
Donations	
Number of garments	107
Comforts	6
Quilts	3
Received	$74.89
Expenses	$71.69

The tops and linings of most of the comforts and quilts that were made at the meetings were donated. The articles were sent to the Columbia and Altoona Missions.

Yours for the needy,
The Sisters.

REPORT
Of the Fourth Quarterly Sunday School Review Held at Zion A. M. Church Near Hubbard, Oreg., Dec. 27

For the Gospel Herald.

Moderators, M. H. Hostetler, Dan. Roth; Chors., Elmer King, Molly Hartzler; Secys., Amos Roth, Royal Buskirk.

A few of the many thoughts presented:

The dishonesty of the chief priests and scribes prompted them to take Jesus by craft. The attitude of Jesus is our example in suffering.

People today betray and reject Jesus. Those who reject Him have no promise. We must reap what we have sown.

Following afar off leads to more indifference.

"He thirsted"—proving that it is not wrong to express our feelings in times of affliction.

One of the most precious promises is the second coming of our Lord.

Jesus, king over life, death, sin, and destruction. Jesus the way, the truth, and the life.

Interest manifested was good.

Secretaries.

REPORT
Of Bible Normal Held at West Liberty, Near Inman, Kans., Dec. 17-24, 1914.

For the Gospel Herald.

Instructors, John Thut, Sanford Yoder; Mod., R. C. Yoder; Chors., T. J. Cooprider, Oliver Hostetler, Nellie Showalter; Secy., S. D. Miller.

Subjects discussed by Bro. Yoder: **Satan's Devices, Seven Churches of Asia, Restitution, Practical Piety, Sunday Observance, Child Training, God's Redemptive Plan, Nonconformity, Missions, Social Purity;** By Bro. Thut: **Inspiration of Bible, Letter to Philippians, Christian Growth, Holy Spirit, Resurrection, Hell, Second Coming of Christ.**

S. A. Yoder.

Married

Kiser—Zook.—On the last day of 1914, in the presence of a number of the near friends, at the home of Bro. and Sister Menno Zook, their only daughter, Iva, was married to Bro. John O. Kiser, Bro. J. A. Heatwole officiating.

Zook—Yoder.—Bro. John J. Zook and Linda E. Yoder were united in marriage Dec. 17, 1914, by Bishop John S. Mast of Elverson, Pa., both members of the Locust Grove Church. May the Lord bless them with a long and happy life.

Coulson—Stump.—Harry J. Coulson, son of John and Malinda Coulson of Hanover, Pa., and Ella Nora Stump, daughter of Jeremiah and Emma Stump of York, Pa., were married at the groom's home, Sunday morning, Jan. 10, 1915. The ceremony was performed by Bro. Daniel Stump.

Culp—Smucker.—On Jan. 1, 1915, at the home of the bride's parents, Bro. and Sister John Smucker, occurred the marriage of their daughter, Sister Cora Anna Smucker, to Bro. Emanuel I. Culp of Nappanee, Ind., C. A. Hartzler officiating. May God's blessing accompany them through life.

Hershberger—Eash.—On Dec. 30, 1914, at the home of the bride's mother near Wellman, Iowa, Bro. Daniel Hershberger of Milord, Nebr., and Alta Eash of the West Union, Iowa, congreation, Bro. Sanford C. Yoder of the East Union congregation officiating. May the Lord bless them with a long useful and happy life.

Hollinger—Lefever.—Bro. Isaac Hollinger of Brownstown, Pa., was united in marriage to Sister Ada H. Lefever of West Lampeter township, on Thanksgiving day at the home of the bride's parents. The ceremony was performed by Bro. C. M. Brackbill of Kinzer, Pa., in the presence of a host of relatives and friends.. May the Holy Spirit of God keep and guide them through the uneven pathway of life.

Slater—Kauffman. — Wednesday, Dec. 30, 1914, near Creston, Mont., at the home of the bride's parents, Pre. D. D. and Mary Kauffman, occurred the marriage of their youngest daughter, Ella M., to Bro. John C. Slater, Bro. I. S. Mast of Minot, N. Dak., officiating. May God's richest blessings attend them through life.

Obituary

Souder.—Alvin R., infant son of Bro. Wallace and Sister Ella Souder, was born in Bucks Co., Pa., Nov. 18, 1914; died Nov. 22, Interment at the Rockhill Cemetery.

Murray.—Susan (Eicher), wife of Samuel Murray, was born near Connellsville, Pa., and died of tuberculosis, at her home near Calverton, Va., Jan. 6, 1915; aged 35 y. 4 m. She leaves a husband, 2 children, father and mother, 2 brothers, 3 sisters, and many friends to mourn her early departure. The Eichers and Murray families moved to Virginia some five years ago, in which time three of the family have preceded Susan to the spirit world. She was a member of the Baptist Church. Interment at Warrenton, Va.

Hostetler.—Isaac H. Hostetler was born in Cambria Co., Pa., Nov. 4, 1836; died near Hollsopple, Pa., Jan. 2, 1915; aged 78 y. 1 m. 28 d. He was married to Mattie Miller 53 years ago. To this union were born 12 children (8 are living, 4 dead), also 27 grandchildren (23 living, 4 dead), also 3 great-grandchildren. He united with the Amish Mennonite Church over 50 years ago. Funeral services were conducted at the Blough Church on Jan. 4 by Jas. Saylor in the English language, and L. A. Blough in German. Text, I Chron. 29:28, 29. Buried in cemetery near the church.

Grove.—Della Irene, daughter of W. D. and Mollie D. Grove, died at South English, Iowa, Jan. 9, 1915; aged 16 y. 11 m. 25 d. To mourn her early departure she leaves besides parents, 1 sister, 4 brothers, her aged grandfather and grandmother, John Grove and wife, of Waynesboro, Va., and many warm friends which she merited by her modest and loving disposition in the home, in the Sunday school, in the church and in the community there is a vacancy which is sadly felt, but heaven has more attraction to those left behind. She was a member of the Church of the Brethren. The cause of her death was St. Vitus' Dance.

Wisseman.—Conrad Wisseman was born in Germany Sept. 10, 1835; died near Grantsville, Md., Jan. 7, 1915; aged 79 y. 3 m. 27 d. He was married in 1865 to Sister Barbara Bender. Thirteen children were born to this union, ten of whom survive. There are also 40 grandchildren living. The deceased was an invalid for 17 years and suffered much in that time, but bore his afflictions with Christian patience. He gave his heart to God at the age of 14 and united with the Lutheran Church. At the age of 15 he came to America. The funeral was held on Jan. 10, at the Miller Church near Grantsville, Md., and was conducted by Pre. Boyer in English and Pre. J. B. Miller in German. Interment in the cemetery adjoining the church. All the children and a large concourse of other relatives and friends were present at the funeral.

Items and Comments

Latest reports indicate that Italy and Roumania will enter the European war if they have not already actually done so.

Lodgepole pine, one of the principal trees of the Rocky Mountains, makes good strong wrapping paper and pulp board.

Osage orange wood is a source of dye and can be used to supplement the imported fustic wood, as a permanent yellow for textiles.

News print paper has been made by the forest service laboratory from 24 different woods, and a number compare favorably with standard spruce pulp paper.

The town of Avezzano, near Rome, Italy, is reported destroyed by an earthquake Jan. 13. The estimates place the number of killed at 40,000. The cities of Rome and Naples were shaken.

The forest service is co-operating with 54 railroads, mining companies, pole companies, and cities in making tests of wooden ties, timbers, poles, piling, and paving blocks which have been given preservative treatments.

Recent sales by the government totaling 126,000,000 feet of sawtimber in the Olympic national forest, in western Washington, mark the opening of this hitherto inaccessible store house of timber, estimated to contain a stand of 33 billion board feet.

West Virginia seems to be acting in good faith on the subject of prohibition. A law is in operation forbidding the solicitation of trade in liquors by dealers outside the state, and it is thought that this will prevent the sending of liquor circulars into the state. The express companies are held to a strict account in handling strong drink in the state.

The eminent traveler, J. R. Mott, tells his friends that the keenest sense he brings home with him, is the realization that all Europe is a vast house of tears. There are many places where there is no physical sign of the war to be seen, but no place where there are not homes darkened with death news from the front. Great and small are equally stricken.—Evangelical Messenger.

BOOK REVIEW

Echoes

A book of 124 pages containing the minutes of the All-Mennonite Convention held at Berne, Ind., Aug. 19 and 20, 1913, and the addresses delivered before that body. The book was ordered printed by the convention that all who will may have opportunity to read and to investigate what was done at that meeting. It may be had by sending to the Bethel Publishing Company, New Carlisle, Ohio. Price, single copy, prepaid, 20c.; in larger numbers to one address, not prepaid, 15c. per copy.

Glimpses of Palestine and Egypt

By David S. Warner.

I have been reading this book to Mamma and the two little girls in the evening and at odd moments. We are nearly through. This morning, while the others were sleeping I just dipped ahead "to see how it ended." The names of places and people in the Bible are so much more real when they are talked about by one who has "just come from there." David S. Warner is the spirited and spiritually minded editor of Arnold's Practical Commentary on the Sunday school lessons. He has been a Bible student for many years and knows his Book well, but until the summer of 1913 he never visited the lands east of the Atlantic. At that time, in a company of twenty-six, including three members of our own Church, Bro. and Sister H. H. Snavely and Anna Ranck, of Lancaster Co., Pa., he visited Palestine and Egypt. When we read the books of those who have often traveled in the East, we are apt to feel a pressure of their superior wisdom and experience. Bro. Warner brings us the freshness of an inexperienced traveler and gives us impressions that an older traveler would omit and thereby rob the work of much of its attraction. The language is simple yet strong and vivid, and the descriptions are clear and beautiful. Sister Ranck, mentioned above, has been a contributor to our Beams of Light for some time. The pictures, forty-five in number, are new and fresh and bright. We commend the book to our readers as one of the best works on its subject that has recently been issued. It contains 229 pages and the price is $1.00 postpaid.

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

THE CHRISTIAN MONITOR FOR 1915

We can mention only a few definite things that are planned for 1915. The February number will contain the first of a series of six articles on "The Great War," dealing with some of the causes, aims of the warring nations, etc., etc. The first number of a series of twelve articles on "The Church and Her City Missionary Activities," appeared in the January issue. In the March number we expect to begin a series of illustrated articles written by a missionary to Turkey who has returned since the opening of the war, in which her experiences in getting out of the country, conditions of Turkish life and experiences as a missionary will be described. An illustrated article by the same writer appears in the February number. In addition to these special series there will be a large variety of articles dealing with Bible study, Christian life, Sunday school and Young People's Meeting work, the home, farm, educational topics, etc., etc.

Until January 31 we agree to send the Christian Monitor for 1915 to new subscribers for the small sum of 50 cents, one-half the regular price. Do not delay as there is a limited supply of January numbers on hand. Address all subscriptions to **Christian Monitor, Scottdale, Pa.**

PROGRAM
Of Canton, Ohio, Bible School
Jan. 25 to Feb. 5, 1915

Courses of Study: Bible Studies, Epistles, Old Testament Missions, Bible Doctrines, S. S. Lessons 1915, S. S. Normal, Soul Winning, Vocal Music.

Sunday School and Mission Special Lectures every evening, Jan. 25-29.

Church and Ministers' Special, Feb. 1-5. Special Lectures every evening.

Instructors, M. C. Lehman, J. E. Hartzler, C. K. Brenneman, and others.

For further particulars address P. R. Lantz, Weilersville, Ohio.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	9402
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

ANNOUNCEMENT

The semi-annual meeting of the Sewing Circles of Lancaster County will be held at the Vine Street Mission, Lancaster, on Monday, Jan. 25, at one o'clock P. M. Everyone interested is invited to attend.

Secretary.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals, and similar meetings to be held within the next two months. As other meetings are reported we mean to list them in this column. May God richly bless all efforts put forth in His name, and to this end may we pray, and attend all the meetings we can.

Weaver Church, near **Johnstown, Pa., Jan. 26-31, 1915.** Instructors, S. E. Allgyer, J. A. Ressler.

Pleasant View Church near **Schellburg, Pa., Feb. 8-11, 1915.** Instructors, J. A. Ressler, J. F. Bressler.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 28, 1915 (Gospel Witness Established 1905) No. 44

EDITORIAL

"Draw nigh to God, and he will draw nigh to you."

To get a lesson on the dangers of over-confidence, read the life of Samson.

Other things being equal, our strength of character depends upon how faithfully we obey the voice of conscience.

Many who imagine the yoke of Christ to be galling could be relieved greatly if they would but take the pains to find out that the yoke they are bearing is so heavy because Christ is not under the other end to make it light.

One of the most pleasing sights of the present time is a group of earnest, noble-hearted, spiritually-minded young people, doing their best to equip themselves for useful service in the Master's vineyard. We never see that kind of a group without a feeling of "God bless you" in our heart and a desire to encourage them in every way that we can.

Every Christian should pray, and that frequently, "Lord, open thou mine eyes, that I may behold wondrous things." The trouble is, we are so apt to become engrossed in the things of this world that our eyes grow shut with reference to the things pertaining to the world to come. When Elisha's servant's eyes were opened he saw multitudes of the heavenly host which he knew nothing of before his eyes were opened. With our eyes closed to the things of the Spirit, there are multitudes of heavenly blessings around us to which we are completely blind but which we might see and enjoy if we prayed the prayer of the psalmist in sincerity and in truth.

A group of workers were together several weeks helping one another in the study of God's Word and equipping themselves for more effective service in the Master's vineyard. "An excellent opportunity and delightful work," said one. "And we might as well do it," said another, "for the condition of the weather is such that we would not have done much at home any way." This causes two things to come to our minds: (1) We should not make it a rule to put off spiritual work until there is nothing to do along secular lines. (2) But it is an excellent thing to improve our opportunities when work is slack to more fully acquaint ourselves with the Word and work of the Lord.

Doubt.—One very useful thing in this world is doubt. The disposition in man not to accept anything as truth except upon sufficient evidence is one of our God-given blessings to save us from becoming the dupes of many inventions. As faith is the avenue through which we find access to God, so doubt is the great evener which helps us to properly place our faith.

Like every other good thing, doubt has become a great curse to many men because they have chosen to make it a veil whereby the riches and goodness of God's grace have been separated from them. The proofs that the Bible is God's Word are so numerous and so complete, and these proofs have been tested so many times, that we are surprised that men—and some professing to be Christian—insist that the Bible must be taken like any other book and tested before it is finally accepted as authentic. This is the rock upon which so many poor souls have made shipwreck of their faith. From Eve on down people have fallen away because they admitted that God might be mistaken.

The noble Bereans were commended because they proved all things by the Scriptures. It is the only safe course to take. The moment you entertain the possibility of the Bible containing erroneous teaching you cut yourself adrift upon the sea of unbelief. We can see how the man of the world, not having tasted "the good word of God, and the powers of the world to come," can look at God's Word with some degree of doubt and misgiving; but we tremble at the thought of any one claiming an experimental knowledge of Christ and of God and yet speak of doubt as being a good thing when applied to Scripture. Doubt, in this connection, is the influence from the pit. Should you discover yourself putting a question mark after any portion of Scripture, flee at once to the Throne for pardon and for safety.

During the past year we attended a number of meetings where large crowds of our people were assembled for work and worship. We are impressed as never before with the opportunities and power of such meetings, provided the Spirit of God has full sway in the hearts of all Christian workers thus assembled.

There is inspiration in such meetings. Good things, as well as bad ones, are contagious. Like contagious diseases, so with enthusiasm—it becomes more intense when it strikes large crowds. These common gatherings are a splendid place to inculcate our people with renewed courage and larger visions to go back to their respective posts of duty for

more effective service in the cause of our Master.

Then these meetings teach us the beauty and power of unity. Let them get the touch of heavenly influences and they teach us how vain and how foolish and how unnecessary it is for us to go to the world for models in anything. Nowhere is the beauty and power of nonconformity to the world more impressively illustrated than in large bodies of people whose hearts throb in unison in devotion to God and the Church and in the supreme desire to bring the world to God.

We thank God for the privilege, occasionally, of getting into large meetings where the Spirit of God has full sway. They are inspiring, strengthening, helpful in many ways. But let us not forget that such experiences are not the end of Christian service. We get our loftiest experiences and imbibe our greatest ideas upon the mount of transfiguration, but perform our most useful and practical work upon the plains and in the valleys. The apostolic Church was prepared for its great work while the Holy Spirit was shed forth abundantly upon the multitudes who were together in edifying service and inspiring worship. The great work of the Church was accomplished when the disciples "went everywhere preaching the word." Let the strength derived from great meetings be put to practical use by faithful, active service among those who have to do with the ordinary temptations and trials and struggles of every day life.

Opportunity.—This is a word of five syllables; and there are five important things to be remembered in connection with it:

1. Opportunities are always present: never past, never future.

2. An opportunity lost is gone forever.

3. Each moment of our wakeful hours brings us an opportunity to do good or to do evil, and our record in life depends upon which of these two opportunities we take.

4. To improve opportunities is to strengthen character, while to neglect them means to weaken character.

5. The greatest opportunity of time is to prepare for eternity.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ON PRAYER

Sel. by John S. Brenneman.

Go, when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go, in the hush of night;
Go, with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee,
If any such there be;
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition,
Thy great Redeemer's name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way,
E'en then the silent breathing
Of thy spirit raised above,
Will reach His throne of glory
Who is Mercy, Truth, and Love.

Oh! not a joy or blessing,
With this can we compare,
The power that He hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before His footstool fall,
And remember in thy gladness,
His grace who gave thee all.

THE CHURCH

By May H. Gochnauer.

For the Gospel Herald.

The Destiny of the Faithful Church

> And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

God founded the Church and it is a sacred institution. As a building it should be entered with reverence, "Enter into his gates with thanksgiving and into his courts with praise" (Psa. 100:4). As a church upon earth we think of those who are followers of God and obey His commandments.

Those who are church members and not connected with the body of Christ are not members of the faithful church. Matt. 7:21 says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in heaven."

What is God's purpose in establishing the Church? That men who have been saved might be united in a body. In unity there is strength. That each one might fill his place in carrying out the work of the Lord. It should be like a building fitly framed together. God's desire for the church is that He might present it to Himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 3:6).

The Church in the Bible is represented as the bride and Jesus Christ as the bridegroom, so the Church needs to be as a bride adorned for her husband, and without spot or wrinkle or blemish. When we think of it in this way we think of the wonderful love existing between the bridegroom and the bride, and that concern that the Church should remain pure and true until they shall be united.

The destiny therefore of the Church is that it shall become united to Christ in the relation of a bride to a bridegroom, that it shall enter into all the blessings and the place prepared for the redeemed and enjoy the pleasures of heaven forever. Why not accept Christ now and become a part of that body? Then we shall be saved for time and for eternity. 'And the Spirit and the bride say, Come, and let him that heareth say Come, and let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17).

The Blessing of the Church to the World

The Church is a local organization, founded under divine authority and is authorized to have charge of the work of Christ, building up the believers. "World" in this sense means the mass of people who are outside of the spiritual Church.

Every person belongs to either the world or the Church. We are either for Christ or against Him. If we are for Christ we belong to the spiritual Church. If against Him we belong to the world.

These two organizations differ very widely from one another. The one stands for purity, the other for impurity. Is the Church a blessing to the world or is it not? We would answer an emphatic "Yes." What would the world be without the church? As it is, its condition is deplorable but it would be a great deal worse without the Church. We as members of the spiritual Church are the salt of the earth. It rests upon us to keep the Church well organized and well disciplined. In this day and age there are two churches, the natural and the spiritual. Many who are members of the natural are not members of the

spiritual. Take for instance those who simply join the church for fashion's sake or because it is popular. These so-called Christians are no blessing to the world. It is the Christian who is out and out for Christ, that will prove himself a blessing to this sin-cursed world. One of the offices of the Church is to win the unsaved for Christ. In this particular way, it proves a great blessing to the world. The present work of the Church is to get ready for the great event which will change the activities of the Church, from a wrestling with the principalities and powers and spiritual wickedness in high places to a glorious and never-ending reign with Christ our Lord. The Church is the bride of Jesus Christ and at a time we know not when, He will come to claim her and it is our duty to have the Church of God faultless in that great day. This will indeed be a happy day for the believer but a day of great sorrow to the unbelievers who will be left on the earth, while the redeemed ones will meet the Lord in the air and be with Him forever.

The world today does not realize the blessings of the Church but in that great day every sinner will realize but it will be too late.

The true Christian will work continually, even until death, in bringing the world to Christ and in endeavoring to have the Church pure at the great marriage of the Bride and the Lamb.

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Millersville, Pa.

SOME VIEWS OF LOVE

God's Love and Human Love

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. 31:3). A sad experience is the failure of love. A husband and wife who have pledged themselves to love each other till the end grow indifferent, cold, and perhaps their home is rendered miserable or is broken up. Children who have been trained in Christian homes go away from home, become absorbed in their own affairs, and seldom even take the trouble to write to the old folks, least of all to visit them. Over against the temporary loves of human kind, how comforting it is to put the everlasting love of God!

Love to Our Neighbor

"Thou shalt love thy neighbor as thyself," is a principle of the Bible, taught in the Old Testament and repeated in the New. Hatred seems to have been the natural condition of mankind. War was constantly springing up amid opposing peoples, and wars, with all kinds of cruelties, which are shocking even as we read of them; how terrible they must have been in their experience! In Mexico, where hostile factions were fighting, there were terrible reports of executions, slaughter, cruelties, that seem to be almost unthinkable and impossible in such a time at this. This century has not outgrown the savagery of the early times; but sometime it will. Then the fulness of the meaning contained in the words, "Thou shalt love thy neighbor as thyself,"

Love of Friendship (Jno. 3:25-30)

John's dsciples clustered about him, and the disciples of Jesus gathered about their Master. Loyalty to one's friends is commendable, and disloyalty or treachery is condemned. The unit is the family, not the individual. There should be love at home. If there is not, home cannot be happy. Husband and wife, father and mother, brothers and sisters, are bound in closer ties than any others on earth, except the ties which bind us to our God and Savior. The child goes out from home to school and there forms friendships. A Sunday school class becomes attached to its teacher and to one another. Some friendships are trivial, and last only for a little time; others are lifelong. The friendship of David for Jonathan is a most wonderful incident of a love closer than that of kin. (I Sam. 20).

Proofs of Love (I Cor. 13:4-8)

How is love proved? Many are ready in words and slow in deeds. They talk well, but do not do well. In Paul's great "Psalm of love" (I Cor. 13) he gives a marvelous description of what love is, as shown by what it does. Observe that in the Revised Version the word "love" is put where "charity" is found in the old version. Charity is sometimes limited to the giving of alms to those in need. Love is the broad word for the feeling which extends to all relations, in every condition.—S. S. Messenger.

KNOWING THE BIBLE

A small boy in Sunday school said, "I know all about the Bible." The greatest scholars in the world, who have given a long life-time to Bible study, feel that they know only a little about it as compared with what they want to know. The wisest man of his time said, "I seem to be like a little boy, gathering pebbles on the ocean beach, while the whole ocean of knowledge stretches out before me unexplored." That great man lived before the wonderful discoveries of modern times. He did not know anything about the practical applications of electricity, or steam, or the microscope, because he lived before they were discovered. His world was a limited world, in comparison with that in which we live; but judged by the standards of his own times, he was a very learned man.

How much we resent the position of the person who knows it all. Sometimes it is a small boy or girl. The little one seems to know more than the Sunday school teacher, or the week-day teacher, or the comrade If we think we know it all, then we are not likely to learn more. The attitude of the truly wise is, "I know a little about it, but I would like to know all about it. Tell me what I do not know." Sometimes we see a man who is really an expert, and a great success in a certain walk, listening quietly and patiently to the explanations of some one who thinks himself wise, though he does not know a tenth part of that which the listener knows. Wherever we are there is more to learn.

Are you in Sunday school learning a little about the Bible? Don't say like the small boy quoted above, "I know it all." The Bible is the great world-book; it gives the wisdom of God. You read a passage which is very familiar. You cannot remember when you did not know those words. But if you study carefully and thoughtfully, and seek for the aid of the Holy Spirit, you will find that your previous knowledge was only a very small part. New truth flashes out of the old words. You may be sure that you will never get a complete knowledge of the great truths of God which are set forth in what seem to be plain Bible words. You say, "Our Father, which art in heaven." You cannot remember when you learned those words. You have said them thousands of times, but do you comprehend all that they mean? You do not know your human father except in a very imperfect way. How then can you know the heavenly Father? He is God, with all the infinite meanings of that word, God the Creator of the heavens and the earth; God the inspirer of His holy Word, the Bible; God the Father of all who trust in Him. If you think all your life about the meaning of those words they will not come to you in all their fullness. "We know in part."—S. S. Times.

God calls busy men into His service. Gideon was beating out wheat when the angel of the Lord commanded him to deliver the Israelites out of the hand of Midian. The Lord has no use for loafers.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE CALL OF THE HEATHEN

By Menno Brubaker.

For the Gospel Herald.

Oh, the joy of sins forgiven,
Which we all of us can feel,
Who believe the promise given,
That the blood of Christ doth heal,
Oh, the many, many blessings,
In our happy homes so bright,
That we daily are enjoying,
In this land of Gospel light.

But we know there're many millions,
Who know not the good that we,
In this land of Gospel blessing,
Daily hear and feel and see.
In the depth of heathen darkness,
They are groping in despair,
And though longing for a Savior,
No one yet hath brought Him there.

Thousands daily there are dying,
Christless going to their graves,
While we Christians are denying,
Unto them the Christ that saves.
On we go in ease and comfort,
On in pleasure, pomp and pride,
While the poor benighted heathen,
Know not of the crucified.

Do we see the heathen kneeling,
In the anguish of despair,
Do we hear their vain appealing,
To a god that cannot hear?
Does it fill our hearts with pity,
Does it move us as it should?
Then we'll surely try to bring them,
The sweet story of our God.

Oh, my sister and my brother,
Are we giving what we should?
Are we true and faithful stewards,
In the household of our God?
Do we by our lives acknowledge,
That our all belongs to Him,
Are we giving a just portion,
To redeem the world from sin.

They are calling, sadly calling,
That Christ's Gospel we shall bring,
That from error so appalling,
They be saved and brought to Him,
Then by praying, giving, going,
Let each do the will of God,
Ever trusting, ever knowing,
He will grant us rich reward.

Berlin, Ont.

Some one has said that "God may need to shrivel some nerve of your strength in which you boast, but you had better limp like Jacob with power than walk straight without it." Are you willing to limp? and "glory" in "infirmities" that the "power of Christ" may rest upon you?—D. B. R.

"If ye live after the flesh ye shall die."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(720 W. 26th Street)

Gospel Herald Readers, Greeting:—We want to praise God for His continued blessings upon us and His work at this place. The Christmas season has again passed and we have entered upon another year of work. Because of the generous help which was given toward our Christmas work by a number of the country churches, we wish to give a brief report of the work that was done this year.

In some respects our work is a little different from the Christmas work in our other missions. This is especially true with regard to the treat which we give to our people. In the majority of our missions a dinner is given to the people of the community—as many as will attend. We have never given a dinner because we thought we would be able to serve our people more profitably and economically in a little different manner. (Do not understand this attitude to say that we differ from the workers in the other missions as to the advisability of having the dinners in their communities. Conditions no doubt are different and dinners are the best thing among their people.)

We have about 650 individuals enrolled in the different departments of our Sunday school and we aim at the Christmas season to give some little token of appreciation to everyone. In order to satisfy the appetite we also give a bag of candies, nuts, etc., to those who are present in the Sunday school Christmas service—about 450 this year. To meet this expense we secured from a number of Sunday schools contributions ranging from $2.00 to $9.00. The presents given to the Sunday school members consisted of helpful booklets, mottoes or pictures and the total expense per scholar was about twelve cents. We find a number of advantages in these gifts over the regular dinner, not the least of which is the smaller expense. Then also, we consider having the calendars, mottoes, and pictures on the walls in the homes a great moral help; and the stories in the books often reach many more than simply the one to whom they are originally presented.

We had two Christmas services this year. In the one given on Christmas evening about 150 of the Sunday school children gave a most interesting and instructive program. Their work was well prepared and well given. Only Sunday school members and members in their families were admitted to this service because of the lack of room to hold all who would have come otherwise. As stated above, about 450 were present. On the evening of the 27th the young people and workers gave an interesting program in story and song, of the night experience of the shepherds and the angels. The work given in both of these programs was carefully selected and was of a clean and helpful nature, and the testimony generally of those who attended was that the time was profitably spent.

We want to express our appreciation to all who helped to make the work of this year possible, both by giving of their means and by helping in the work. Many a life was brightened and we believe many parents in this community have been impressed with the work that the mission is doing for their children and young people. Will you pray for us that we may be guided in this effort.

A series of revival meetings commenced on the 17th with Bro. C. Z. Yoder preaching and Bro. Walter Yoder directing the singing. As we open the meetings indications are good for success in this effort. We feel greatly the need of full dependence upon God for real success and covet your earnest prayers with us that His will may be done.

The work of the students from Goshen College proved a great blessing to the Mission. Twelve young people, with Bro. I. R. Detweiler as teacher, came to the city on Dec. 23, and remained until Jan. 3. There were daily Bible lessons in the Book of John and Gospel services in the evenings. The afternoons were spent in visiting institutions that are doing religious, social, industrial and reform work in the city. Many helpful suggestions were received and from expressions that were made we are confident that definite convictions to do mission work were born in the experiences of some. We look forward to the day when they will be engaged in definite missionary work somewhere. Although there was some additional work for the workers, they appreciated the helpfulness shown by the students and consider the work as a whole most profitable. They will welcome a repetition of this line of work in future years and believe it would be profitable to make it a regular feature of the work of the College.

Thanking you all for your kindness and considerations in the past and earnestly soliciting your constant cooperation, I remain,

Your brother in Christ,
A. M. Eash.

Jan. 18, 1915.

Marshallville, Ohio

Dear Herald Readers, Greeting in Jesus, May God bless you all:—As it has been some time since we wrote from this place will write a few lines.

The health of our family is fairly good at the present time with a few exceptions.

We enjoyed the meetings at Crown Hill. Also the Bible conference held by Bros. E. D. Hess and J. L. Stauffer. Although there were only two confessions we feel that good was accomplished.

Jesus said, "As thy days so shall thy strength be" and we surely realize this at the present time while being short of workers. We want to thank the brethren and sisters in Oregon for their liberal offering of prunes and dried fruit.

In His service,
J. F. Brunk, Supt.

Jan. 20, 1915.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

One of the special blessings of heaven is the long, uninterrupted season of health God is permitting us to enjoy in our large family. We have 87 inmates at present.

Two of our workers, Sisters Katie Kile and Lessie Wenger, are away on a needed vacation, the latter taking in the Bible normal at Alexandria, Va. Sister Fannie Buckwalter received a message Saturday notifying her of the sudden death of her brother, and she also left the same day to attend the funeral. This leaves us short of workers for a short time, but local help has come in temporarily for which we are always thankful.

We have a large number of little boys that ought to be in childless Christian homes, and also a few girls. Have found homes for a few recently.

One of our most trying experiences is to refuse admittance to so many homeless boys for whom we have no room in the schools. The boys' dormitory is also filled about to its capacity.

West Liberty, Ohio.

DID YOU TAKE NOTICE?

By S. G. Shetler.

For the Gospel Herald.

In Bro. C. Z. Yoder's article, "Our Visit to the Churches of Eastern Pennsylvania," he made the following statement: "We could not help thinking of the contrast existing between this thickly settled Mennonite district and the small congregations of the west and south, many of them settled hundreds of miles apart laboring under disadvantages that the brethren in the east cannot fully realize."

When we read this and considered the truth of the statement, we were wondering how many took notice.

Though we have now spent a little over a year in this field, yet we see new phases of work right along. It has become a common thing to receive a letter from some one in the east, asking us to visit some near relative of theirs. This we are unable to do. This ought to be done by some one. Last week a father wrote to us, concerning his daughter and son-in-law, who live in one of the western cities. Both are members of the Church. Who will look after such?

Some systematic effort should be put forth to gather these scattered members, and to supply sufficient workers. Should the east supply workers? It seems to me the large churches of the east ought to be able to send some west.

We again refer to the financial side of the question. It certainly takes more money to carry on the evangelistic work in the west than it does in the east. Fares are higher, and distances are greater. Many of the people are young, just starting out in life. Some have come to where cheaper homes can be secured. These can really not give much. It is remarkable how much they do give to the Lord's cause. With no institution west of the Rockies, donations have gone east. Even at present solicitations have been made for some special work in the east. Why not reverse this? We are glad that several phases of work are receiving special attention now in the west. On the hearty support of interested ones will depend the success of the work.

During the past year we have gladly received visiting brethren and sisters from Pennsylvania, Ohio, Illinois, Indiana, Michigan, Alberta, North Dakota, Iowa, Kansas, and Montana. Such visitations are very profitable to us, and also give the east a better idea of the west. Nearly all have expressed themselves as being impressed with the large open field and the few to work the field.

The present outlook is encouraging. Some orphan children have been placed in homes, some money is being contributed towards this cause, and an aroused interest towards the homeless is being manifested.

The mission meetings held quarterly have extended their border of helpfulness. The mission committee, appointed by the Pacific Coast conference has recently spent several days in Portland viewing the field.

A deeper interest and more unity is being manifested by those really burdened for the lost. The sentiment in general is that expressed by a brother recently in the words: "The work is here and it must be done."

We rejoice that we have been privileged to work in this needy field. Remember the work in your daily petitions to Him who is able to bless the work.

Hubbard, Oreg.

TEN MINUTES TOO LATE

Here is a heart-gripping story from the European war. At the outbreak of hostilities a German father had three sons in the Kaiser's army. Immediately two younger sons joined the colors.

In the first advance into France three sons were killed and a fourth was shot on the East Prussian frontier. The mother is little better than insane, and the father, a stern old Spartan, at last could stand it no longer. He obtained an audience with the Kaiser and told his story, praying that the last of the five might be spared.

The Kaiser was much moved by the story and ordered a message sent to the division to which the young man was attached, directing that he be sent to interior duty, away from the front. The old man touched, sought to thank the Emperor.

"No," said the Kaiser, "it is I and your country who must thank you for the terrible sacrifice you have made. You have done nobly, but at a great price."

The father then went to the place where his boy was stationed. He was met by the commanding general, and asked if the Kaiser's command had been received.

"Yes," said the General, "I received the command, but before I could transmit the order the boy received another command. He was killed ten minutes before the message arrived."

Servants of the Lord, you have a message to many young men. You are hesitant to deliver it. Some of them may never hear it, because you delay to transmit it. Ten minutes of procrastination may prevent the salvation of a soul. The possibility is too dreadful to permit any risk. Tell the thing Christ gave you to say. Do it at once.—Selected.

Talk if you will of hero deed
Of dash of arms and battle wonders,
But prate not of your Christian creed
Preached by the cannon's murderous thunders.

—From the German of Bodenstett.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A RECITATION

We lead two lives, the outward seeming fair,
And full of smiles that on the surface lie;
The other spent in many silent prayer,
With thoughts and feelings hidden from the eye.

The weary, weary hours of mental pain,
Unspoken yearnings for the dear ones gone;
The wishes half defined, yet crushed again
Make up the silent life we lead alone.

And happy visions we may never show
Gild all this silent life with sweet romance;
That they will fade like sunset's clouds we know,
Yet life seems brighter for each stolen glance.

The silent life, we little reck its power
To strengthen us for either good or ill;
Whether we train our thoughts like birds to soar,
Or let them wander wheresoe'er they will.

This silent life, not those we love may share,
Though day by day we strive to draw them close;
Our secret chamber—none may enter there,
Save that one Eye that never seeks repose.

And if beneath that Eye we do not quail,
Though all the world may turn from us aside,
We own a secret power that shall prevail,
When every motive of our life is tried.

—Sel. by Mary S. Shauk.

BUSINESS OF THE KING

The king's business required haste.
—I Sam. 21:8.

And yet there is no other business about which average Christians take it so easy. They "must" write their letters, they "must" pay off their visits and other social claims, they "must" do all that is expected of them, after this and that and the other thing is cleared off, they will do what they can of the King's business. They do not say "must" about that, unless it is some part of His business which is undertaken at second-hand, and with more sense of responsibility to one's clergyman than to one's King. Is this being "faithful and loyal and single hearted?" If it has been so, oh, let it be so no more! How can "Jesus **Only**" be our motto, when we have not even said "Jesus **first**?"

The King's business **requires** haste. It is always pressing, and may never be put off. Much of it has to do with souls which may be in eternity tomorrow; and with opportunities which are gone for ever if not used then and there; there is no "convenient season" for it but today. Often it is not really done at all, because it is not done in the spirit of holy haste. We meet an unconverted friend again and again, and beat about the bush, and think to gain quiet influence and make way gradually, and call it judicious not to be in a hurry, when the real reason is that we are wanting in holy eagerness and courage to do the King's true business with that soul, and in nine such cases out of ten nothing ever comes out of it; but "As thy servant was busy here and there, he was gone." Have we not found it so?

Delay in the Lord's errands is next to disobedience and generally springs out of it, or issues in it. "God commanded me to make haste." Let us see to it that we can say, "I made haste, and delayed not to keep thy commandments."

We never know what regret and punishment delay in the King's business may bring upon ourselves. Amasa "tarried longer than the set time which he (the king) had appointed him," and the result was death to himself. Contrast the result in Abigail's case, where, except she had hasted, her household would have perished.

We find four rules for doing the King's business, in His Word. We are to do it—first, "heartily;" second, "diligently;" third, "faithfully;" fourth, "speedily." Let us ask Him to give us the grace of energy to apply them this day to whatever He indicates as our part of His business, remembering that He said, "I **must** be about my Father's business."

Especially in that part of it which is between Himself and ourselves alone, let us never delay. Oh, the incalculable blessings that we have already lost by putting off our own dealings with our King! Abigail first "made haste" to meet David for mere safety; soon afterwards, she again "hasted and arose and went after the messengers of David, and became his wife."

Thus hasting, we shall rise from privilege to privilege, and "go from strength to strength."—F. R. Havergal.

Follow the things that make for peace.

CHRIST AND PAIN

Always counting it as an intruder, throughout His public ministry He bore Himself as its uncompromising antagonist. He healed the sick and cast out devils. Many a time He would enter a village or town and heal every sufferer before nightfall, so that, for a marvel, there was no sleepless couch, no anxious watcher, no moan of pain, throughout the whole population.

Three words may sum up His attitude during His earthly life and His attitude today:

(1) **Patience.** "The kingdom and patience which are in Jesus." He could not have suffered pain for Himself, because His body was absolutely pure and holy. Even in the grave it did not see corruption. But He suffered untold pain as our Brother, who fulfilled the prophecy of Isaiah, and Himself took our infirmities and bare our sicknesses. He could not have delivered men if He had not taken their maladies to Himself, though how, we know not. Surely something more is meant than keen sympathy.

But amid all His sufferings and sorrows He bore Himself with unflinching fortitude, with immeasurable patience; led as a lamb to die, drinking the cup submissively which the Father placed in His hands, silent under the scourging of His foes.

(2) **Sympathy.** "He sighed;" "He sighed deeply;" "He groaned in spirit." When He saw the sisters and mourners bathed in tears, He wept.

Such fellow-feeling is His still. He is touched with the feeling of our infirmities and with the feeling of our pains.

(3) **Ministry.** The Venus of Milo looks benignantly down on the upturned faces of her admirers, but she has no arms—powerless to help the generations as they pass before her. But Christ sits at the right hand of power, rides forth in the chariots of salvation, and stretches forth His hand to heal and save.

Probably it is only thus that it is possible for Him to be blessed, as He bends, with sleepless care, over our world. A woman may be very delicately strung, unable to look on wounds and acute pain; but directly it is her child that is suffering, and something has to be done for it, she forgets her former fears and finds blessedness amid her awful anxiety by practical ministration. So, probably, our Savior is blessed, because He never stays His right hand, but exerts all power to mitigate the rule of sin and rescue the suffering children of men.—F. B. Meyer in "Cheer for Life's Pilgrimage."

Sunday School

Lesson for Feb. 7, 1915.—Ruth 1

RUTH CHOOSES THE TRUE GOD

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1:16.

Introductory.—The story of Ruth is an illustration of life among the children of Israel during the times of the judges. Doubtless many stories of a like nature, though not the same in historic instances, could be told of the lives of individuals who lived at that time, but this one story is all that it pleased the Lord to have recorded in the Holy Message. It is rich in instruction for present day application.

From Canaan to Moab.—In a little home of Bethlehem there lived the family of Elimelech. We can picture to ourselves a happy home as Elimelech and Naomi, with the little group of children under their care, toiled for their subsistence and enjoyed the fruits of their toil. But the hand of adversity was laid upon them. There arose a famine in the land. They talk things over, and decide to move to the land of Moab, where all is plenty. How natural. Thousands today have talked things over in a similar way and decided that out in some distant state is the place to move. So Elimelech and Naomi, together with Mahlon and Chilion (and perhaps other children) moved to the land of Moab.

Reverses in Moab.—But the cherished dreams of prosperity failed to materialize. They seemed to take hold of things right along. Mahlon and Chilion married Moabitish wives and the family seems to have been naturalized. But after a time famine overtook them. To add to their affliction, Elimelech and Mahlon and Chilion died, leaving three destitute widows to do the best they could under the circumstances. As the hand of affliction was laid thus heavily upon Naomi she resolved to return to her own country and trust to the charities of her own people.

The Return to Canaan.—Mournfully she starts on her journey homeward, no doubt feeling that her venture in Moab had been a complete failure. What about her daughters-in-law. They start to accompany her. After traveling some distance, Naomi turns to her daughters-in-law and tries to persuade them to return to their homes. "Go," she says, "return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant that ye may find rest, each of you in the house of her husband." As she ksised them goodbye "they lifted up their voice, and wept." The daughters-in-law insisted that they accompany Naomi; but Naomi plead that they return to their own people, as she saw nothing to encourage them to accompany her to Canaan. Evidently she was not a good missionary. Orpah obeyed reluctantly, but Ruth clung to Naomi and refused to go back to her own people.

Here are two lessons to be learned: (1) We should never allow the adversities of life to so becloud our vision that we would advise any one to go into Godless associations for the sake of earthly comfort. (2) We should never allow ourselves to be dissuaded from taking our place among God's people, just because such gloomy comparisons are made.

Ruth's Wise Choice.—Ruth would not allow herself to be persuaded to turn back. Her mind was fully made up. She was prepared for every test. She had resolved to live or die with Naomi, counting neither convenience nor earthly preferment or anything else. She listened to her mother-in-law's story and then replied promptly and firmly: "Intreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."

Noble-hearted Ruth. How admirable her example to all who are tried at the present time. No hope of preferment in Moab, no dark picture of slavery and starvation in Canaan, no thought of having to be an unwelcome outcast among a nation of unfriendly people could alter her determination to walk the way of faith in the God of Naomi. She had made the full surrender, she refused to reconsider, and God wonderfully blessed her because of her sacrifice.

The remainder of the story is well known. How that she afterwards became the wife of Boaz and stood in the lineage from which Christ was born, is known to almost every Christian boy or girl. She, as well as Abraham, stood in the line of the promise, "In thy seed shall all the nations of the earth be blessed." She was richly rewarded in walking forward by faith. There is a great reward in store for every one who accepts Christ by faith, makes the full surrender to Him, and leaves it in the hands of God as to what shall be his sufferings and reward.—K.

The sufferings of this life-time are as nothing in comparison to the glory awaiting those who meekly suffer now.—Sel.

Our Young People

Topic for Feb. 14, 1915

THE BOY SAMUEL.—I Sam. 3

Motto.—"Speak Lord, for thy servant heareth."

The Making of a Great Man

1. **He was the child of praying parents.** It is a great fortune for any child to have parents who live the life of prayer. In the first place, this quality is born into them, parents invariably transmitting their qualities to their children. It is a fine thing to be born right. Then the influence of true Godly piety in this model home had much to do with impressing the young son with the right kind of thoughts and motives.

2. **He was dedicated to the Lord.** Many children are taught to shine in society, but alas, how few are taught to shine in the kingdom of our God! Many boys and girls are taught to make money, but too few are taught to prize the true riches above. Many young people are taught to "make their mark in the world," but too few are marked for the world above. Christian parents should have no other thought than that of bringing up their children to be spent in the service of the Lord.

3. **He had early training along right lines.** Though Eli had missed it badly in the bringing up of his own sons, he seems to have given little Samuel the instructions that he needed. "Speak, Lord, for thy servant heareth," should be our attitude toward the Lord from little up. Much depends upon the kind of training we get when young. This early lesson in obedience Samuel never forgot.

4. **He walked in all good conscience.** At the close of his long life Samuel had occasion to ask the people whether he had been unfaithful to them and to God in anything. They answered that he had been blameless. It is the secret of the really great life. Give your heart to God young. Keep near His Word. Only the voice of conscience scrupulously, and greatness (in a heavenly sense) will grow in your soul.

PERSONAL THOUGHT

To be God's boy and to know God's love and to obey God's Word and to do God's work, is the greatest joy and the richest blessing that can come to me.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Son.**
2. Samuel's Mother.
3. Samuel Given to the Lord.
4. God's Call.
5. Growing Up with God.
6. Commit Poetry. (See "Thoughts" below.)

Bless Them

"All over the earth they are swaying,
The nests where the little ones lie,
And faces, black, brown, white or yellow,
Are watched by the Father's kind eye.
Because long ago in a manger,
The dearest of little ones lay,
Our hearts turn with prayer to the Father
To bless every baby today."

Gospel Herald

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THURSDAY, JAN. 28, 1915

Field Notes

Six souls were added to the church at Carver, Mo., recently by baptism.

Work at Proctor, Mo., is promising. It is hoped that a minister will be located at this place soon and the work pushed in earnest. Pray for Proctor.

Bro. John W. Weaver of Union Grove, Pa., under date of Jan. 21, states: "I am at Strickler's, Dauphin Co., Pa., in a series of meetings. Pray for the work."

Bro. E. C. Shank of Waynesboro, Va., left his home Jan. 15, for Fentress, Va., where he expected to labor with the brotherhood for a season in a series of meetings.

Sister Wiens, wife of the editor of the Rundschau, started for Mountain Lake, Minn., on Saturday evening. She will remain for a week or ten days visiting friends of her early days in America.

Our friends in the Allen and adjoining counties, Ohio, who find it convenient to hand their subscriptions for our periodicals to Bro. P. E. Brunk will have their business promptly attended to. His address is Elida, Ohio, Route 1.

Bro. George R. Brunk, who had spent a week with the workers at Alexandria, Va., as an instructor in their short Bible term, left for his home at Denbigh, Va., on Tuesday evening, Jan. 19. His work at Alexandia was much appreciated.

Do not fail to read the announcement regarding the Christian Monitor on the last page.

Among those who attended part of the short Bible term at Alexandria, Va., were Brethren Joe F. Geil and Lewis Shank—the former for about ten days, the latter for a few days. Both allowed the Lord to use them in the ministry of the Word.

The work in the short Bible term now being conducted at Hayfield Farm near Alexandria, Va., is attended with considerable interest. The enrollment to date has reached 48, while a number of visiting brethren have dropped in to encourage the work.

Hesston reports a very interesting Bible term notwithstanding difficulties in the way of sickness in the faculty. Bro. Smith was down with pneumonia, Bro. Charles with catarrh, and others with other troubles. All were better when we last heard from there.

Bro. Jacob M. Greider of Salunga, Pa., has been an attendant at Sunday school for seventy-five years and an active worker in the Sunday school for forty years. He has been a reader of the Herald of Truth and the Gospel Herald from the very start.

In a correspondence item from West Liberty, Ohio, it was stated that Noah Greer was chosen as chorister. Now a sister who is too modest to sign her name tells us it should have been Mabel Greer. If this last information is not correct we do not know whom to look up but will risk a field note on the subject at any rate.

Eighty-four souls confessed Christ at the meetings held at Allensville, Mifflin Co., Pa. Fifty came out on the Lord's side on Sunday night! Glory to God: Bro. Clayton F. Derstine of Altoona Mission, is holding the meetings. There has never been such an awakening here in the history of the Church. Many members of the Church whose lives were unsatisfactory confessed and began their life anew. May God be praised. Full report next week.—O. H. Z.

Reports from the Bible school at Alexandria are encouraging. There is an enrollment of 48 regular students besides the occasional visitors who come in. In the absence of both the editor and his substitute last week a very interesting correspondence item from the school was crowded out. It will be found in this issue.

Correspondence

Carver, Mo.

The work of the Lord is still advancing. Bro. Joe C. Driver is with us this week. Received 5 by baptism and one by confession at Carver. There was another confession last night by a backslider. We will be at Proctor from Wednesday night to Sunday night, giving instruction to converts and helping souls to get right and to receive in church fellowship those who are ready. Pray for the work.

Yours as ever,
J. R. Shank.

Johnstown, Pa.

I wish to make an appeal to all God-fearing readers of the Herald. On Jan. 23 a series of meetings will open in the Pleasant View and Kaufman M. H., and a few weeks later the Blough, Stahl, and Thomas churches will open a series of meetings. These meetings are, if plans hold out, to be conducted by the following brethren: S. E. Allgyer, J. A. Ressler, E. J. Bergey, and Daniel Kauffman. The request is that much praying be done all through the brotherhood in behalf of these meetings so that the brotherhood and sisterhood of the Johnstown district may become stronger in spirit, stronger in faith, more loyal to God and the Church, and that God may use these evangelists in a way that many of those who have gone astray may again be reclaimed and brought back into the fold. If all who have fallen away could be won, how our number would swell and how the church would rejoice. Then think of the joy that would be in heaven in the presence of the angels. Brethren and sisters, let us remember the great work that is before the Church. Let us do much earnest praying in behalf of our beloved Church of Christ, and especially for the officials of the same. Praying we can do in our homes even if we cannot be present at the meetings.

Levi Blauch.

Wadsworth, Ohio

Dear Herald Readers, Greeting in Jesus' worthy Name:—The congregation at this place held their annual business meeting on Sautrday, Jan. 9, at which time the Sunday schools of the Bethel and Guilford Churches were reorganized for another year. Following officers were elected: For Bethel, Supts., B. L. Neff, L. S. Kreider; Sec.-Treas., Homer Kreider; for Guilford, Supts., Clayton Rohrer, Elias Kreider; Sec., Hettie Shoup.

Mabel Newcomer was elected correspondent.

On Sunday, Jan. 3, Bro. E. D. Hess, of Masontown, Pa., preached for us at the Bethel Church in the morning and evening, texts were, Matt. 25:21 and Judges 16:19. In the evening the brother gave us a Bible lesson before the sermon on "The Authority of the Church" very beautifully illustrating the position of the Church.

On Sunday morning, Jan. 10, Bro. J. L. Stauffer of the Altoona Mission preached for us at the Guilford Church using for a text Heb. 11:24, "By faith Moses refused." On the evening of the same day Bro. J. F. Brunk, Supt. of the Old People's Home, handed out to us the bread of life, using as a text Rev. 3:13.

We are very grateful to the brethren for having come into our midst and we trust the seed sown may have fallen on good ground that it will spring up and bear fruit to the honor and glory of God.

Mabel M. Newcomer.

Hesston, Kans.

Dear Herald Readers:—On this, the beginning of a New Year, we have abundant reasons to thank a heavenly Father for His gracious protection during the year that is past forever. May our prayers be that this year in our individual life might attain to "The prize of the high calling of God in Christ Jesus."

It seems altogether fitting that our schools should at this time be engaged in special Bible instruction.

This year has been the record breaker in the history of this institution for the Special Bible Term. With the return of old students from vacation we were gratified to see the results of their efforts in securing 21 new students, some of whom we expect to remain with us for the year. A number of evening addresses will be given during this Special Term, two of which have already been given, "The Twofold Aspect of Prophecy," by Bro. Thut, our special instructor, and "The Inspiration of the Bible," by Bro. J. B. Smith. Bro. Thut will also give one on "Habbakkuk" and a series on "The Second Coming of Christ." Three addresses will be given by Bro. Charles on Science; "Botanical," "Zoological" and "General." Two more will be given by Bro. Smith, "The Sovereignty of God Vs. Human Government," "The Christian and Politics or the Modern Peace Movement." These addresses are expected to be interesting and highly instructive.

Bro. J. D. Charles after laboring at Plainview, Tex., during vacation, returned home with a severe cold. He is unable to be at his post of duty for a few days. We hope for his speedy recovery.

Bro. Paul Erb, one of the assistant teachers, has a similar attack. It seems this epidemic has its grip upon quite a few.

Last Sunday, Jan. 10, ten precious souls were baptized at our neighboring Church, the Pennsylvania congregation, Bro. D. H. Bender officiating. May God richly bless the work of the Church to the ingathering of the lost.

F. Rose Shank.

Bay Port, Mich.

(Berne congregation)

Dear Herald Readers, Greeting in the Master's Name:—We feel thankful to our Lord and Master for the many blessings bestowed upon us. We had the opportunity of having a series of meetings at this place. We were favored with a visit by Bro. Christian Schrock and wife and two children of Zurich, Ont., and Bro. Osias Cressman of New Hamburg, who were with us New Year's day. We also had preaching service every evening the following week. The meetings closed Sunday evening, Jan. 10, with 4 confessions. The brethren labored earnestly while with us. We hope and pray that the seed sown may bear fruit and spring up into life everlasting.

Your Sister in Christ,
Amanda Ropp.

Jan. 12, 1915.

Minot, N. Dak.

Dear Herald Readers, Greeting in His Name whose we are and whom we serve:—"Praise the Lord for his wonderful works to the children of men."

On Sunday, Jan. 10, two young souls sealed their vow to God by water baptism at the Fairview M. H., near Surrey, I. S. Mast, bishop, officiating. May God richly bless and lead that they may some day be faithful pillars of His Church. The weather is very mild for the time of the year, with snow enough to use sleds most places.

On Christmas day mercury had dropped to 41 degrees below zero, the coldest in 6 years, but a calm sunshiny day, and all with good health enjoyed the day.

L. S. G.

Jan. 12, 1915.

Alexandria, Va.

Dear Herald Readers, A Greeting in Jesus' Name:—You have read in these columns of the short Bible term to be held at Hay Field Farm, near Alexandria, Va. Praise the Lord, we are now taking up the work and enjoying it in the Lord. There are about 40 of us here now, and we are looking for more. Though we all feel our great weakness and emptiness, we expect to receive great benefit. We have every promise in God's Word that He will stand by us in the work. We will with as much light and grace as God gives us do our best. We can say like Peter, "It is good for us to be here." Remember the small body of believers at Hay Field in your prayers, and therefore be a part of us.

In His service,
Esther Kreider.

Jan. 13, 1915.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We feel thankful for the blessings God has given us. On Sunday evening, Dec. 27, 1914, Bro. John W. Weaver preached for us, it being the beginning of a series of meetings. The meetings closed on Sunday evening, Jan. 10, with the visible result of eleven souls making known their desire to accept God's conditions of salvation. Many more were convicted of sin but unwilling to tear loose of Satan's hold at this time. Brethren and sisters, these also need our prayers. Bro. Weaver preached every evening except on Saturday evening, Jan. 2, Bro. J. E. Hartzler preached, his text being Jer. 18:4. Bro. Weaver labored faithfully.

Sunday morning, Jan. 3, we held the annual election of Sunday school officers. The following were elected: Supts., S. P. Hess, A. A. Landis; Sec.-Treas., Jacob Burkholder, Oscar Good; Chors., A. N. Wolf, Harry Hess. May God bless the work.

Minnie E. Schload.

Jan. 13, 1915.

Reist, Alta.

All Herald Readers, Greeting in Jesus' holy Name:—We should thank our Father in heaven for His kindness in making it possible for Bro. Noah Weber of Carstairs to come and spend a week with us. He came on the first Sunday of this month and spent a week with us holding meetings every evening and nearly every morning while he was here. Some evenings he would take up a topic and other times preaching services. All meetings were very much enjoyed by all who attended. The weather was fine. Everybody turned out. One member was added to the church by baptism and one young soul came out on the Lord's side and two others want to be reclaimed.

Others seemed to be under convic-

(Continued on page 708)

Miscellaneous

THE POOR MAN'S SHEAF

Selected by Martha D. Moyer.

He saw the wheat fields waiting, all golden in the sun,
And strong and stalwart reapers went by him, one by one.
"Oh, could I reap in harvest!" his heart made bitter cry.
"I can do nothing, nothing, so weak, alas! am I."

At eve a fainting trav'ler sank down beside his door.
A cup of pure cold water to quench his thirst he bore.
And when, refreshed and strengthened, the trav'ler went his way,
Upon the poor man's threshold a golden wheat sheaf lay.

When came the Lord of harvest, he cried: "O Master kind,
One sheaf have I to offer, but that I did not bind.
I gave a cup of water to one athirst, and he
Left at my door, in going, the sheaf I offer thee."

Then spake the Master, smiling: "Well pleased with this am I,
One of my angels left it with thee as he passed by.
Thou may'st not join the reapers upon the harvest plain
But he who helps another binds sheaves of precious grain."

Souderton, Pa.

TRUE PRAYER

By E. E. Zuercher.

For the Gospel Herald.

Not long since a publication on this subject appeared in the Gospel Herald, which was very helpful and if each issue would bring this subject afresh and over again to our minds, it would not be exaggerating or overestimating it, this would only be confirming divine instruction by actually making our faith in the truth of it alive, and if there be any repetition of thought, let us bear in mind that this has happened time after time from the beginning. It has been said that prayer is the arm that moves the world. There is nothing hid from the eyes of the Lord. There is no power sufficiently fortified to resist or defeat God's power. Wickedness can not grow wicked enough to hinder His will from being done. Therefore we ought not neglect or limit this duty to once or twice a week or even less.

All blessings we receive are unmerited, yet for the asking they are ours. Christ said that whatever we ask He will give providing we ask in His name. We may ask for things which would be our downfall, or in other words we may be determined to have that which is not good for us, and if we are, God gives it. Read II Thes. 2:9-12. It is only those who walk after the Spirit of God that receive and know the things which He gives according to the Spirit. Paul says, "Now we have received not the spirit of the world, but the Spirit which is of God that we might know the things that are freely given to us of God." It is, however, true that many a prayer is uttered without being heard, because the object is selfish, in that the secret impulse of the heart is simply to utter words which sound well, hence this is the domineering sentiment of the heart, and prayer does not go beyond the gratification of self. God is higher than self. The secret thought of the heart of man cannot be hid by the utterance of many fluent words. The secret impulse of the heart must be in accordance with God's will. It sometimes takes a great deal of time to get ready to pray; we can utter words at any time but this is not always prayer. There must be a connection between earth and high heaven before God can hear, as well as there must be somehow connection between distant points on earth in order to have communication one with another. The name of Jesus is between us and God, as telephone wire is from New York to San Francisco. And if any man climb up some other way he is a thief and a robber.

Also many prayers are not heard because of dishonesty. When prayer is offered contrary to the innermost desires of the soul, though apparently honest in the eyes of man, God does not hear. Multitudes pray for things which if they were sure would be answered would cause great dissatisfaction and would mean so much sacrifice to want it to be so. For instance one prays for the well-being of another when they actually would take pleasure in that one's downfall, because of jealousy or pride in some form or other. The impurity of men's hearts cannot be hid from God under the circumstances of worldly knowledge or fame or any other virtue which has within itself a chance or power to deceive. "Be not deceived, God is not mocked."

One of the greatest incentives to prayer seems to me is the progressive desire in the spiritual life. Sometimes there is lacking that confession of weakness, which would place us in the position as God sees us, advanced by way of some former blessing or achievement in some respect or other, that brings the conclusion of contentment and satisfaction with present conditions and terminates in what is called the unassuming life. This position is needful but let it not be confused with "growth in grace." The "unassuming position" is one thing and the "contentment position" is another. There is no harmony between such "contentment" and "Christian growth." We ought not be satisfied until we have that desire to become more pliable to God's Word and let the Holy Spirit use us and not try to conform the will of God to our will in which case failure is more certain. The more we are able to see our weakness, and completely empty out self, the more room God has to fill in His precious gifts and means, and power mighty enough to shake prison walls, heal sick, raise the dead and part mighty waters and still the tempests. Is this day of miracles past? I fear the day of miracles is not as far past as the day of faith in them is. Our place is humbly before the throne of grace pouring out all of self and then we can be filled with great blessings, and, as David said, "Open thou mine eyes that I may behold wondrous things out of thy law." The more of our need we pour out the more of his righteousness we can take in. There is one or the other there all the time, there is no vacuum in God's eyes. Lord, thou whose power doth rule the earth, the mighty deep, the stars and the other worlds, from whom all good things must come, yea, can come from no other source. Could we but thank thee enough for thy wonderful manifestation of thy love and power. Oh, that we were prone to thank thee more, seek more diligently to know thy will, and trust in thee more fully that we may be used to thy name's honor and glory and that the way grow brighter and shine more and more unto the perfect day, is the prayer of one of thy unworthy servants, pressing toward the mark.

Webb Summit, Ohio.

THE POWER OF EXAMPLE IN KEEPING THE SABBATH DAY HOLY

By Fannie C. Speicher.

For the Gospel Herald.

The tendency of the times is to detract from the sacredness of the Sabbath day, and if we as parents wish to see it observed as the Lord intended it should be, we must look well to our example with regard to it We need not expect our children to reverence the day if the example in the home is to lie in bed on that day until there is barely time to get ready for the preaching service, while the Sunday school is overlooked altogether, if it comes in the morning. We can not expect them to delight in it if they are accustomed to hear such

expressions as, 'Oh, dear, I am so tired, there is so much going to church that Sunday is the hardest day of the week to me," and as one young lady answered me once on a time when I suggested to her that she would enjoy our Sunday school if she would attend, "Oh, I think I am serving my Mster best by staying at home to rest on that day after working hard all the week. It is so nice to slip on an easy wrapper and lie around and rest on that day."

"Well," says some one, "The Sabbath is designed as a day of rest, and if one is very tired, Why not rest then?" True, it is intended as a day of rest, but of worship also. We need holy inspirations as well as rest to enable us to make our lives the best they are capable of being, not only spiritually but physically, and I am sure there is not much inspiration in lying around all day, perhaps whiling away the time with some light literature. I am not one of those who plead for too strenuous church-going on the Sabbath, for I remember how the Savior answered the Jews when they approached Him for giving relief to the suffering on that day, but I think even our church going should be tempered with wisdom, nevertheless I think in these days of pleasure-seeking there is more danger of our being too lax rather than too careful.

If we want our children to delight in the day we must show them by every act of ours that we delight in it. We want to make it a day that the children can look forward to with joy, not for the indulgences they receive, but for the real uplifting pleasure they are to partake of. Let us make it a day of rest by having our house set in order, our food as nearly prepared as is possible and our clothes and bodies made clean on the day previous. Father does not have to go to work on that day, and it may not be necessary to rise quite so early, but it must be early enough to enable us to get ready for the first service of the day without hurrying.

Let us rise with joy in our hearts and a song of praise on our lips, not forgetting to call the family together as soon as they are ready to return thanks and to seek His blessing in such a way that the children may partake of the service with pleasure, and if the father can sometimes take the children, or a part of them, for a walk while the mother is getting necessary work done up, and by calling their attention to the birds and flowers and other things of nature and from them leading their young minds up to nature's God, he may prepare them to partake of the service of God's house with reverence. There is nothing more inspiring than an early walk in the morning on a beautiful Sabbath morning with some one who can help us to see in the beauties around us a foretaste of the life to come. I know this because I remember such walks with my father.

Let us make it a holy day by setting aside the things we have engaged in during the week. Let us wear our Sunday garments and read our Sunday books, sing our songs, visit only where we can do good, or get good, and eat our Sunday dinner, which, though mostly prepared the day before, simply for the sake of making the day a glad one. Perhaps some one will say, if we are so careful to attend to all such details, we shall become quite Pharisaical. That is not our intention. We simply want to impress the thought of the important part, those little things play in the formation of the habit and character of the child.

Middlebury, Ind.

"AND POUR CONTEMPT ON ALL MY PRIDE"

Selected by Barbara E. Glick.

The life of our Lord Jesus Christ is a standing rebuke to every form of pride to which men are liable.

Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The Son of man hath not where to lay his head."

Pride of respectability—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form or comeliness."

Pride of reputation—"Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners."

Pride of sanctity—"This man receiveth sinners and eateth with them."

Pride of independence—"Many ministered unto him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as he that serveth." "Made a curse for us."

Pride of success—"He came unto his own, and his own received him not." "He was despised and rejected of men." "The Son of man must suffer many things and be rejected."

Pride of ability—"I of myself can do nothing."

Pride of self-will—"I seek not my own will but the will of him that sent me."

Pride of intellect—"As my Father hath taught me to speak these things."

Pride of bigotry—"Forbid him not; for he that is not against us is on our part."

Pride of resentment—"Father forgive them for they know not what they do."

SOBRIETY IN THOUGHT LIFE

By Anna S. Warfel.

For the Gospel Herald.

The thought life or intellect which gives to us our conscience and power of inward reasoning is one of the marvelous works of God's creation, one which we cannot fathom or understand. David says, "We are fearfully and wonderfully made."

Can we realize what a blessing of blessings the human mind is? We get a glimpse of its value when we think of what man were without a mind, or of those whose mind was never normally developed, or of those who have lost the power of sober thinking.

How can we be thankful enough to our Creator for the precious gift of thought which if cultivated along the line of sobriety means so very much in the individual and spiritual avenues of life. I Peter 1:13 reads: "Wherefore gird up the loins of your mind, be sober."

1. What is the industrial advantage of sobriety in our thought life?

We would not have the advantage today of enjoying the achievements of industry if God found no sober minds to which He could reveal His achievements.

The man with a sober mind has the advantage over a carelessly minded man in the confidence of employers because of his efficiency, trustworthiness, selfcontrol, and other good qualities that are found in a man of sobriety and wanting in the careless man. He is also preferred because he is a help and not a hindrance to the industrial world. He is also capable of a responsibile position which enables him to give his best service not only to himself but to others. He also has the advantage of the carelessly minded man in retaining his position, for he is the last to be out of employment.

Sober thoughts in our work always help us to live up to the limit of our ability and increase our usefulness.

2. What is the mental advantage of sobriety in our thought life?

The mental faculty is the gateway to all we see, hear, know, and understand, and is very pliable to impressions, good or bad.

God in His infinite wisdom has given us this mental faculty to de-

velop and cultivate as we would a garden.

It is a great advantage to us to have the privilege of being surrounded by scenes, pictures, books, and companions of sobriety during the most plastic stage of mental development, yet memory never ceases to receive impressions so long as it exists but those received earliest remain longest.

Not all have the privilege of receiving a sober mental training, and they are at a great disadvantage in trying times. It is our duty to give them all the good and sober thoughts from our gardens that we can, and the more we plant and cultivate the more we have for the good of others and ourselves. If men can be made to think right, much has been accomplished for the mental advantage of sobriety in the thought life.

Solomon says: "As a man thinketh in his heart, so is he." What we are mentally we are in words and deed, for all that was ever done or said was first a thought.

Thoughts good and evil will come to our minds. We cannot help their coming, but we need to discern between the two in this thought life of ours and if we or some one else has given attention to the cultivating of our mental gardens we have the power to discern as spoken of in Heb. 5:14: "Who by reason of use have their senses exercised to discern both good and evil." What an advantage this is to us, for then we can remove the evil by filling with the good. Evil thoughts cannot be replaced by good too soon, for those harbored longest lead to actions sooner or later. From a little quotation we have these words: "Beautiful thoughts bring beautiful words; beautiful words lead to noble efforts; noble efforts result in profitable lives."

All along life's voyage we are going to meet with temptation, adversity, disappointment and seasons of joy through which it is a great advantage to have a sober mind that guides and saves us from shipwreck that is inevitable if we are not sober minded

Sobriety in the thought life is an advantage mentally to old age, for the gems stored in memory's casket as the years roll by will add to a golden sunset of life. Phil. 4:8 tells us what thoughts we shall engage in: "Finally brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

3. What is the spiritual advantage of sobriety in our thought life?

Sobriety in our thought life is an advantage spiritually because sober thinking rouses the conscience of saint and sinner and awakens us to the need of spirituality in our lives and the lives of others. (Illustration, prodigal son.)

Sobriety enables us to form strong Christian characters, and gives us that needed selfcontrol over the passions and helps us, as Paul says, to "keep under my body and bring it into subjection."

To be sober minded is also an advantage to our spiritual influence as it goes out to those with whom we come in contact, for then our influence will give light, and not darkness which is a hindrance to spirituality. What shape does Christianity take when the mind ceases to be sober spiritually? It goes off into emotional excitement or drifts into a cold, spiritless state.

What is each one of us contributing to Christianity by exercising sobriety? In Titus 2:11-13 we read: "For the grace of God . . . . hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, and righteously, and Godly in this present world."

The greatest advantage spiritually of sobriety in our thought life is that sober thinking leads us to be spiritually minded. This affords great advantages and blessings not given to the carnal mind. "To be carnally minded is death; but to be spiritually minded is life and peace."

Millersville, Pa.

CORRESPONDENCE

(Continued from page 705)

tion but did not take their stand at these meetings. We hope that the Lord may lead them so that they may have the courage to take their stand soon. It causes joy when we see souls turning to God. May God help us as Christians to live such lives that others may be encouraged to take their stand.

Bro. Weber left here on Sunday night, after services, for Youngstown to take the train for Alsask where he expected to be met by Bro. Norman Crampeen of Arcadia Valley, where he will spend this week holding meetings. May God's blessings go with the brother that many may take heed to the warning that the brother will give them through preaching God's precious truths and seek a blessed Savior while yet there is an opportunity. We have no promise of tomorrow. Now is the accepted time. But how many we see living so careless and indifferent as if they had no soul to save or no future to think of. Oh, let us tell the old story o'er and o'er till unnumbered millions lay their trophies at His feet. We reorganized our Sunday school on New Year's day. We have not organized our young people's meeting. Think we will do that on Sunday, Jan. 17.

Pray for us at this place that we may be steadfast always abounding in the work of the Lord. I wish you all God's blessings.

Annie Reist.

Jan. 14, 1915.

Alpha, Minn.

Dear Readers, Greeting:—We feel thankful to our heavenly Father for the blessings He is bestowing upon us. We reorganized our Sunday school the last Sunday in 1914, with Bro. D. F. Lehman and L. H. Garber as superintendents; Bro. Floyd Lehman Sec.-Treas.; Sisters Iva Bute and Ruth Lehman, Librarians. We have an interesting evergreen Sunday school. On Jan. 9, Bro. S. G. Lapp of South English, Iowa, came in our midst to hold baptismal services. Preached five powerful sermons.

On Sunday, Jan. 10, one was reinstated, and on Jan. 12 we had baptism and one received upon confession. There were others not yet decided as to their church home. On Jan. 11, Bro. Henry Snyder loaded their car for Indiana. We were sorry to have them leave but may God's choicest blessing attend them and may they be a blessing wherever they are. We ask an interest in the prayers of God's people.

C. Garber.

Jan. 14, 1915.

Elizabethtown, Pa.

Greeting to the Herald Readers:—On Sunday, Jan. 2, we elected Sunday school officers for the coming years as follows: Supts., Jacob C. Miller, John L. Rutt, Frank Shotzberger; Sec.-Treas., Minnie Stauffer; Primary Dept., Mary Fridy.

This also was the time for our regular church service. Bros. Sanford Landis of Mellinger's disctrict, and Noah Mack of New Holland, were with us and preached to us. The brethren were engaged in evangelistic work in the neighborhood. Bro. Landis at Risser's and Bro. Mack at Good's.

Cor.

Jan. 14, 1915.

Kokomo, Ind.

A friendly greeting to all Herald Readers:—On Jan. 28, the brethren S. E. Allgyer of West Liberty, Ohio, and B. B. King of Ft. Wayne, Ind., commenced a Bible conference work

which lasted till Saturday, Jan. 2, 1915. Bro. Allgyer on Saturday after treating one subject left for Middlebury, Ind., to begin a series of meetings the same evening. Bro. King continued the meetings here until Thursday evening, Jan. 1. The visible results of these meetings are 20 confessions, for which God is greatly to be praised, the interest and attendance were very good throughout the meeting, only one night that there were less that 300 people at the church that was a rainy and bad night, two nights the crowd exceeded 500.

We have remodeled and built to our meeting house, made a basement under the whole house. We have now a seating capacity to accommodate 700 people.

We reorganized our Sunday school Sunday, Dec. 27, 1914. The following officers were elected: Supts., Bros. Earl Mast, Ira Mast, Lon Miller; Sec.-Treas., Bro. John Horner; Chor., Bro. Daniel Hershberger.

Pray for the work at this place.

G. W. North.

Jan. 14, 1915.

Middlebury, Ind.

Dear Herald Readers:—The church at this place has been greatly encouraged by a series of meetings held by Bro. S. E. Allgyer. Beginning Jan. 3, he preached the Word each evening and doing personal work each day until Jan. 14. With the earnest efforts of Bro. Allgyer and the prayers of the church, with Bro. Walter Yoder leading the song service in the Spirit and with the understanding, 13 precious souls were made willing to confess Christ as their Savior. May they ever prove faithful to Him.

Our hearts rejoice for what has been done, yet a sadness remains because some souls were unwilling to come to Christ and lay their all upon the altar.

We need not wonder why not more souls are won for Jesus, when we see those who profess to be followers of the meek and lowly Lamb do nearly anything that a non-professor would do. We may say, I want my life to count for Jesus, and yet our conduct may be such that it will not count for much in winning souls for Jesus.

Just as surely as certain joy awaits those who properly manifest their gratitude to Jesus and to God, so surely does real and keen disappointment await others who care too little for things spiritual and divine.

"Seek good, and not evil, that ye may live."

Anna Keyser.

Jan. 15, 1915.

Protection, Kans.

We again praise the Lord for what He has done for us. On Dec. 26 Bro. John Thut of La Junta, Colo., came into our midst to hold a series of meeting. He remained until Jan. 4, 1915. His first text was Acts 12:5, while Peter was in prison bound with two chains, the Church was praying without ceasing for him to God. The prayer reached God, and the result was seen. Earnest prayer availeth much, while some prayers only reach the ears of man.

Text, Matt. 22:42. A question: "Whose son is he?" We must answer some time. Pilate said, "I find no fault in him." Judas betrayed him, sold him, then said, "I betrayed innocent blood." The centurion said, "This was the Son of God." Devils said, "Son of David, have mercy on us." No fault was found in Him. At some time we all must confess Him. He asked the apostles, "whom do ye say that I am?" Peter said, "Thou art the Son of the living God."

The visible results of these meetings were three confessions.

John Schrock.

Jan. 15, 1915.

Goshen, Ind.

(Yellow Creek congregation)

To Readers of the Gospel Herald:—The meetings at this place conducted by Bro. J. M. Kreider of Palmyra, Mo., closed on Jan. 14. There were sixteen confessions. Meetings were well attended and much interest was manifested.

With Bro. Kreider as instructor we had a very interesting and helpful Bible conference held from Dec. 28, 1914, to Jan. 2, 1915.

Immediately following the work at this place Bro. Kreider began a series of meetings at the Holdeman Church near Wakarusa, Ind.

Cor.

Jan. 16, 1915.

Elizabethtown, Pa.

(Risser's congregation)

Dear Herald Readers:—On Dec. 27, 1914, we opened a series of meetings at this place conducted by Bro. Sanford Landis, who expounded the Word of truth unto us with simplicity and power. The interest manifested and the attendance were good and we were encouraged to go on in the good work of the Lord, having the promise in mind that we shall reap in due season if we faint not. As a visible result of the meetings we had seven confessions. May the Lord bless them that they may be bright and shining lights in His kingdom is our wish and prayer. Remember us at the throne of grace that you may hold out faithful to the end. Meetings closed Jan. 12, 1915.

Samuel L. Oberholtzer.

Jan. 16, 1915.

Lancaster, Pa.

(Mellinger's congregation)

Greeting in Jesus' Name to all Herald Readers: We of this field of labor have not had services since July 5, 1914, on account of building. We have room to rejoice that a goodly number of us have been spared to worship in the new church building, several of our number have been called home since we last met. We greatly miss our aged brother, John L. Landis, he had the sermon the last time we met in the old house. He told us not to become careless or unconcerned while we have no services at home, for we know not who shall be spared. Now he is no more with us. May we still think of the words he so often related, for when we think of those things he is still speaking to us, as it were. We trust our loss is his eternal gain.

Our new church was dedicated Jan. 12, 1915, the weather was not so pleasant, but God knows what is best. Services were conducted by the brethren, Sanford Landis reading Heb. 3:1-6 as an opening, Bishop Peter Nissley, prayer; Bishops C. M. Brackbill and Abram Herr, texts, II Chron. 7:16 and Heb. 3:4; and David Landis; Bishop Noah Landis had closing prayer. The brethren told us that the church consists not of the building but of people and that we must come Spirit filled and that our prayers should be that our eyes and hearts might be opened that we might see how we stand with God.

We had services on Sunday morning, Jan. 17, Bro. David Landis reading Psa.122, Bro. Sanford took the text, I Cor. 19, 20. Now if we are not our own as the text teaches us today, we surely have nothing that is our own but all things belong to God.

Sunday school also was organized on Sunday. Supts., Aaron Landis, David Groff, Landis Heller; Treas., Benj. L. Leaman. We expect to have Sunday school now every two weeks in the morning before church services.

We wish to thank the brethren and sisters of Lancaster for the kindness they have shown us while we met with them, God bless them for the same. When our meetings are no more in this life may we meet in glory is our prayer.

Yours for His cause,

Hettie Buckwalter.

Jan. 17, 1915.

REPORT
Of Bible Conference Held at Crown Hill Church near Marshallville, O., Dec. 27, 1914, to Jan. 1, 1915

For the Gospel Herald.

Instructors, J. L. Stauffer, E. D. Hess.

Subjects: **Inspiration of the Scriptures, Russellism Exposed, Temptation, Coming of Anti-Christ, Israel—Past, Present and Future, The Authority of the Church, Signs of the Times, The Coming of Our Lord Jesus Christ, Devotional Covering, The Ideal Christian, Judgments.**

We had one-half hour study in the book of Daniel each evening before the sermon, given by Bro. Stauffer.

We had a very interesting Bible conference at Crown Hill Church, which closed Jan. 1, with continued meetings which closed Jan. 10. Some of the visible results were two open confessions, and the congregation strengthened.

Secretaries.

REPORT
Of Bible Conference Held at Plainview, Texas, Dec. 26, 1914, to Jan. 1, 1915

For the Gospel Herald.

Andrew Brenneman, Moderator; Instructors, J. D. Charles, Geo. Landes.

Services opened Saturday evening with sermon by J. D. Charles. Subject, God.

Subjects presented by J. D. Charles: A sermon on **Missions, The Holy Spirit, Second Coming of Christ, Woman's Sphere, Holiness, Sanctification.**

By Geo. Landes: **Christian Unity, Preparation for Christian Service, The Surrendered Life, Christian Loyalty.**

The following are a few of the many thoughts presented:

The world is ripe for the greatest blessings.

Men everywhere are religious, they have longings for God and are spiritually inclined. We need not get them ready for the Gospel. But bring the Gospel to them.

All have the privilege of receiving the Holy Spirit.

We need infillings of the Spirit from time to time for special service.

Unity commanded, but we must not violate a principle to maintain unity. Unity produced by the Holy Spirit results in bringing peace, growth in grace, and wins the lost.

J. M. Kreider, Sec.

REPORT
Of Bible Conference Held at the Mennonite Church, Waterloo Ont., Dec. 29-31, 1914

For the Gospel Herald.

Organization: Mods., Noah Hunsberger, Noah Stauffer; Secys., Noah Weber, Ezra Sauder; Chor., Joseph Weber and others.

Instructors, S. F. Coffman, Daniel Kauffman.

Following are the subjects and a few of the thoughts given:

Prevailing Prayer. Prayer is an example of our necessity to God and our communion with God.

Sonship. Prayer, the key of sonship, regeneration the operation to sonship. A sure evidence of sonship is when we bear all our trials uncomplainingly.

Tests of True Discipleship. Some Christians are sunset Christians. Our murmurings of the Church blow out the light. It is a good thing to be sociable, but a bad thing to be sinful.

Stability. Is brought about by following Christ in faithful service. Is lost by following afar off, through worldly entanglements, through love to the world.

Eden the Model Home. A perfect home with perfect creatures. No children in Eden, an ideal home must have children.

Evils in the Church. Indifference, love to the world, the unequal yoke, lukewarmness, covetousness, conformity to the world. Sow sparingly, and the devil reaps the crop.

Nonresistance. Believers must do good even to those who offend. The law says, He that blemishes shall receive a blemish. Golden Rule, Love your neighbor as yourself.

The Christian's Relation to the Government in Times of War. We are pilgrims and strangers to the earth, our citizenship is in heaven. Government says, Go. kill your enemy. Gospel says, Love. Obey God rather than man. God not responsible for wars ordered by Governments. God never allowed war, unless for judgment. We should pray for our rulers that they might rule aright, but not for their success in war.

Church Loyalty. The Church cannot manufacture Christians, they have to be born again. Church, the Royal Priesthood on earth must be respected by its members; if we disrespect the Church we disrespect ourselves. The Satanic powers respect the Church. It is the principles that make the Church forsake the principle and you forsake the foundation.

Present Day Delusions. Delusions are deceptions that appear to be all right, but are altogether wrong. Lions do not roar until they have found their prey. A few of the delusions, Rationalistic Religion, Liberalism, Christian Science, Russellism, etc. Many Russellites in the Church, but don't want anybody to know it. No other chance after this time.

Anointing with Oil. A privilege of saints for healing bodily sickness. Must be accompaied by prayer, administered by elders of the Church. Must be called only by sick one. Cannot be done by proxy. No virtue in oil, but in fervent prayer.

Why Observe Ordinances. Ordinance, a religious rite or ceremony. Observe because Christ commands it, and not only as a custom, because we are blest in keeping them.

The Field. The world. Every part of the world a working place. All must be harvesters, starting point at home.

How Does Christ's Last Command Concern Us? Compare the four all's in Matt. 28. Man's part repentance, God's part remission. God demands ourselves, our time and money.

Sabbath Desecration. Sabbath means a day of rest. All unnecessary work done, unnecessary automobile riding, going to church late, tired horses, gossiping, having our thoughts engaged in worldly cares while in church are a few of the Sabbath desecrations.

Secretary.

Obituary

Helmuth.—Freddie, infant son of Bro. W. E. and Mary Helmuth, was born Oct. 30, 1914; died Dec. 26, 1914; aged 1 m 27 d. Funeral the 27th at Sycamore Church near Garden City, Mo., by I. G. Hartzler, S. S. Hershberger, Joe C. Driver.

Tice.—Valentine Tice was born in Pennsylvania Sept. 27, 1863; died in Elkhart Co., Ind., Dec. 20, 1914; aged 51 y. 2 m. 23 d. He was a faithful and consistent member in the A. M. Church. He was especially patient in life under trials and difficulties, never murmuring or complaining. The funeral was held at the A. M. Meeting House the following Wednesday. Sermon by Bro. Yoder of Wakarusa, and Silas Yoder of the home church.

Stuckey.—Jacob J. Stuckey was born at Utica, New York, Sept. 2, 1841; died Jan. 7, 1915; aged 73 y. 4 m. 5 d. At the age of 21 he united with the Mennonite Church. His end came suddenly from uraemic poison. Although in bed for about 3 weeks he was not helpless until the last night and next day at noon he passed away. Before his time came he had expressed himself as ready and willing to go. Funeral services Jan. 9 at Sycamore Grove Church, near Garden City, Mo.

Kolb.—Daniel Kolb, infant son of Pre. Amos and Lizzie Kolb was born May 17, 1913, near Spring City, Pa.; died of peritonitis on Dec. 14, 1914; aged 1 y. 6 m. 27 d. Funeral services were held Dec. 19 in the Vincent Meeting House, conducted by Bros. Warren G. Bean and J. C. Clemens. Text, Prov. 14:26. Interment in graveyard adjoining.

How happy are these little ones,
Whom Jesus Christ has blest,
Come let us praise with all our hearts
The God who gives them rest.

Ferguson.—S. W. Ferguson was born in Pennsylvania, July 9, 1828; died Dec. 19, 1914; aged 86 y. 5 m. 10 d. He was married to Magdalena Hoffman in 1852. To this union were born 5 boys and 7 girls, 3 of these and his wife preceded him. He was a member of the Mennonite Church over 60 years. He died near Hesston, Kans., at the home of his daughter, Sarepta Holdeman, and was buried in the cemetery nearby. The funeral was conducted at the church by Bro. D. B. Holdeman. Text, Dan. 5:27; at the grave by Bro. Christ Reiff.

Weber.—Sister Lizzie Weber died at the Mennonite Home near Lancaster, Pa., Dec. 7, 1914, at the age of 80 y. 5 m. 24 d. The remains were brought to Mechanicsburg to the home of her brother, Pre. Henry Weber, where short services were held Dec. 9, when the body was conveyed to the Slate Hill Church, where services were conducted by Bro. D. N. Gish of Millersville, Pa. Sister Weber united with the Mennonite Church at the age of 19 years and has been a consistent member for almost 60 years. She is survived by one sister, Katie Hertzler, and one brother, Pre. Henry Weber.

Lauver.—Sister Sarah Catharine Lauver, daughter of Bishop William Auker, was born June 19, 1853; died Jan. 9, 1915; aged 61 y. 7 m. 21 d. She is survived by her husband, 4 sons, 5 daughters, 10 grandchildren, 2 brothers, and 5 sisters. One son preceded her to the spirit world. She was united in marriage to Frederick Lauver on Dec. 23, 1873. She had united with the Mennonite Church at the age of about 14 years. Funeral services were held at the Lauver's Church, Juniata Co., Pa. (the place of interment.) The services were conducted by W. W. Graybill and Samuel Leiter. Text, "She hath done what she could."

Bender.—George Howard, the infant son of G. L. and Elsie Bender, of Elkhart, Ind., was born Jan. 11, 1915, and died Jan. 14th. He was afflicted the day before he died with hemorrhages and all that medical skill could do was of no avail and the spirit took its flight to Him who gave it. Services were conducted at the home on Sunday afternoon, Jan. 17th, in charge of the Brethren William Weaver and Jacob K. Bixler.

Nusbaum.—Samuel Nusbaum was born in Ashland Co., O., Aug. 12, 1837; died at the home of Lewis Troyer, Middlebury, Ind., Dec. 25, 1914; aged 77 y. 4 m. 13 d. Lived in Middlebury Twp., Elkhart Co., Ind., fifty-two years. He was a faithful member of the Mennonite Church for many years. He leaves to mourn his departure 3 daughters and 2 sons, 7 grandchildren, 1 great-grandchild. Funeral services were held at the Mennonite Church at Middlebury, Dec. 28, 1914, by A. J. Hostetler and John Garber. Text, Heb. 4: 9. Interment at the Forest Grove Cemetery.

Grove.—Died near South English, Ia., Jan. 17, 1915, Jacob S. Grove, of Bright's disease; aged 55 y. 8 m. 14 d. He was a member of the Church of the Brethren the last 33 years of his life. He was born near Waynesboro, Augusta Co., Va., in 1859, came to Iowa in 1881, married Mary Elizabeth Garber of New Hope, Augusta Co., Va., on Oct. 30, 1882. To this union were born 2 daughters, Eula and Lottie, and 1 son, Homer, who with their mother survive, and mourn their loss. They are highly respected and have the sympathy of many warm friends. "Jake," as he was commonly called made friends wherever he went and was a man that was not afraid to stand true to his convictions.

High.—John High was born in Lancaster Co., Pa., April 25, 1833; died Dec. 26, 1914, in Flanders, S. Dak., at the home of his son. Bro. High moved to Franklin Co., Pa., in early life, was united in marriage to Susanna Gsell about 56 years ago. To this union were born 11 children, of which 5 preceded him to the spirit world. He moved to Whiteside Co., Ill., in 1865, and there made his home till the death of his wife on Nov. 16, 1891. Since then he made his home with his children. Funeral was held Dec. 29, in Morrison, Ill., at the home of his brother-in-law, Jos. B. Gsell, by John McCulloh from Jno. 14:1-3. He was a member of the Mennonite Church of Morrison for many years and seemed to be strong in the faith until death.

Brubaker.—Samuel H. Brubaker was born April 3, 1853; died Dec. 28, 1914; aged 61 y. 8 m. 25 d. He was married to Mary Ann Walter in 1880. To this union were born 2 sons, surviving him are his wife and 2 sons, 1 brother and 3 sisters and many other relatives and friends. He united with the Mennonite Church before marriage and lived a consistent life until death. He read the Bible through two times. Funeral services at the Mennonite Church at Lititz Dec. 30. Services by J. H. Hershey, Jonas Hess, and John Lefever. Text, Luke 12:37-40. Interment in Moravian Cemetery. May the Lord comfort the mourning widow and children with His sustaining grace.

He has reached the end of his journey,
And laid life's burden's down,
He has cast aside his heavy cross,
And taken up the crown.

Godshall.—Sarah, wife of Isaac K. Godshall, died Sunday, Jan. 3, 1915; aged 76 y. 8 m. 4 d. She was confined to bed about 4 weeks, and during that time she was greatly concerned about her soul's welfare. Her constant prayer was during her illness, that the Lord might relieve her of this earthly house or tabernacle, yet ever resigned that the will of the Lord be done. The end came almost in an unnoticed time. She was a faithful member of the Skippack Mennonite Church for 53 years and ever worked for the advancement of the cause of the Church. Their married life was one day less than 54 years. The funeral was held from her late residence in Skippack and buried at the Upper Skippack Mennonite burying grounds. The services were conducted at the house by Pre. Henry Johnson and H. Pennypacker, and at the church by Pre. Jesse Mack, English, Irwin Landes, German. Prayer by Pre. Christ Allebach. Text, II Tim. 4:6-8.

Stichster.—Perry H., son of Bro. Henry and Sister Lucy Stichster, was born in Lagrange Co., Ind., Aug. 5, 1895; died near White Cloud, Mich., Jan. 17, 1915; aged 19 y. 5 m. 12 d. Bro. Perry gave his heart to the Lord in December, 1909, while Bro. John M. Kreider was holding meetings at the Union Church near White Cloud, Mich., and was baptized Feb. 13, 1910. Has been a faithful member in the Mennonite Church to the end. He was a bright light to his associates. He will be missed by his Sunday school class as he has been a teacher in the Sunday school for several years. Bro. Perry leaves to mourn his departure father, mother, 1 sister, and 4 brothers, and a host of friends. Two brothers preceded him to the spirit world, but his friends do not mourn as those that have no hope as the brother left strong evidences that it was well with his soul. Funeral Jan. 20, at the Union Church where a full house showed their last respect to one whom they had loved. Services were conducted by T. U. Nelson of White Cloud, and Jacob P. Miller of Clarksville, Mich., from II Tim. 4:7, 8, and Eccl. 12:1.

High.—Sister Lizzie W. High, daughter of Bro. Benjamin and Sister Lydia High, was born Dec. 17, 1896, at Oregon, Lancaster Co., Pa.; died Jan. 14, 1915, at the home of her parents at Brownstown, Pa.; aged 18 y. 28 d. She leaves to mourn her early departure father and mother, 3 brothers, 2 sisters. Lizzie had obeyed the Master at the age of 14 and was then united with the Mennonite Church at Landis Valley of which she had always been a consistent and faithful member. She was a member of that Sunday school since childhood. She had enjoyed good health until last spring. Then she had a severe attack of rheumatism of which she had never fully recovered. On Dec. 20 she was taken ill with a complication of diseases. She was a patient sufferer, never complaining and of late frequently speaking of her desire to go to that home above. Funeral was held on Jan. 17 at Landis Valley Church. Services conducted by Bro. John Lefever, text, I Pet. 1:3-7, and Bro. Noah Landis, text, II Cor. 4:17. Many were gathered together to pay the last tribute of respect to one whom they loved. Interment in the adjoining cemetery.

"Dearest sister thou hast left us.
Here our loss we deeply feel,
But 'tis God that hath bereft us
He can all our sorrows heal."

Hallman.—Mary (Clemens) Hallman was born Sept. 11, 1834; died Jan. 17, 1915, at the ripe old age of 80 y. 4 m. 6 d. She was united in wedlock July 18, 1852, with John S. Hallman, whose beloved companionship she enjoyed for 41 years. He preceded her 21 years. This union was blessed with a family of 5 sons and 7 daughters, all of whom are still living except one daughter who died in 1882. She was converted early in life and was a faithful and consistent member of the Mennonite Church for over 60 years. She was blessed with a wonderful constitution, for besides the cares and duties of raising a large family, she managed many a time to lend a helping hand in the families of neighbors, often succeeding well in the treatment of sick children in those olden days when doctors were few and far away. In her declining years she was afflicted with rheumatism and often longed to depart and be with Christ, but although she suffered much at times, she always seemed to be resigned to the will of the Lord, and we have the blessed hope that He has taken her to Himself. Funeral services were conducted at the Blenheim Church by E. S. Bauman from Jno. 14:18, 19, in German, and Jonas Snider from Rev. 14:13, in English. Buried in cemetery near the church.

Married

Rohrer—Brackbill.—On Oct. 29, 1914, at the home of Bishop C. M. Brackbill, Kinzer, Pa., Bro. John H. Rohrer and Sister Emma S. Brackbill were united in marriage.

Yoder—Smoker.—On Nov. 19, 1914, at the Maple Grove Church near Atglen, Pa., Bro. Orie Yoder and Sister Bena Smoker were united in marriage, Bro. J. S. Mast officiating.

Nice—Brackbill.—On New Year's Day, 1915, at the home of the bride, Bro. Henry G. Nice, of Filer, Idaho, and Sister Edith Brackbill were united in matrimony, Bro. C. M. Brackbill of Kinzer, Pa., officiating.

Brubaker—Brubaker.—On Jan. 17, 1915, at the home of the officiating minister, W. W. Graybill, near Richfield, Pa., Bro. Landis Hess Brubaker of Rohrerstown, Pa., and Sarah Brubaker of Richfield, Pa., were united in marriage.

Weaver—Wenger.—On Jan. 19, 1915, at the home of the bride's parents, near Edom, Va., Bro. Henry D. Weaver of Harrisonburg, Va., to Sister Sallie J. Wenger, Bro. Lewis Shank officiating. The Lord bless them along the journey of life.

Dupler—Lehman.—On Jan. 14, 1915, Bro. Harry S. Dupler of Bainbridge, Pa., and Sister Laura Lehman of Lawn, Pa., were united in holy matrimony by Bro. John G. Ebersole at his home. May the blessing of God make it well with their future life and it shall be well with their souls in the great beyond.

Hess—Eshleman.—On Jan. 14, at the home of the officiating minister, Bro. Maris W. Hess and Sister Barbara M. Eshleman, both of Byerland congregation, Lancaster Co., Pa., were united in matrimony by Bro. Aaron B. Harnish. May the Lord use them to His name's honor and glory is our prayer.

(Continued on next page.)

Items and Comments

The European war is having the effect of giving the "made in America" goods a great sale. It is now admitted that the supposed superiority of foreign made goods was largely imaginary.

The war in Europe continues and the situation remains practically unchanged. Heavy fighting in both eastern and western fields is reported without decisive victory for either side.

Interest in the condition of the rural churches has been stirred and a series of conferences is being held in the different states in the eastern part of the country, with a view of bettering the situation. Deep consecration on the part of all Christian workers is the solution of the rural church problems.

Widespread attention has been called to the failure of the First National Bank of Uniontown, Pa., of which J. V. Thompson is president. As usual, the first reports claim that the bank is entirely solvent and will pay depositors in full. There are heavy claims against Thompson personally by unsecured creditors. The final outcome is yet to be seen.

Among the latest developments in Mexico is the confiscation of oil properties by Carranza, an action against which the United States has sent in a vigorous protest, and the election (?) of Gutierrez, by the Villa forces, to fill the unexpired term of Porfirio Diaz as President of Mexico. The indications are that there will be fighting in Mexico as long as there is anything to plunder, or until some strong arm takes hold there and restores order. War in Mexico is the incarnation of savagery, yet not any more so than it is in Europe.

If we may believe the figures submitted by "The American Contractor," a journal devoted to the building trade, the breweries of our land spent for buildings and extensions $14,570,000 in 1906, but expended less than $3,000,000 in 1913. The amazing part of the story, however, is this: Whereas, in 1906, the churches of the country spent $5,632,000 in building operations, they changed place with the breweries in 1913, for that year they spent $13,870,506. Think of the churches of our land spending five times as much for buildings as the breweries! For the first four months of 1914 the record was even more amazing, for during this period the breweries spent only 420,000, while the churches spent $4,389,986, or over ten times as much. Come to think of it, it is but right and proper that breweries should decrease as churches become more numerous, and more fully alive to their opportunities.—Gospel Messenger.

A HIGH CALLING

To teach a few Sabbath school children week after week commonplace, simple truths—preserving in spite of dullness and mean capacities—is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.—Selected.

(Continued from preceding page).

Miller—Blough.—On Jan. 19, 1915, Bro. John J. Miller and Sister Lizzie Blough, both of the Shore congregation, were united in the holy bonds of matrimony at the home of the officiating minister, Y. C. Miller, near Shipshewana, Ind. May their life be one of peace and happiness that God's rich blessings can ever attend them.

Zook—Shank.—On Dec. 24, 1914, at the home of Jno. R. Shank, Versailles, Mo., Bro. Walter A. Zook of Larned, Kans., and Eister Elizabeth N. Shank of Versailles, Mo., were united in marriage, Bro. H. J. Harder officiating. They will be at home near Larned, Kans. May the Lord bless and keep them is our wish and prayer.

Weaver—Kolb.—On Jan. 12, 1915, Bro. Jonas A. Weaver and Sister Emma Kolb, both of the Vincent Church, were united in the bonds of holy matrimony at the home of Bro. and Sister William Weaver, near Royersford, Pa., Bish. Warren G. Bean officiating. May God's rich and abundant blessing go with them through their journey of life.

Troyer—Esch.—Bro. Jess Troyer and Sister Mary Esch were united in the holy bonds of marriage at the home of the bride's parents, Peter S. Esch, Sunday, Jan. 17, 1915, Bishop A. P. Troyer officiating. Both are members of the Zion A. M. Church near Hubbard, Oreg. May God's richest blessings sustain them in their new relations, and grant them a useful life in His service.

"Be sure you're right, then go ahead!"
That's what a brave man wisely said;
And every man in wisdom's light
Can surely tell the wrong from right,
So that, the evil knowing, he
May work for God and victory.

—Anon.

THE TIME IS SHORT

There are only a few more days in which new subscribers can secure the Christian Monitor for 1915 for half price, or fifty cents. This offer closes the last day of January. As the time draws to a close the number of new subscriptions received increases. There is yet sufficient time for all those who read this, who are not subscribers, to send in their subscription and join our growing family circle. To appreciate the scope covered by the Christian Monitor, and the nature of the articles it contains, a copy needs to be seen. Among the leading departments are: Christian Life, Missions, Bible Study, Educational, Young People's Meeting, Sunday School, Farm and Home, Current Events, etc. The 1915 volume will contain a series of twelve articles, some of them illustrated articles on Turkey by a returned missionary; a series of six articles on "The Great War;" discussions of Sunday school and Y. P. Meeting problems, etc., etc. No one actively interested in the work of the Church can afford to be without it.

Until Jan. 31 we agree to send the Christian Monitor for 1915 to new subscribers for the sum of 50 cents, one-half the regular price. Since the last day of the month falls on a Sunday we will accept new subscriptions at this price if mailed on Feb. 1. Do not delay but subscribe at once. Address all subscriptions to the **Christian Monitor, Scottdale, Pa.**

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Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
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Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
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Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

It is not an easy thing to conquer one's self, and that is the reason why Solomon said, "He that ruleth his own spirit is greater than he that taketh a city."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 4, 1915 (Gospel Witness Established 1905) No. 45

EDITORIAL

"Righteousness exalteth a nation; but sin is a reproach to any people."

People with an ambition to shine in society are not liable to shine in the kingdom of our God. The glitter of this world is something that is radically different from the spiritual fervor of those whose souls are aglow with the sunlight of heaven.

Many people who feel they would like to be useful in the Master's service are constantly hindered in their work because of "that tired feeling." What they need is a daily application of "S. S. S."—"Sprit's sure specific."

Love has rightly been termed as "the greatest thing in the world." It is also the greatest evil, if centered upon things that are evil. "Set your affections on things above, not on things on the earth."

"In honor preferring one another," is the Gospel standard. If it is a heavy and unsought-for burden that is to be borne, bear it yourself rather than load it upon another. If there is something pleasant or honorable that is to be had, give others the first chance. There is great blessing in taking what others do not want. For example, Abraham.

On another page we begin a series of articles from the pen of Bro. T. K. Hershey on "Some Things I have been Thinking About." Doubtless others have been thinking along similar lines. Read carefully what Bro. Hershey has to say, and it may help you to gain new thoughts, As Bro. H. states, these articles will not all be along the same subject discussed in the current article, but the themes to be considered are all live subjects and we trust may be read with profit by many.

Worship is a quality in man which God has graciously put there to serve the highest interests of man. Unfortunately this great blessing has been turned into a great curse, on the part of many, because they have been led to worship the creature rather than the Creator. That all men are worshipers, and that all become like the God or the gods whom they worship, is abundantly proven as we study the different types of men around us.

We thank our many contributors for the liberal way in which they have kept us supplied with articles. We only wish that we had room to print all that have been sent in. Yet there are a few corners in the Gospel Herald that might be supplied still better. At this time we have special reference to the doctrinal department. We would welcome about 25 short, well written articles on some live doctrinal themes by those who are especially burdened along these lines. Scan over the last dozen numbers of the Gospel Herald, and give us articles on subjects that haven't been touched during this time.

There are two ways in which we may use Sunday to prepare for the coming week. In the first place, we may look after the odds and ends in natural work, so that when Monday morning comes we have all our plans and work arranged that we may do a big week's work to best advantage. Then we may spend the day so diligently in the service and worship of God that the inner man is armed against any trials that are liable to confront us during the week. The first is the policy of the man who sees nothing beyond the grave. The second is the policy of the child of God who recognizes that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

Here is a favorite quotation with many people: "In essentials, unity; in nonessentials, liberty; in all things, charity."

To all of this we say amen.

And yet it is hard to conceive of a saying that is more mischievous and misleading in its applications. In the first place it too often leads its admirers to class as "essential" those parts of Scripture that confirm them in their way of living, and as "nonessential" those things which they do not care to obey. And then the "in all things, charity" is construed to mean that we should not condemn sin, no matter how clearly the Scriptures proclaim against it.

The quotation given above is the motto of liberalism. In this cunningly devised saying there is a trap which all loyal-hearted Christian people should shun.

"If in this life only we have hope in Christ," says Paul, "we are of all men most miserable." Some have chosen to give that a coat of blue and made Paul say that of all kinds of life the Christian life is most miserable, but that in the next world the reward is so great that we can well afford to bear the misery for a season. But we thank God that the Bible holds out no such dark picture of Christian experiences. "My yoke is easy, and my burden is light;" "joy unspeakable and full of glory;" "Rejoice evermore;" and other bright testimonies in God's Word tell of Christian experiences as being the brightest of anything that can be experienced in this life.

Wherein comes the misery? It lies in this: So rich is our hope of the

brightness and glory in the world to come that if this hope were taken away it would mean a loss so incomparably great that the disappointment would exceed anything that could come up in our lives. To illustrate: A fire sweeps over a community, consuming everything before it. Those having the most to destroy feel their loss the most keenly. So it is with the blessed hope of the child of God. It is the richest thing in all the realms of human experience. Take that away, and "we are of all men most miserable."

Speaking of hope, what a gloomy picture would life present if we were without it. Even in things pertaining to this life, it spurs people on to greater efforts and arms them to bear their trials and hardships contentedly and cheerfully. What farmer would plant his crops if he were without hope of reaping a harvest? Who would bear up under heavy loads and great disappointments if it were not for the hope that there are brighter times ahead? It is hope that arms us for the battles of life, that borrows the sunshine of the untainted future and sheds its lustrous rays upon the grim realities of present perplexities and trials. If hope in the things of this world does this much, how much more the hope in the more glorious things in the world to come.

We look beyond this world so awfully cursed by sin, and behold with an eye of gladness the glories of the world to come. Paul saw this picture when he said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Hope has truly been defined as "the anchor of the soul." And then this hope is not something visionary. It is a living reality. The evidences of Christianity, of the goodness and power and truthfulness of God are so numerous and unanswerable that we need neither doubt nor argue them. It it the Christian's blessed hope that in the fullness of time our Savior will come again and receive us unto Himself, that in the bright hereafter we will enjoy the brightness and richness of God's glory forever. "Rejoice, and be exceeding glad: for great is your reward in heaven."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THINGS WHICH OUGHT NOT SO TO BE

Sel. by Martha Reesor.

Let us hearken, my dear brethren,
Words of heavenly purity
Are addressed to us from heaven
Teaching what ought not to be.
Let us look around us, brethren,
Let us prove our hearts to see
Whether there be evil in us,
Things which ought not so to be.

Of the tongue the apostle speaketh,
An unruly evil 'tis;
Therewith curse we men our fellows,
Therewith God the Father bless;
Out of the same mouth proceedeth
Blessing, cursing, as we see:
Hence no marvel that James speaketh,
These things ought not so to be.

Doth a fountain at the same place
Send forth sweet and bitter too?
No! we know 'tis not in nature
For a fountain thus to do.
Can there figs upon the vine grow?
Such a sight we ne'er did see
Nor can olive-berries, we know
E'er be found on a fig tree.

Neither can a fountain yield both
Water salt, and also fresh;
Hence 'tis plain that Christians cannot
From the same mouth curse and bless.
Yet alas! how oft we notice,
Those who loudly claim to be
Followers of the lowly Jesus,
Speak what ought not so to be.

We have sometimes seen professors
Whom we hoped from sin were free,
Prove themselves to be transgressors,
Plain that any one might see;
By harsh words, by anger prompted,
And with shouts of mirth and glee—
Oh, my brethren! Oh, my sisters!
These things ought not so to be.

Can it be that true believers,
Will in matrimony join
And unite with unbelievers
And with them be joined as one?
Light and darkness cannot mingle
This is plain as aught can be (II Cor. 6:14),
Christ with Belial hath no concord (II Cor. 6:15),
These things ought not so to be.

For as much as God alloweth
Marriage "only in the Lord" (I Cor. 7:39),
Who are we that we should venture,
God's own Word to disregard?
Yet alas! we've known professors,
Whom we hoped would faithful be,
Who would marry nonprofessors—
These things ought not so to be.

"Come ye out and be ye separate,
From the unclean," saith the Lord;
"And I surely will receive you
If ye will obey my Word.
I to you will be a Father (II Cor. 6:17, 18)
And my children ye shall be:
Multitudes but spurn the offer—
These things ought not so to be.

"Were ye of the world," saith Jesus,
"Then the world would love its own;
But since from the world I've chosen
You, the world will on you frown."
Yet 'tis strangely true that many (Jno. 15:19)
Who would claim to sep'rate be,
Go and vote for worldly rulers,
These things ought not so to be.

Some who claim the Lord to follow,
In His own appointed way,
Arm themselves with carnal weapons
And these enemies do slay;
Notwithstanding Jesus bids us,
In His Word for such to pray
To do good and still to love them (Matt. 5:44)
These things ought not so to be.

Jesus' peaceful heavenly kingdom
Is not of this world of night,
If 'twere so, then would His followers,
Or His servants also fight;
But now is His heavenly kingdom (Jno. 18:36)
Not from hence, as each may see;
Then what need of further witness,
That these things ought not so to be?

Others who claim nonresistance,
Sue their neighbor at the law;
Thus opposing what Christ teacheth
By the milder Gospel law.
"Recompense to no man evil (Rom. 12:17)
Give to him who takes from thee" (Matt. 5:40).
Let us then not err, my brethren,
These things ought not so to be.

Others still who would be Christians,
With uplifted hand do swear;
Such do little heed the Savior,
Whom in all things we shall hear;
"Swear ye not at all, but let your
Yea be yea, and nay be nay" (Matt. 5:34)
What is more, doth come of evil (Matt. 5:37);
These things ought not so to be.

Think ye, who would be God's people,
What the apostle says is true?
Cast your care upon Jehovah,
For Himself doth care for you (I Pet. 5:7).
If this truth so full of comfort,
We have learned to know and see,
Can we elsewhere seek protection—
These things ought not so to be.

Often those whom God would care for,
Go their buildings to insure;
Showing thus that they are seeking,
Earthly treasures to secure;
Notwithstanding Jesus bids us,
Treasures from corruption free,
To lay up alone in heaven (Matt. 6:19, 20);
These things ought not so to be.

Is not God's protection o'er us
All sufficient in all need?
Surely He will well defend us,
And securely will us keep (II Thes. 3:3).
Why then is it that professors
As alas! we ofttimes see,
Seek in lightning rods protection (Job 28:26; 37:3) ?
These things ought not so to be.

If upon our tender conscience,
God's blest Word be brought to bear,
How can we with thoughtless worldlings,
Seek this world's protecting care?

"Fear thou not," saith God our Helper,
"I will thy protection be." (Isa. 41:10).
Yet frail man is slow to hearken—
These things ought not so to be.

There are thousands of professors,
Who indulge in pomp and show,
Following every idle fashion—
With the world do proudly go.
Claiming that these things are harmless,
When the heart from pride is free,
Yet 'tis plain as noonday brightness (I Jno. 2:15, 16)
That these things ought not so to be.

Peter speaks of this adorning,
And prohibits things to wear
Such as putting on apparel
And of plaiting of the hair.
Wearing gold is too forbidden (I Pet. 3:3),
And all kinds of jewelry;
Naught is plainer in the Bible,
Than that these things should not be.

We've sometimes known Christian parents,
Who did modest clothing wear,
Clothes becoming those professing
Godliness with godly fear (I Tim. 2:9, 10).
Yet we've known those very parents,
Asking for more liberty
For their children to indulge in—
These things ought not so to be.

God demands that Christian parents,
Rear their children in the Lord (Eph. 6: 4),
And His kindly admonitions,
Teach them from His sacred Word (II Tim. 3:15).
Oh, how painful! how deploring,
Is the sad decline we see,
In this one respect at present—
These things ought not so to be.

Sometimes those we love as sisters,
When with them we kneel to pray,
Have too oft their heads uncovered—
Sisters, this is not the way,
The apostle Paul has taught you,
As so plainly you may see (I Cor. 11:5).
Sisters, be not disobedient—
These things ought not so to be.

Brethren, too, we've knelt amongst you,
When with you we've felt to weep,
For departed friends and loved ones,
Who in death had fall'n asleep;
As we've prayed and sought to comfort
You, we've oft been pained to see,
That your heads were not uncovered (I Cor. 11:4)—
These things ought not so to be.

Sometimes those whom God has cared for
And has blest with earthly good,
Do not think of their poor neighbor,
Almost destitute of food (Jas. 2:15, 16).
Go their money to deposit,
Where 'tis safe, with usury (Prov. 28:8).
Brethren, dear, reflect upon it—
These things ought not so to be.

A real, true love for souls is going to make every minister a soul-seeker. He can't help it. It becomes instinct with him. It is a homely illustration; but as the terrier by the instinct cannot help but strive to his utmost to catch rats when they are within reach, so the true minister can't help himself; he will be catching souls.—Galen B. Royer.

LESSONS FROM THE BOOK OF JUDGES

By Geo. R. Brunk.

For the Gospel Herald.

1. The book illustrates the general truth that without divinely instituted and illuminated leadership and authority the people of every age will drift away from God.

As authority of the priesthood declined, so religion declined,—as individualism (17:6) asserted itself, idolatry and vice increased.

2. Spasmodic efforts to do God's will with periodical relapses makes a dark picture either in Judges or in the Christian Church.

What a contrast between it and a life like Samuel that shone with a steady, unflickering light from his childhood to old age, as true to God at all times as the needle to the pole.

3. Because of the darkness and sorrow of the book of Judges and in Christian lives is found in the one word, "Compromise."

Looseness towards God and sparing and making friends with God's enemies is sure to be followed by a downfall and the loss of souls. 1:28.

4. The people thought they could get through more easily by making friends with the Canaanites than by destroying them all—just as many church people think they can slip through more easily by sparing some forms of worldliness that the Bible condemns. 1:19-28.

5. The fact that God uses men and women in spite of serious defects in them does not make them immune from the sad fruits of their disobedience. Example, Samson's marriage. 16:21.

6. Because God uses a man is no proof that He sanctions all his practices. He always uses the best material He has and is sometimes compelled to use that which is very defective. 16:4.

7. Success under God does not depend on numbers, but upon the faith and devotion of those used. 7:6, 7.

8. A large number of half-hearted, half-loyal people is an element of weakness rather than of strength. 7: 3-7.

9. Parents may scrape and save all their lives in order to give their children a "start" in idolatry and worldliness. 17:1-6.

10. Religion is bound to decline when preachers seek a "place" only for money and clothes and home, and change as soon as they get a better offer. 17:8-13, 18-20.

11. To look too much to the preacher is a common mistake now as well as then. 17:13.

12. God can revolutionize the Church through the instrumentality of a loyal pew. Never say "things are gone too far to protest against sin" 7: 20, 21.

13. The soldier of Christ must overcome Satan in his personal life before he can effectively lead others to victory. 14:5, 6.

14. The victorious Christian will draw much sweetness from the victories that God gives him over sin and Satan. 14:8, 9.

15. Praying parents are the ones that have messages from heaven, the ones whose children are most likely to become men and women of God. 13:8.

16. Constant battering will throw down the strongest wall. We are to pass by temptation and turn away. 16:18.

17. Those who seek to influence us to break our covenant with God are not our true friends. 16:18.

18. The sins of men almost invariably bring sin upon the innocent.

19. We are responsible not only for what we do, but for what we justify in others. 20:12, 13.

20. "If at first you don't succeed, try, try again." 20:21, 25, 30, 35.

Denbigh, Va.

WHICH IS MORE PRESUMPTUOUS?

Is it not a presumptuous thing to ask that our deliberate sins be forgiven? What right have we, after doing something that we know is deserving of a severe penalty, to ask to be relieved of that penalty? Is not this in flat contradiction to all fairness, and justice, and self-respect, and righteousness? These are questions that naturally come to one as he thinks of the Christian invitation to the sinner that he simply confess his sins and expect from God a clean sheet of forgiveness. It would be presuming but for one fact: God asks us to do it. Therefore it is more presumptuous to question God's right to ask us to do this than it is to do it. Whatever God asks us to do we have the right to do; more than that, we have not the right not to do it. If we had deliberately, hatefully sinned against a human friend, and that friend came to us and asked us to let things be as though it had never occurred, and showed us that he freely and fully forgave us, would it be presumptuous for us to take him at his word? It is presumptuous not to take God at His Word.—S. S. Times.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WATCHING AND WAITING

Lord, her watch Thy Church is keeping;
When shall earth Thy rule obey?
When shall end the night of weeping?
When shall break the promised day?
See the whitening harvest languish,
Waiting still the laborer's toil;
Was it vain, Thy Son's deep anguish
Shall the strong retain the spoil?

Tidings sent to every creature,
Millions yet have never heard;
Can they hear without a preacher!
Lord Almighty, give the Word:
Give the Word; in every nation
Let the Gospel-trumpet sound,
Witnessing a world's salvation
In every place where man is found.

Then the end: Thy Church completed,
All Thy chosen gathered in,
With their King in glory seated,
Satan bound, and banished sin;
Gone for ever parting, weeping,
Hunger, sorrow, death, and pain;
Lo! her watch Thy Church is keeping;
Come, Lord Jesus, come to reign.

—Selected.

SOME THINGS I HAVE BEEN THINKING ABOUT

By T. K. Hershey.

For the Gospel Herald.

I. Volunteers—How Secure Them?

In conversation with the editor of our church paper sometime ago I revealed to him some things that have been resting on my mind, when he in return requested me to write on these things for the Gospel Herald. For the reason that the subjects were in no way connected I hesitated. However at the suggestion that the articles be headed "Some Things I have been Thinking About," I consented. The readers will not look, therefore, for a series of connected articles.

In order to get some assistance from brethren of experience, a letter containing eleven questions were sent to a representative of each of our seventeen conferences, asking them to write on them as they were led. We are glad for the hearty response. All but a few responded. We take this opportunity of thanking them for their valuable information. In these articles we shall use considerable of their suggestions and thought, and even quote them direct. On some of the questions which are debatable questions, both sides will be presented, thus leaving the earnest reader to choose for him or herself.

Our first subject will be "Volunteers, How Secure Them?"

One of the problems of the Church today is, How to secure sufficient efficient, consecrated workers for the various activities of the Church? That "the harvest truly is great and the laborers are few" is just as true today as when Jesus used this expression. The call for more and better qualified workers comes from the mission stations both home and abroad; the charitable institutions, the sanitarium, and the many neglected places in the rural district.

As we reflect on the need and the call, the question arises, What is wrong that these calls are not being answered? Has the past method of securing workers for these needy places failed? or were we unwise in handling the methed? Might there be a better one? Let us investigate.

In the past the method used in our own beloved Church has largely been at Sunday school conferences or mission meetings, to work up enthusiasm; show the great need of consecrated workers, the needy fields, the blessings received in doing mission work, and the thousands that are filling Christless graves and pictured in the most heart searching and sympathetic way. Many young people become stirred and feel that God will hold them responsible or accountable if they do not respond to such earnest and heart searching pleas.

They respond. Some enter the field of their choice or liking, but the greater part, sad to say, never enter the field at all. As a result the Church is made to cry out, "Where are the nine?" Now what is wrong? the method used or the lack of forethought on the part of the individual? We will let the readers draw their own conclusion. Let us see how the early Church and Paul secured workers.

In Acts 13:2, the Holy Ghost said, "Separate unto me Barnabas and Saul for the work whereunto I (the Holy Ghost) have called them." These two men were active church workers in Antioch. In the first verse we find there were a number of other workers who were qualified but the Holy Ghost especially called Barnabas and Paul. We do not read that there was any emotion, excitement or pleading for workers either. But we judge from Acts 12:5 the condition of the Church.

Again in Acts 6:1, 2 the need was presented, in verse 3 a careful selection of men was made while in verse 4 we have given the condition of the Church. Here the need was presented and the Church laid their hands on brethren that had the qualifications to meet the need.

Yet another reference. In Acts 16: 1, 2 Paul upon ariving at Derbe and Lystra with Silas (whom the Church had sent with Paul—Acts 15:40) found there a young man who had the necessary qualifications and was well reported of by the Church. Consequently Paul by the consent of the Church laid hands on him and took him along to do mission work.

We conclude, then, that since so many of those who volunteered under the pleading method in the past have not entered the field at all, and many of those that did became discouraged, and like John Mark, turned back, that we have to some extent made a failure in the past. Again since the above scripture plainly teach that the Holy Ghost through the Church does the calling and the selecting of individuals, and that we do not read anywhere that the Church plead for volunteers, that we have not been following the scriptural method.

We believe therefore that every minister or ministers of every congregation, should first see that they themselves are Spirit-filled, second that their members are spiritual, and third that they be continually looking out among them brethren and sisters who are spiritual and have the necessary qualifications to do mission work. They should then have personal talks with them, show them where and how God can use them. After getting an expression from them, report the same to our new field worker, Bro. S. E. Allgyer, whose work in part is to secure workers.

No church ought to hesitate to give up her best talent. And in looking up workers, let us go beyond the individual. We infer from Paul to Timothy (II Tim. 1:5:6) that he not only discovered the necessary qualifications for a successful missionary in Timothy, but looked into the life of his mother and grandmother, and in them he already found the faith necessary for a successful worker. Inherited tendencies have much to do with the success or failure of every individual. Let us be sure we have the scriptural method.

Next week we shall state what a representative from each of the seventeen conference has to say on this subject.

La Junta, Colo.

PROSPECTIVE MISSION

By J. P. Bontrager.

For the Gospel Herald.

To all Readers Greeting:—A few lines in reference to the Portland Mission prospects may be of interest to some.

For some time the brotherhood of the Pacific Coast Conference District have been discussing the advisability of opening a mission in Portland, Oreg. The question was again brought up at the Conference at Hopewell, Oreg., and after talking over the matter for sometime it was decided to appoint a committee of

the intention, if a suitable location could be found, and everything favorable to open a mission.

In accordance with the wish of the Conference the committee made a tour of the city, and found several needy as well as favorable locations. We are now waiting for the command from God to move out in the work. Realizing the great need of moving as God directs, we earnestly pray for guidance and power.

The committee was made to exclaim, "the harvest truly is great, but the labourers are few," and we earnestly pray for faithful workers for this needy field. We would ask that any brother who feels the call of God to this work and is now an active worker in the vineyard of the Lord to correspond with the undersigned.

We also pray that we may keep in touch with God and His Word, and also wish to work in harmony with the General Board. Brethren pray for us.

Fraternally,
J. P. Bontrager,
Albany, Oreg.

Jan. 15, 1915.

WHO SHOULD BE MISSIONARIES?

A Christian who is not a missionary denies his faith. It has been said that God had only one Son, and He gave Him to be a missionary. And that Son is the life of the Christian. Therefore the missionary life, which is the Christ life, is the only full, true Christian life. William A. Brown said at the International Sunday School Convention last June: "A favorite undercutting of the missionary enterprise is seen in the phrase, 'You cannot all be missionaries.' That suggestion does not come from the heart of God, for every Christian must be a missionary. Now, every Christian cannot go as a foreign missionary, which is a very different matter, and should depend altogether on the gracious call of God. What scriptural warrant have we for expecting more sacrifice on the part of the Christian who goes as a foreign missionary than on the part of the Christian who stays at home?" The missionary is the "sent" one; and every Christian is sent of God to bear the good news of Christ to others. Shall we be missionaries, or shall we deny Him?—S. S. Times.

The attention that girls give to little things in the home indicates largely the carefulness with which they will attend to their duties in latter life.—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Could any one sin against the Holy Ghost, before Pentecost, or before the Holy Ghost was given? If so, did the Pharisees sin against the Holy Ghost (Matt. 12:24)? O. S. K.

As Christ had existence from the beginning, though born into the world 4000 years after Adam, so the Holy Ghost is of eternal existence, though born to the world on the day of Pentecost. If "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21), it was possible also to sin against Him at that time.

The reference in Matt. 12:24 we understand to be a warning as to what might happen to the Pharisees. They had horribly blasphemed against the Son by accusing Him of casting out devils "by Beelzebub the prince of devils." His warning was, in effect: "Take care; you may blaspheme against the Son, and it may be forgiven; but if you blaspheme against the Holy Ghost, as you are at least in danger of doing, it will not be forgiven, neither in this world, nor in the world to come."

As we are commanded in Tit. 3:9 to avoid genealogies why do Matthew and Luke give the genealogies of Jesus Christ? Please explain why the record of genealogy of Christ, as given by these two writers, is not the same. M. J. B.

A reason for this commandment may be found in the fact that Christ recognized all who do His will are His brethren, regardless of whether there was any blood relationship or not; also in the fact that the question as to whether there was any Jewish or Gentile blood in people meant a great deal with people of that day. This weakness has not entirely disappeared among people today who in figuring out who is related to them spend time that ought to be spent in ascertaining what relaionship they bear toward the Lord Jesus Christ. It is not wrong, however, to give the genealogy of any one when there is a good reason for it, as there was in letting the world know where Christ came from.

Various explanations have been given concerning the different geneaalogies of Christ published by Matthew and by Luke. The explanation that one gave the genealogy of Mary while the other gave that of Joseph seems to meet with general favor among Bible students.

Eccl. 1:4: "One generation passeth away, and another generation cometh: but the earth abideth for ever." Does that mean that the earth will not be burned up? E. W. B.

No; it means that while the succeeding generations are of short duration the earth will stand as long as time shall last. The word forever may mean without end; it may also mean to the end of the age, as for example Ex. 30:21, where the order that the priests shall wash their hands and their feet should be a statute "forever." Yet, as we all know, it was one of the ordinances which Paul said is "nailed to the cross" (Col. 2:14). God through Peter says that the earth and all this is therein "shall be burned up" (II Pet. 3:10).

If our children have a desire to pattern after the fashions of the world, and we allow them to do so just because we think it is just as wrong to be tempted to yield as it is to yield, is our opinion right or wrong? A. S.

The question to decide is, Is it right or wrong to pattern after the fashions of the world? That question decided (Rom. 12:2; Jas. 4:4; I Jno. 2:15, 16), substitute some other wrong, such as stealing, or swearing, or lying, etc., for the words, "fashions of the world," and then read the question. The circumstances would be different, but the answer in each case would be the same. It is not wrong to be tempted, but it is wrong to yield.

In the review of the last quarterly a question was asked in our Sunday school, "Which of the lessons of the last quarter is the saddest one?" The answer was, "The ninth lesson"—Christ crucified. How about the fourth lesson?—Judas betrayed Christ and afterwards committed suicide. Is not this lesson just as sad, or rather more so? A. S.

That depends upon the viewpoint from which you consider it. From the standpoint of crime, the crucifixion of Christ, as a criminal, though He was the only absolutely innocent man that lived this side of the fall, and though His whole life was spent in doing good to man, is the saddest episode in all the annals of crime, the darkest blot upon human character ever known. From the standpoint of results, there is nothing that compares, in sadness, with stories like that of Judas. Our Savior's loving but sad words, "It were good for that man if he had never been born," tells a fate of sadness which human tongue or pen can not describe. The sadness of the cross is overshadowed in the inexpressible glory and world-wide and heavenwide results which followed.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE ALPHABET OF HEALTH

All healthy folks are active and bright.
Be sure to go to bed early each night.
Children, be careful, and keep dry feet,
Damp shoes are neither healthful nor neat.
Eat slowly, and choose the simplest food;
Fresh fruit is dainty, and tempting and good.
Garments should never be worn too tight;
Hats should always be airy and light.
If you would be happy, and healthy, and gay,
Just stay in the sunshine the livelong day,
Keep your heart pure and your temper sweet;
Let your dress and your home be always neat.
Many have died for lack of pure air.
No child can keep well without constant care.
Old rags and trash should never be kept—
People thrive best on a house well swept.
Quick motion brings to boys and girls
Red cheeks, bright eyes and dancing curls.
See that the water you drink is pure;
'Tis better than coffee or tea, I assure.
Use all your wits to prevent mistakes;
Very sad are troubles they often make.
Walk every day as much as you can;
X-ercise makes the strong woman or man.
Your health is your wealth, and well worth pain—
Zeal in its care is never vain.

—Selected.

THE BLESSING OF BURDENS

A Personal Letter by J. R. Miller

Whenever God puts us in any place He does so intelligently, with some purpose of good for us. There are some lessons He wants us to learn which we can learn in no other place quite so well as where He sets us. Or there are duties to do in that particular place which we are the best person to do. At least, we should be satisfied that we are never in our place by accident, but that God has placed us where we are for some good reason.

Then when we have special difficulties or hindrances or obstacles or hardships, we have the same comfort, that these are parts of God's plan for helping us. He is always setting us lessons to learn. The lessons are not always easy either—sometimes they are very hard. But if we accept the divine teaching and take up the duties which He gives to us in our hard place, we shall always find the best blessing and the sweetest comfort.

While we cannot, therefore, change the life conditions or circumstances of our friends, we can sometimes help them to do the work a little more bravely, to live a little more sweetly in the hard conditions, and to make a little more of their own life where they are. That is all I hope to do for you. Emerson says, "Our best friend is he who makes us do our best." Our best friend is not the one who lifts the burdens away and makes life easy for us. This is nearly always a mistake. If a child comes home from school with some hard problems or hard lessons, and her big sister sits down and does the examples or works out the lessons for her, she may think that she has been very kind, but she has not. She has hurt the child, robbing her of the new wisdom and strength which she would have found in struggling through the lessons herself. So it is with our friends when we do things for them or lift away their burdens for them. We take from them the opportunity of growing stronger and brighter and better.

The way in which I want to help you, therefore, is not by changing your condition, which, I suppose, I cannot do, but by trying to help you to be stronger and braver, gentler and sweeter, more earnest and more determined to do your duty. With regard to yourself—I may sum up all my wish for you in a single sentence—"Always keep sweet." If you always keep love in your heart, patience, gentleness, self-control, forbearance, however hard the condition may be, however unjust your treatment may seem to you to be, you will always be victorious, and thus will grow into strength and beauty.

An old promise reads, "Cast thy burden on the Lord, and he shall sustain thee." Every burden you have you may cast on the Lord; that is, may lay it on Him in prayer and by faith. But notice that God does not promise to lift the burden away—all He promises is to sustain you; that is, to give you strength to do the work, to bear the burden, to meet the difficulty, to master the hindrance or the obstacle.

I am sorry that you are to have such a busy time the next few days, but I hope that you will be made strong for it. Keep quiet and restful in your own heart, and the work will not be half as hard nor the exhaustion half so great. It is fretting and worrying that give people nervous prostration and break them down—it is hardly ever work that does it. If we would learn to work quietly, with the peace of God in our heart, without any fret, we would never break down.—S. S. Times.

Show mercy with cheerfulness.

OUR CLOSE OBSERVERS

By Susan Good.

For the Gospel Herald.

Two little children were staying with their grandmother while the rest of the family were at work setting out a lot of plants. Supper, however, was coming later than usual, and the children realized it. Grandmother told them what they were having for supper, and one dish was an unusual dish for them. The little girl surprised asked, "Do you mean it?" Grandmother said, "Do you suppose I would tell you something I don't mean to be so?" The child answered, "I know some people say things they don't mean, but I did not know **you** do." This gave the grandmother something to think of. Perhaps we are not always as considerate as we should be when talking to children. Children hear and understand. They observe and consider. How little do some older people consider. How little do they think of a good example. A good example is better than reproof without it; children are close observers, their minds are open to all they see and hear, they are not entangled with the cares of the world as older people are who forget what had happened an hour ago. Because of our own forgetfulness we should teach thm to be truthful so we can rely on them when we grow old.

Nothing but the truth will make us free.

"How careful then ought I to live,
With what religious fear
Who such a strict account must give,
For my behavior here."

Wolftrap, Va.

SEVERAL OTHERS

Gideon, the fifth judge of Israel, who laid down the flail in order to thrash the Midianites, whom he put to flight through the instrumentality of his three hundred "lappers," is a conspicuous figure in Bible history, and deserves to be classed among the favorite ones.

Elijah stood alone in the strife of truth with falsehood, and I like him for his heroic faith and courage, and because I sometimes find him good company under the juniper tree.

Paul I like for a thousand reasons. Of all the New Testament characters, he is the most heroic.

John is an interesting man, worthy of the highest admiration, as is also Peter, especially after the "sifting."—Selected.

"The fear of the Lord is the beginning of wisdom."

Sunday School

Lesson for Feb. 14, 1915.—I Sam. 1: 24-28; 3:1-21

SAMUEL CALLED TO BE A PROPHET

Golden Text.—Speak, Lord; for thy servant heareth.—I Sam. 3:9.

Introductory.—Samuel is reckoned as the last and (at least among) the best of the judges. We study his life for the beautiful and impressive lessons to be drawn from it. A child of prayer, he received the most careful training in his youth. His life is an inspiration to all who love purity and righteousness, and his usefulness stands as a living testimony in favor of right beginnings in life.

Value of Early Training.—"Samuel ministered unto the Lord before Eli." But this was not the beginning of influences that combined to make a good man out of him. The first light we get concerning him is that he was born to pious, praying parents. This in itself is most fortunate, and too few people realize the great importance of this fact. Then we read that Samuel's mother "loaned" him to the Lord. He was not being trained for some noted profession or calling, but every effort was put forth to bring him up in a way that when he came to years of accountability and responsibility his whole heart and life would be committed to the service of God. To this end he was placed into the home of Eli very early in life, and his first impressions bore the stamp of heaven upon them. Influences over children may be classed as follows: (1) home, (2) outside of home. In the case of Samuel, both were of the right kind. It is a good thing to keep children in and near the house of the Lord.

The Call.—One evening, after Samuel had done his day's work, he lay down to sleep. He heard a voice that he supposed to be Eli's. Notice the readiness with which he responded. "Here am I," said he to Eli as he ran to him. "I called not," said Eli, as he bade Samuel to lie down and sleep. How eager the little boy was to respond to the call of duty. Here is a point in his life that should not escape our notice. Samuel obeyed the voice of Eli, but it was only a short time until he heard that voice again. Thinking that it must be the voice of Eli he went to him again saying, "Here am I; for thou didst call me." Eli perceived that it was the voice of the Lord. So he directed Samuel to go lie down, and when he heard the voice again he should say, "Speak, Lord; for thy servant heareth." Samuel obeyed. His readiness to listen to them who were his master in the flesh is typical of his readiness to listen to Him who was his Master in the Spirit. Samuel lay down, and when the voice of the Lord came the third time he responded as Eli had directed. Oftentimes people hear the voice of God and imagine that it is but the voice of men; as, for instance, when God through the Church commands His people to do certain things and they fail to heed, calling it the voice of men. Then there are people who mistake the lusts of their flesh for the voice of the Lord, thinking that the Lord has called them to certain things, when it is but their ambition or fleshly lusts that prompts them. Well may we meditate and pray when we hear what we suppose to be the voice of the Lord. Usually, when we are ready to obey fellowmen that rightfully have the rule over us we are also ready to obey the voice of the Lord. People who are disobedient to parents or negligent in their loyalty to the Church or to governments are also disobedient to the voice of the Lord.

God's Message to Samuel.—The Lord gave Samuel a message that had a very unpleasant feature to it. Along with the knowledge that Samuel was called to be a prophet there was the further knowledge that Eli was reproved and judgment pronounced upon his house because of the terrible wickedness of his sons. It was a hard duty for Samuel, and he feared to tell Eli. But upon the request of Eli he hesitated not to tell him the whole truth. Eli had evidently been forearmed against such a message, for we do not find that he ever ventured to reprove Samuel for being frank in telling what the Lord had revealed to him. Truthfulness was one of the traits in Samuel which made him a power with God and man. May God help us that we, like Samuel, may be true to our duty and give out the message that He would have us give, whether it brings joy or sadness to our hearers.

Samuel's Place in Israel.—We can readily see how that the Lord could prosper a man like Samuel. His whole life was true to the purpose for which he was dedicated to the Lord. Faithful, truthful, loyal to the core, burdened for the welfare of Israel, God could and did use him for the furtherance of His cause. "The Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord."—K.

"If we judge ourselves we shall not be judged."

Our Young People

Topic for Feb. 21, 1915

ISAIAH.—Isa. 6

Motto.—"I saw the Lord."

Glimpses of the Man

1. **An Oscure Man.**—Who was Isaiah? He was a prophet. Whose son was he? He was the son of Amoz. When did he live? In the days of Uzziah and several other kings. What more do we know about him? Here and there we have an inference that gives us a little glimpse of his life, but beyond the few things mentioned we know comparatively little about him. As a man of the world he is scarcely known.

2. **A Prominent Man.**—Who was Isaiah? A prophet. Obscure, or well known? The most eloquent and most prominent among all the prophets, unless we make a single exception in favor of Moses. His messages to Hezekiah showed that he had an intimate knowledge of the Lord. His delineation of the birth, life, and work of Christ is marvelous. His denunciation of the nations because of their sins and his prophecies concerning the fearful retribution that should follow is as true and as penetrating as it is magnificent and terrible. His eloquence and marvelous presentation of thought are unsurpassed, and his impress upon the world is equalled by few.

3. **"Remembered by what We have Done."**—Herein lies the lesson for us. An obscure man personally, Isaiah did a wonderful work for the Lord. He was completely upon the altar, living wholly to the glory of God. In this he fulfilled admirably Paul's instructions as recorded in Phil. 2:5-8. Every time we seek glory for ourselves we stand in the way of the glory of God. Let self be lost sight of in our efforts to glorify our Maker, and our lives will shine with a peculiar lustre which can not be reached in any vainglorious attempt to bring ourselves into the limelight of worldly glory.

SUGGESTIVE ASSIGNMENTS

There is such a large amount of material to go over in getting an estimate of Isaiah's character that the greater danger is that we will neglect the study altogether. In the above outline, "Subjects of His Teachings," we have not tried to make it complete. It will serve as a suggestion of what pure and lofty ideals the mind of Isaiah contained during the course of his career. A splendid exercise for various persons would be to trace out all that he taught on various subjects and give a brief summary of the teaching. Other subjects could be suggested besides what we have in this outline.

For Children.—

1. A quotation from Isaiah.
2. Commit Isa. 53 or 12.

For Young People. —

1. Isaiah as a Fearless Preacher.
2. Isaiah's Humility.
3. Isaiah's Gospel Message.
4. Teaching on Faith.

For Older People.—

1. Isaiah as a Willing Servant.
2. Difficulties in Isaiah's Ministry.
3. Lessons for Me from Isaiah.

Gospel Herald

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MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, FEB. 4, 1915

Field Notes

The meetings at Mattawana, Pa., were well attended, resulting in 36 confessions.

Four precious souls were received into fellowship at the Spring Valley Church, near Canton, Kans., Sunday, Jan. 24.

An impressive sermon on mission work was preached by Bro. D. S. Lesher at Reiff's Church near Maugansville, Md., on Sunday, Jan. 24.

The Lord willing, continued meetings open at Gingerich's Church, Lebanon Co., Pa., Feb. 9 May there be a united effort and prayer for the salvation of lost souls.

"Meetings at Proctor, Mo., closed last Sunday (Jan. 24) night. There were 8 received on Sunday morning, 4 by confession and 4 by baptism. There are others yet to be received."

Among the visitors at the Bible conference at the Weaver Church, Cambria Co., Pa., last week, were Sisters Mattie and Alice Harshberger of Mattawana, Pa. They returned home on Saturday.

At the Orphans' Home, West Liberty, O., Raymond Dare, a 4-year-old boy, admitted last fall from Altoona, Pa., died of membranous croup on Jan. 24, after a very brief illness. As a result the Home is under quarantine for two weeks counting from above date. The remaining 86 inmates are all well.—M.

Bro. George Ross of La Junta, Colo., is at this writing visiting among friends and brethren of the Shenandoah Valley, Va. He filled the regular appointment at Weaver's Church on Sunday morning, Jan. 24.

A series of meetings was begun at Pond Bank, Pa., on Sunday evening, Jan. 24. The meetings are in charge of Bro. W. W. Hege, assisted by Bro. Jos. E. Lehman. The Lord bless the efforts put forth to the good of many souls.

On Sunday, Jan. 17, 12 young persons were received into the Church at the Latschar Church by water baptism administered by by Bro. Manasseh Hallman. Two others who had grown cold in the service were also reinstated.

The Debt.—The debt on the land purchased for use at the Children's Home, Millersville, Pa., has been reduced to $869.00 since the last report. They will look for contributions until the entire amount is paid and report the same in the Herald from time to time.

At Martin's Creek, Holmes Co., O., Bro. J. S. Gerig and Bro. E. B. Stoltzfus held a Bible conference, also at Farver's Ridge, followed by a series of meetings at both places, Bro. Gerig laboring at the latter place. There were 6 confessions at the Ridge and 25 at the Martin's Creek Church.

The continued meetings that were held at Clinton Church, near Goshen, Ind., closed Sunday evening, Jan. 24, with 9 public confessions. Bro. S. C. Yoder of Kalona, Iowa, was in charge of the meetings. May God abundantly bless those who have taken their stand with Christ and be loyal servants to Him.

Bro. S. E. Allgyer was called away from the Bible conference work at the Weaver Church near Johnstown, Pa., to attend the funeral of his sister-in-law, Sister Mary, wife of Bro. John Umble of Bird-in-Hand, Pa., on last Saturday at 1 o'clock. He expected to be back at Weaver's to continue evangelistic meetings on Tuesday of this week.

At a recent congregational meeting of the East Petersburg Mennonite Church, Lancaster Co., Pa., it was decided to hold a Sunday school meeting on Ascension Day, 1915, at same place, pursuant to which an interesting program is being arranged. Kindly keep date in mind and come help make the meeting a success for the Master's approval, "Well done."

M. G. Brubaker, Secy.

Bro. J. A. Ressler returned home last Monday after a week's work at Johnstown.

A very successful Bible conference was conducted at the new Baden Mission Building, Jan. 20 and 21. The instructors were N. Stauffer, Jonas Snider, and U. K. Weber. The different sessions were crowded with attentive and interested listeners, and our hope and prayer is that much permanent good may result from the efforts put forth.

Bro. Levi Sauder, Superintendent of the Children's Home, Millersville, Pa., informs us that Sister Sauder underwent an operation for appendicitis, Jan. 26, at the Lancaster General Hospital. Under date of Jan. 28, he writes: "Sister Sauder is getting along nicely. She is suffering severe pain, but the doctor says her general condition is good." Bro. Sauder asks to be remembered in prayer during these hours of affliction.

The Martin's Creek congregation, near Millersburg, Ohio, has been having a season of refreshing. The brethren Gerig and Stoltzfus have been conducting a series of meetings and a three days' Bible conference in connection with the same. As a result of these efforts, 14 souls have confessed Christ with meetings still in progress. "May others yet choose that good part which will not be taken from them," is the wish and prayer of the sister who sends the information.

"The meetings conducted by the brehren, C. Z. Yoder and Walter E. Yoder, are proving a great help to the Mission and community. Although the weather at times has been cold and disagreeable, the attendance has been exceptionally good and the results have been far beyond our expectations. A large number have responded to the invitation to accept Christ as their Savior." Thus says our informant, writing from the 26th St. Mission, Chicago, Ill.

It will be of interest to those who contributed for the Belgian sufferers, to know that recently 82 barrels of flour were shipped from Lancaster Co., Pa., by the Eastern Treasurer of the Mission Board, Eli G. Reist. The flour was purchased at Mt. Joy, Pa., at $6.00 per barrel, and is now enroute on its mission of relief. Any monies contributed for this purpose will be used to foward relief to those who are in distress in the war-stricken zone of Europe. Send all contributions to G. L. Bender, General Treasurer Mennonite Board of Missions and Charities, Elkhart, Ind.

Correspondence

South English, Iowa

We held our first quarterly meeting for 1915 on Saturday, Jan. 16. Officers for the year: Chairman, our bishop, S. G. Lapp; Vice Chairman, our ministering brother, P. T. Blosser; Secy., Bro. T. F. Brunk; Treas., Bro. J. P. Cook; Member of District Mission Board, Bro. Amos Weaver; Correspondent, S. B. Wenger; Sunday School Supt., Homer D. Wenger; Pres. of Y. P. M., Abraham Wenger.

Our little congregation seems to be in good courage and in harmony. Eight young people were received into the Church fellowship yesterday, Jan. 17, by water baptism.

S. B. Wenger, Cor.

Jan. 18, 1915.

Orrville, Ohio

(Martin congregation)

Greetings to all Herald Readers:—Jan. 5, a brother who is more than 80 years of age was received anew into the Church, while on Sunday, Jan. 24, one precious soul who is nearly 70 years of age was baptized and received into the Church, Bro. I. J. Buchwalter officiating.

On Feb. 6 a series of meetings are to begin with Bro. J. E. Hartzler as evangelist. Remember this work in prayer.

Bro. J. L. Stauffer preached to us Wednesday evening, Jan. 13.

Cor.

Mayton, Alta.

Dear Herald Readers:—On Dec. 27 we reorganized our Sunday school, Bro. Wm. Wideman and Bro. Henry Ruffart, superintendents, and Bro. Wm. Boettger, secretary. The work is going on nicely. Last fall three families moved from Suffield, Alta., into our midst.

On Jan. 16, Bro. N. E. Roth from Round Hill, Alta., and Bro. N. B. Stauffer from Aldersyde, Alta., were with us and had Bible conference and a sermon every evening. Meetings closed Jan. 19 with three confessions and others under heavy burdens. May they not give up till they become willing to yield to God. Six young brethren and sisters from West Zion were with us during the meetings and gave a helping hand in the work, also Sister Bernice Devitt was with us till the 19th, when Bro. John Devitt came and took her home.

Our aged brother, Jonas Brubaker, is very low of heart trouble and not expected to live very long any more.

We enjoy nice winter weather. Health in general is good. Pray for the work and workers at this place.

J. K. Lehman.

Washington, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 8, we began a Bible conference, with Bro. J. S. Shoemaker as instructor, giving one lesson in the morning and one lesson in the evening and a sermon. These lessons were very instructive and very much appreciated. On Jan. 14, Bro. Shoemaker left for Goshen and the same day Bro. C. A. Hartzler of Tiskilwa, Ill., came and began a series of meetings, continuing in this work until Jan. 24. The meetings closed with one confession as a visible result. There was great rejoicing in the hearts of those who associated with the one who made a start in the Christian life.

We have many reasons to be thankful for the work that was done during these meetings. Owing to the extreme cold weather the attendance was not quite as good as we desired, good interest was manifested. God bless the efforts that were put forth in this work. Remember this part of God's vineyard in prayer.

Cor.

Petersburg, Ont.

(Latchar congregation)

Dear Herald Readers, Greeting in the Savior's Name:—We have reason to rejoice for the many spiritual blessings that we have received at this season. Bro. E. M. Detweiler of Calla, O., was laboring with us, beginning a series of meetings on Dec. 8, and continued until the 20, fearlessly preaching to us the eternal truth. During his labors with us 9 precious souls confessed their Savior and the members received a spiritual uplifting. Nearly all the members were visited in their homes and heart to heart talks about spiritual things were greatly appreciated. We were reminded of the words recorded in Isa. 1:18, "Come now let us reason together." Rejoicing to find the unity of the Spirit prevailing in the congregation.

On Sunday, Jan. 17, baptismal services were held at which time 12 precious souls were received into the Church by water baptism and 2 reclaimed. Bro. Manasseh Hallman officiated. A large gathering were present to witness the ceremony.

Yours in the faith,

Cor.

Jan. 18, 1915.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers:—On the 10th of this month ten converts were received into church fellowship—some by baptism, others upon confession. We pray that they may also be united to the Church invisible, and have that connection with its Head which will enable them to live victorious lives.

Our fifty-seventh quarterly Sunday school conference was held Sunday evening, Jan. 17. Many good thoughts were given on: "God's Method of Training Teachers" and "Importance of Spirit-filled Lives in the Sunday School," which if applied to our lives will make our Sunday school a power. An interesting feature of the meeting was the reading of essays by six of the children.

Bro. John Brunk has returned from his work in Iowa.

Bro. Chris Reiff is engaged in evangelistic work in Oklahoma at present.

Our deacon, Bro. B. F. Buckwalter, is also away at this time, visiting in Pennsylvania and other eastern points.

In His service,

Emma King.

Jan. 19, 1915.

La Junta, Colo.

On Christmas day we had a sermon followed by songs and recitations, etc. Also had the children bring in their money they earned by investing 25 cents in seed, setting eggs, etc., for the benefit of the orphan children which amounted to a nice sum, about $10.00 invested returned 8 times as much. On Jan. 4, we held our annual business meeting. On the 17th one soul was received into church fellowship by water baptism, who had courage enough during our conference session last fall to stand alone and confess Christ.

If nothing prevents, on Jan. 31 we are to have a talk by one of our business men of La Junta who has spent two and a half years in South America. He wishes to encourage thrift, industry, and clean Christian lives that lift men above the level of humanity. He will also tell how the people live in that continent in sin and superstition under a religion that is not favorable to the law of Christ. Trust we can receive something that will help strengthen and make us unmovable in obeying God's truth. We have had very little snow. Cattle still have feed in the fields, but have had nice winter weather, cold nights, no sickness except colds, and lagrippe is reported at this time.

On Feb. 2, if nothing prevents, the five daughters of E. N. Nunemaker, who moved to this place in 1910 and died last March, will leave for Elizabethtown, Pa., to make their home with their grandmother, Elizabeth Root. We are loath to see them leave, as four gave their hearts to Jesus and are devoted young Christians. Will

(Continued on page 724)

Miscellaneous

I WILL PRAISE HIM

By Menno Brubacher.

For the Gospel Herald.

I will praise the Lord my glory,
I will praise the Lord my light,
I will sing the wondrous story,
Of the crucified.
He who left His home in glory,
And in love to us came down,
Bringing us salvation's story,
God's own blessed Son.

I will praise Him for the pardon,
He so freely did bestow,
When He took away the burden,
That oppressed me so.
Yes, the penitent He raises,
He has made my heart to sing,
I will bring Him all my praises,
My Redeemer, King.

I will praise Him for His leading,
By His Spirit meek and mild,
And He's ever interceding,
For His trusting child.
He will evermore uphold me,
Though the billows round me roll,
In His arms He'll gently fold me,
He will keep my soul.

I will praise Him when in glory,
I shall see His lovely face,
And repeat the wondrous story,
Of His love and grace,
With the joys of heaven before me,
While the ceaseless ages roll,
I forever will adore Thee,
Lover of my soul.

Berlin, Ont.

THOUGHTS

On a Sermon by J. C. Habecker, Delivered at Habecker's Church, Jan. 10, 1915

By Mary D. Martin.

For the Gospel Herald.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.—Rom. 11:22.

The call comes to every one, "Behold the goodness and severity of God." While beholding choose whether under goodness or wrath of God. As we behold Him we shall consider whether we are like Him for we shall see Him as He is. Are we under the blessings of God temporal and spiritual? Paul said I die daily. Do our carnal desires of the flesh die daily? The call comes to all, "come to the goodness of God and continue therein." Coming back to God's Word we see ourselves as in a looking glass, then going back to the garden of Eden, obedience brings blessings, disobedience brings damnation. Eden was a place where man could live but man disobeyed—did not continue in goodness of God, after disobedience they went down into the garden and hid themselves. The goodness of God keeps man in the right place before God.

God did not let man in that state, He called Adam, "Where art thou?" The same call comes to every one who disobeys God's command. Disobedience leaves man in trouble as Adam. We all must appear before the judgment seat of God. God called and Adam and Eve responded. Many today have heard the call but do not respond. Be prompt and respond to the call of God and whatever God demands of us we should obey. If we are faithful and just He will forgive our sins and cleanse us from all unrighteousness.

Severity of God reaches out in this our day as well as of old when He said, "In the day thou eatest thereof thou shalt surely die." Mercy was extended then as well as now—they repented.

Natural death will follow in time but spiritual death can be overpowered by God.

Take the life of Cain and Abel. The two offered sacrifices. One offered in jealousy, the other was faithful and true. The goodness of God was withdrawn and Cain slew his brother. We are living in a land of ease where God's blessings are not withheld, yet men are forgetting God.

Enoch walked with God. He beheld the goodness of God. Noah obeyed God—perfect in His generation, a preacher of righteousness. God said He would destroy the world. God told him to build an ark. Noah obeyed and in 120 years gave invitation to enter and his family heeded and entered and those without met positive death.

Behold the goodness and severity of God! Obedience—goodness of God. Severity of God—disobedience. God is longsuffering but there is an end to it. When we trust, cry to, and obey God He hears our cry. Men should not only resolve but carry out their resolutions. The children of Israel not only cried to the Lord but they put forth an effort and moved out. Action on our part brings results. In the wilderness they cried for the fiery serpents to be taken away but there was a remedy given them. Likewise we behold Jesus Christ on the cross, our remedy for sin.

There are many gospels but only one true one. Many do not have Jesus Christ as the door to the sheepfold. When people turn to God He will deliver them. The goodness of God follows those who follow Him. Goodness of God prepared a place for His children, and Satan a place for his people. Choose today between goodness and severity of God. Many say one thing and do the other, singing, "Jesus, I my cross have taken, all to leave and follow Thee," and yet are following the world, do not behold goodness of God in its fullest extent. Jesus says, "To be my disciples you must deny yourself." Our carnal desires are not subject to the law of God. Having the goodness and severity of God before us let us see how they work out in our lives which way we are on! Live daily and die daily.

While we meditate and pray we receive the goodness of God and serving Him from the heart we are willing to make sacrifices for Him. We are stewards here living so we can give to those in need. God has made provision for all His children. For the Hebrew children in fiery furnace and Daniel in the Lion's den. Jesus Christ is the same yesterday, today and forever. The wrath of God is upon the children of disobedience, but God is love. To have a conscience void of offence we must live right in the sight of God. Set the aim and then strive for that end. We shall not pass through this world without persecutions, trials and troubles. Jesus had to face them. If we suffer we should also reign with Him. To get along in this world we must do what Jesus says. As day after day comes and goes, let us meditate upon the goodness and severity of God. If we do not meditate, but deliberately refuse, He will give us over to reprobate minds. We who have turned from darkness to light and are walking in the light let us continue on until the pearly gates open for us. Jesus endured the cross, despised the shame, and is set down at the right hand of God making intercession for us. Behold the goodness of God! As days get shorter in life let us get nearer to Him. We have the choice between goodness in bliss or severity in suffering. He places before us an open door. Choose ye this day whom ye will have. If we fail to choose God we will have to receive the severity of God—no escape. Oh! taste and see that the Lord is good; that we may have right to the tree of life. Behold the goodness in this life and later on behold Him in a brighter land.

Washingtonboro, Pa.

A man is tested by what he cannot live without. Some men cannot live without soft beds and luxurious houses and expensive food and the applause of men. Some men cannot live without doing kindnesses and fighting evil and serving God in act and word. This is a test that each can apply to himself or herself—and learn something thereby.—Sel.

ARE WE DOING WHAT WE KNOW THAT WE SHOULD DO?

By Orrie D. Yoder.

For the Gospel Herald.

Therefore to him that knoweth to do good and doeth it not to him it is sin.—Jas. 4:17.

Are we as God's professed people doing what we know that we should do? Or are we neglecting some of our well known duties and therefore sinning against our own Savior and our Creator? Does it matter if we do not keep God's commandments fully, or if we just do part of them and let the remainder pass without doing them? The verse of scripture which we have already quoted will show to us that if we neglect to do anything that we know we should do that it is sin unto us, and therefore it surely matters, because we never need to expect to receive a reward and to enter that heavenly land if we sin against God just by neglecting to do the things that we know we should do. In Matt. 25 we read of the parable of the ten virgins who went forth to meet their bridegroom. Five of them were wise and five were foolish.

We find that the foolish were just as well prepared as the wise until the time came that they should go out to meet the bridegroom then the foolish saw that they were not ready because they had not done what they should have done. They no doubt had known that they needed oil in their vessels as well as in their lamps but they took no oil with them only what they had in their lamps. Therefore when the test came they saw that they needed more oil so they went to buy more but while they were gone the bridegroom came, and only the wise who had fully prepared and who had done the things that they knew they should do were able to go in to the marriage.

The foolish finally got ready but not until it was too late. They came and knocked at the closed door but all was in vain simply because they had not done what they should have done.

In the same chapter we find the parable of the talents where a man who was about to take a journey called his servants and gave to each a special work to do. After a long while the man came back to reckon with them according to their work. He found that they all had done their work and the things that they were supposed to do, excepting one who had been very disobedient and had not done what his lord required of him. Therefore, because he had not obeyed and done his work, his lord commanded that they should take the unprofitable servant and cast him into outer darkness, there shall be weeping and gnashing of teeth. So we see the result of not doing the things that we should do and the things that are required of us, will be outer darkness.

Our Savior was on earth and He has given us our work, He has given us each a special work to do and He requires it of us, while He Himself has gone into a far country and is also coming again to reckon with us. But are we doing what He in His Word has told us? He has told us to "watch and pray that we enter not into temptation." Are we doing it, or don't we care whether we enter into temptation or not? He has told us to "Pray without ceasing." Do we then pray to God continually for grace and all that we need, or are we trying to get along without praying? If we are we are making a great and sad mistake. He has told us to "Watch and be ready when he comes again." Are we then ready and watching continually for His second coming? Woe unto us if we are not ready when He comes. He has told us to, "Feed the poor, visit the sick, and to show mercy to all who are in need." But do we do it, or do we shut up our bowels of compassion, and thereby prove to the world that the love of God is not in us, even though we do profess to be His children?

He has told us "to do unto others as ye would that they should do to you," and that we should seek not our own but the wealth of others. Are we then helping others all that we can, or are we not concerned about others and only doing things whereby we may please ourselves?

He has told us to seek first the kingdom of God and His righteousness and all else that we need shall be added unto us. Are we then first doing God's work and letting Him supply all our needs according to His promises, or are we neglecting God's work and seeking to supply ourselves with the temporal things of this earth which will soon perish and pass away?

And there are many, many other things which God in His Word has told His people to do but why are we not all doing them? can we expect God to reward us if we do not do His work? If we do not have the faith and courage to do these things we can pray to God and ask Him for more faith and courage, and if we cannot pray we can easily ask Jesus who is willing, to teach us to pray. But if we will give ourselves fully to Jesus He will gladly teach us and give us all that we need to do His work, and He will fill us with love and grace to such an extent that we will gladly do all His will not because we must do it, but because we want to do it for the sake of pleasing His blessed and holy will.

"Woe to them that are at ease in Zion" (Amos 6:1), but blessed are they that do the things that they know that they should do.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Mattawana, Pa.

PURE MOTIVES

By Elsie Saltzman.

For the Gospel Herald.

Our motives are that which move or prompt us to action. To have pure motives we must have pure hearts. After we are regenerated and our hearts are made pure, our affections are centered on things above and we no longer need to conceal what formerly seemed necessary to a selfish heart to be hidden.

"Search me, O God, and know my heart; try me and know my thoughts; and see if there is any wicked way in me, and lead me in the way everlasting."

They whose hearts are set on purity will keep their minds filled with pure thoughts as far as possible by keeping their eyes, ears and senses in touch with things that give rise to pure thoughts as Paul instructs in Phil. 4:8. They who are not sincere, who harbor impure thoughts have no power with God, and cannot do effectual service for Him. Life was given us for a noble work in behalf of others, not for selfishness nor to be wasted in aimless dreams and selfish deeds. Let us study the character of Paul, whose life so greatly influenced the life and thought of the world. In Phil. 3:13, 14 we learn the secret of his wonderful power. "Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and reaching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Paul did not claim to have reached the goal of Christian perfection, but was still pressing on toward the mark.

Christ is the goal. His pure, sinless character is the mark towards which we are pressing. His motives were pure and unselfish, and His life in the flesh was one of spotless purity, a perfect example for us as His followers to pattern after. As we go among the impure and ungodly in our daily walk and work, it is our mission to be pure and unspotted from the world. Graymont, Ill.

CORRESPONDENCE

(Continued from page 721)

be missed among our young people. We are however, glad to commit them to the Lord's people in the east and trust that they will continue to be exercised in the Lord's work, and grow in grace and knowledge in Him. We might also state that their mother died at Sterling, Ill., shortly before they moved to this place.

A. F. Burkholder.

Jan. 24, 1915.

Vestaburg, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 15, Bro. E. S. Hallman of Goshen, Ind., came into our midst and while here preached a number of sermons. Sunday, Jan. 17, baptismal services were held and 8 souls were added to the number at this congregation. May the Lord ever keep them. On Sunday evening communion was held. Bro. David Ropp and family moved here from Huron Co., Mich. Hoping to hear of more coming and settling with us. We have at present 31 members here. Pray for the work at this place that we may at all times strive to do the will of our Lord.

Matilda S. Schloneger.

Jan. 25, 1915.

McVeytown, Pa.

Dear Gospel Herald Readers, Greeting:—On Jan. 9 Bro. E. B. Stoltzfus of Hudson, Ohio, came into our midst and conducted a series of meetings at the A. M. Church until the evening of the 17th, leaving the same evening for Millersburg, Ohio, commencing in the morning of the 19th, we had a four days' conference conducted by J. L. Stauffer and J. B. Zook. Both meetings were interesting and well attended, God manifesting His Spirit and power to the extent that 36 souls confessed their willingness to follow the Lord, for which we praise His high and holy name. The Lord hath done great things for us; whereof we are glad.

J. H. Byler.

Jan. 25, 1915.

Ronks, Pa.

(Mt. Pleasant congregation)

Greeting to all in the Master's Name:—We have great reason to rejoice for the spiritual blessings showered upon us at this place. Beginning with Nov. 22 we had meetings for two weeks, Bro. John H. Mosemann of Lancaster, Pa., in charge. The brother as well as Bro. David Mosemann (who preached two evenings) dealt faithfully with us, and as a result the brotherhood was much encouraged, and seventeen souls confessed Christ. Two of these have united with the Lutheran Church, and the other fifteen expect to make their home with us. The Lord willing, one of these will be received into Church at the Monument, Jan. 31, the other fourteen at Mt. Pleasant, Feb. 7. We pray that all may remain faithful.

Jacob H. Mellinger.

Jan. 25, 1915.

Souderton, Pa.

Dear Herald Readers:—"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Bro. Aaron Freed of Fricks, Pa., expounded the Word to us on Jan. 24, assisted by Bro. John F. Hager (Swiss Mennonite) from Pandora, Ohio, in the German language. After the services it was decided by voice of the church to erect a new church building. The present building being too small to accommodate the growing population of the town. Bro. Hager conducted our Bible reading the same evening, strengthening some of Paul's exhortations found in Phil. 2, which was assigned as the study for that evening.

Bro. Henry Rosenberger from Perkasie, Pa., is to be with us on the evening of Jan. 31, assisted by Bro. Jacob M. Moyer who was recently ordained at this place. Bro. and Sister Clayton F. Derstine of Altoona, Pa., are expecting to spend a few weeks here, their parental home, in the near future. Pray for the work at this place.

Jennie Ebersole.

Jan. 26, 1915.

Creston, Mont.

Gospel Herald Readers, Greeting:—As nothing has appeared from this place for some time, I will write a few lines. We have about 33 members here, and a nice house of worship, the only one of our faith in the state.

Bro. D. D. Kauffman, the minister, and wife, are going to leave for Canada. We need more help. There is pleenty of missionary work to do in this valley. This is a very beautiful valley with mountains all around, and seems to be a very healthy climate. Quite a few people from the east come here for their health. We had a good many visitors from the east last fall, and we are always glad for these visits especially from ministering brethren.

I would like to correspond with any ministers wishing to change locations on account of health. We have had very nice weather this winter so far, 10 below zero being the coldest, with no wind to speak of. Have good sleighing.

Creston is no railroad town, Kallispell is our railroad town.

Jan. 27, 1915. M. Gingerich.

Allensville, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name:—We often notice in the correspondence items the quotation, "The Lord hath done great things for us, whereof we are glad." If there ever was a time when the Allensville congregation had great reason for saying this, it is surely now. On Saturday, Jan. 9, Bro. Clayton F. Derstine came to Allensville and on Sunday morning preached a sound, practical sermon for Christians. On Sunday night he began evangelistic meetings and from the first service to the last God was truly glorified. Bro. Derstine certainly did not shun to declare the whole council of God. The sins and wicked indulgences of the people, both inside and outside the Church, were exposed in such galling terms that the guilty before God trembled. When the invitation was extended for lost ones to confess Christ, they began with church members whose lives were out of harmony with the Word. While many outside of the Church confessed Christ, and we believe received a definite Christian experience, it was certainly a touching sight to see so many members of the Church express a desire to live closer to God.

As the meetings continued through out the week, the fire of the Holy Spirit spread and members of the Methodist, Presbyterian, Lutheran, Dunkard, Amish, and other churches, came out on the Lord's side. Sunday night, Jan. 17, the meetings seemed to reach their climax when there were fifty confessions. On Tuesday night following, the meetings closed for the week and Bro. Derstine was compelled to return to Altoona for the remainder of the week. He returned Saturday, Jan. 23, with his family and the meetings were continued until Tuesday night, Jan. 26, when they closed with one hundred nineteen confessions. May the Church of God remember them all at the Throne of Grace, and may God grant that they may all prove obedient to His Word and faithful in His service. The house was packed to the doors every night and many were often obliged to stand. The meetings lasted from one and a half to three hours every night but no one got tired. On Wednesday night Bro. Derstine preached at Belleville on the "Power of Prayer" to a full house. On Thursday he and his wife and child left for their homes at Souderton, Pa., where they will visit with their parents while Bro. D. will continue handing out the Bread of Life.

May God richly bless him and keep him humble and faithful in His service is our earnest prayer.

Jan. 28, 1915. Oliver H. Zook.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

December, 1914

General Fund

Kaufman Cong., Johnstown, Pa.	$ 16.20
Mission Meeting, Logan & Champaigne Cos., O.	242.64
John H. Barnhart, Va.	5.00
Sugar Creek Cong., Ia.	26.16
A. M. Fairview S. S., Albany, Oreg.	6.00
East Union Cong., Ia.	8.80
West Union Cong., Ia.	24.00
Total	$327.80

India Missions

Weaver Cong., Johnstown, Pa.	$ 17.94
Weaver Cong., Sewing Circle, Pa.	10.00
Weaver S. S., Johnstown, Pa.	2.74
Scottdale Menn. S. S., Pa.	6.35
Jas. 1:17, Pa.	95.00
——— Kans.	9.27
Sadie S. Rhodes, Va.	2.00
Frank Showalter & wife, Va.	1.50
Weaver's Cong., Va.	.50
Isaac Miller, Mozeppa, Alta.	10.00
Willow Springs Cong., Ill	40.00
J. M. Sostetler, O.	5.00
Jos. Schmucker, O.	1.00
E. Fairview A. M. S. S., Nebr.	19.58
Mo.-Ia. Conf. Dist. Bd.	16.20
Mrs. C. Ruvenacht, Gridley, Ill.	50.00
Zion Cong., Woodburn, Oreg.	9.00
Collected by Workers in Plain Cong., Pa.	40.00
Orrville Menn. Cong., O.	14.37
Spring City, Pa., per C. Kolb	4.00
Sue Landis, Pa.	5.00
N. Andy Miller Cong., Holmes Co., O.	46.38
John Nafziger, Columbus Kans.	30.00
From Souderton, Pa.	13.23
Bucks Co., Pa., friends	25.00
Salem Menn. S. S., Tofield, Alta.	24.60
Young Men's Class, Martin's S. S., O.	15.00
Bernh Ens, Wymark, Sask.	4.82
Corn Siebert, Henderson, Nebr.	10.00
Emma Brillinger, Ont.	.53
Fred Rauch, Maddock, N. D.	4.00
Agnes Janzen, Goessel, Kans.	4.00
Emil H. Duesterbeck, Sask.	5.00
Peter Holstein, Sask.	7.50
Belleville A. M. S. S., Pa.	15.50
Total	$564.51

India Hospital

J. Y. H., Elverson, Pa.	$ 1.00
Friends, Reedsville, Pa.	50.00
Total	$ 51.00

India Leper Asylum

Sue Landis, Pa., per C. Kolb	$ 5.00

India Widows and Orphans

N. Andy Miller Cong., Holmes Co., O.	$ 46.38
Salem S. S., Wooster, O.	3.09
Total	$ 49.47

India Bible Women

Logan Co. Sewing Circle, O.	$ 12.00
Old Sisters S. S. Class, Oak Grove S. S., O.	2.00
Salem S. S., Wooster, O.	2.00
Total	$ 16.00

India Missionary Support

Walnut Grove & South Union Y. P. M., O.	$ 25.00
Logan Co. Sewing Circle, O.	10.70
Total	$ 35.70

Chicago Missions

Ben Springer, Minier, Ill.	$ 13.87
Schertz Bros., Walnut, Ill.	15.00
Waldo Cong., Ill.	21.50
Visitors Home Mission	5.00
Bro. Lichty, O.	1.00
Bro. Eash, Ia.	5.00
Mrs. Mary Burkholder, O.	2.00
John Naffziger, Kans.	5.00
Goodfield S. S., Goodfield, Ill.	7.75
Sterling S. S., Ill.	11.43
Total	$ 87.55

Ft. Wayne Mission Building

Collected by A. D. Weaver, Va.	$ 40.00
D. F. Miller, Surrey, N. Dak.	5.00
L. J. Guengerich, Ia.	1.00
Total	$ 46.00

India High School

D. S. Weaver, Kans.	$600.00

Kansas City Missions

E. Fairview A. M. S. S., Nebr.	$ 15.66
John Naffziger, Kans.	10.00
Total	$ 25.66

Youngstown Mission

Primary S. S. Class, Concord, Tenn.	$ 2.00

South America Pledges

Jacob S. Loucks, Pa.	$150.00
John R. Loucks, Pa.	50.00
Daniel Kauffman, Pa.	5.00
Total	$205.00

Old People's Home

John Naffziger, Kans.	$ 10.00

Orphans' Home

Primary Depts., Roanoke & Harmony S. S., Ill.	$ 4.00
A Little Girl, Roanoke S. S.	1.05
Total	$ 5.05

Mennonite Sanitarium

Weaver Cong., Johnstown, Pa.	$ 15.80

Orphans' Home in West

Children's Dept., Manson S. S., Ia.	$ 8.35

Belgian Sufferers

Mr. & Mrs. Albert D. Erb, Oreg.	$ 5.00
David Kurtz, Smithville, O.	5.00
Sugar Creek Cong., Ia.	46.14
Blooming Glen Cong. & S. S., Pa.	83.50
Daniel Kauffman	5.00
Tillman S. & Barbara Alice Schwanger, Pa.	5.00
Waldo Cong., Ill.	15.50
Elida, Cong., O.	50.00
M. O. Hoover, Selkirk, Ont.	5.00
Sister, South Cayuga, Ont.	1.00
Y. P. M., Sterling, O., per Mary Zook	5.60
Menn. Cong., Kenmare, N. D.	14.30
Mrs. Catharine Harman, Cal.	4.00
Orrville Menn. Cong., O.	16.50
Perkasie S. S., Blooming Glen, Pa.	15.29
C. Linhoss, Stanton, Va.	3.20
Pleasant View Cong., Okla.	11.75
Catharine Mumaw, Wooster, O.	2.00
J. Y. H., Elverson, Pa.	1.00
Brethren, West Union Cong., Ia.	3.10
Total	$297.88

CANADIAN TREASURER'S REPORT

M. C. Cressman, Berlin, Ont.

India Mission

Conestoga Cong., Ont.	$ 75.00
South Cayuga Cong.	2.00
Detweiler Cong.	10.30
Waterloo Bible Conf.	95.00
A Bro., Petersburg	10.00
Total	$192.30

India Bible Women

Hagey-Wanner Y. P. B. M.	$ 6.00

Toronto Mission

Floradale Cong.	$ 24.00
Miss Snider, Bloomingdale	1.00
Warner Cong.	10.34
Total	$ 35.34

South America Pledges

J. H. Kratz, Vineland	$ 50.00
Alvin Culp, Vineland	5.00
Moses Hunsberger, Bridegport	100.00
W. F. Schissler, Vineland	5.00
Levi Hostetler, Berlin	10.00
Aaron Cressman	5.00
Total	$175.00

Belgian Sufferers

Clarence Weber	$ 1.00
Mrs. Daniel Knechtel	1.00
Mrs. David Eby	5.00
M. C. Cressman	10.00
Total	$ 17.00
Total for the month	$390.30

EASTERN MENNONITE BOARD OF MISSIONS & CHARITIES

Eli G. Reist, Treas., Mt. Joy, Pa.

India Mission

Lizzie Sauder	$ 2.00
Marion, Pa., B. M.	13.85
Slate Hill S. S.	12.50
Kinzer S. S.	7.04
Towamencin, Pa.	
Landis H. Brubaker	5.00
Mount Joy Y. P. B. M.	3.65
Total	$ 60.84

IND.-MICH. MENNONITE MISSION BOARD

G. L. Bender, Treas.

India Mission

Fairview Cong. & B. R.	$ 9.37
Howard-Miami Cong.	9.11
Holdeman Cong.	2.15
Total	$ 20.63

India Bible Women

Elkhart Sisters' S. S. Class	$ 2.00

India Native Workers

A Sister	$ 5.00
C. A. Shantz & Wife	5.00
Total	$ 11.00

India Missionaries Support

Elkhart Cong.	$ 18.84
G. L. Bender's S. S. Class	8.00
Lizzie Shantz	1.00
Total	$ 27.84

India Missionaries Children Support

Mrs. Sylvester Miller's S. S. Class	$ 1.10
Middlebury Dist. S. S. Meeting	9.22
Nappanee West S. S.	36.00
Glady's Miller's S. S. Class	8.50
Elkhart S. S. Primary Classes:	
Jennie Shenauer's Class	14.00
Cora Shants's Class	10.00
Clara Mumaw's Class	10.00
Emma Leininger's Class	8.00
Cradle Roll	7.30
Orpha Hostetler's Class	6.50
Myrtle Grosh's Class	4.20
Ada Weldy's Class	4.00
General	1.00
Total	$119.82

Belgian Sufferers

Rollin Bontrager	$ 1.00
Maple Grove Cong., Topeka	24.03
Clinton Frame Cong.	23.00
Holdeman, Olive & Elkhart S. S. Meeting	18.17
Howard-Miami Cong.	16.34
Mrs. I. R. Detweiler	1.00
Total	$ 83.54

Rural Missions

Middlebury Cong.	$ 26.16
White Cloud Cong.	2.10
Total	$ 28.26

Ft. Wayne Mission

A. R. Miller	$ 2.00
Nappanee North Cong.	15.00

Holdeman Cong.	6.50
Total	$ 23.50

Chicago Mission

A. R. Miller	$ 2.00
Bowne Cong.	7.88
Total	$ 9.88

Ft. Wayne Mission Building

Jacob Good	$ 10.00
Fannie Bontrager	3.00
Levi Shrock	8.00
Dan Oesch	5.00
Harvey Friesner	3.00
Albert Culp	10.00
M. J. Bechtel	5.00
Susan K. Yoder	5.00
Joe Horner	5.00
Daniel Chupp	3.00
Henry Honderich	2.00
J. S. Graybill	5.00
William Boyer	5.00
John J. Troyer	5.00
Total	$ 74.00

Youngstown (Clothes Dryer)

Elkhart Cong.	$ 4.02

General Fund

Leo Cong.	$ 23.86
Holdeman Cong.	17.04
Forks Cong.	14.50
Total	$ 55.40
Total for the month	$458.89

KANSAS-NEBRASKA MISSION BOARD

Vernon E. Reiff, Treas., Newton, Kans.

India Missionary Support

Missionary Support Band, Penna. S. S.	$ 20.00
Missionary Support Band, West Liberty S. S.	43.00
Total	$ 63.00

India Missions

Pleasant Val. S. S.	$ 17.80
La Junta S. S.	10.67
Pleasant Val. Cong.	14.00
Milan Val. Cong.	4.85
Penna Cong.	5.50
West Liberty Cong.	8.00
Spring Val. Cong.	9.00
Roseland Cong.	5.25
Protection Cong.	1.00
Roseland S. S.	46.60
Plainview Cong.	5.00
Catlin Cong.	7.00
East Holbrook Cong.	18.39
Total	$153.06

Belgian Sufferers

E. Holbrook Cong.	$ 11.25
Hesston Cong.	31.35
Total	$ 42.60

Chicago Missions

Pleasant Val. Cong.	$ .25
Milan Val. Cong.	.60
W. Liberty Cong.	5.25
Spring Val. Cong.	1.00
Roseland Cong.	.25
Total	$ 7.35

Old People's Home

Milan Val. Cong.	$ 1.20
W. Liberty Cong.	5.25
Spring Val. Cong.	4.00
Roseland Cong.	.25
Brondon Val. Cong.	.25
Total	$ 10.95

Orphans' Home

Pleasant Val. Cong.	$ 2.50
Milan Val. Cong.	1.85
La Junta Cong.	.50
W. Liberty Cong.	2.75
Spring Val. Cong.	7.50
Roseland Cong.	1.00
Brandon Val. Cong.	.25
Catlin Cong.	2.00
Total	$ 18.35

Children's Welfare Work Kansas City

Pleasant Val. S. S.	$ 90.55
Protection S. S.	108.11
E. Holbrook S. S.	84.20
Total	$282.86

Kansas City Missions

Pleasant Val. Cong.	$6.50
Milan Val. Cong.	3.60
Spring Val. S. S.	8.69
Dr. Geo. Rostetter	1.25
Penna. Cong.	12.50
La Junta Cong.	.50
W. Liberty Cong.	11.50
Spring Val. Cong.	5.50
Roseland Cong.	5.50
Brandon Val. Cong.	2.25
Protection Cong.	2.00
Catlin Cong.	5.00
Total	$ 64.79

Mennonite Sanitarium

Spring Val. Cong.	$ 8.69

Home Support

Pleasant Val. Cong.	$ 1.25
Penna. Cong.	1.00
W. Liberty Cong.	6.55
Roseland Cong.	.50
Total	$ 9.30

Home Missions

Pleasant Val. Cong.	$ .75
Milan Val. Cong.	1.00
Roseland Cong.	.75
Total	$ 2.50

Evangelizing Fund

Pleasant Val. Cong.	$ .25
Milan Val. Cong.	.50
Penna. Cong.	2.50
La Junta Cong.	.75
W. Liberty Cong.	3.50
Spring Val. Cong.	10.50
Roseland Cong.	15.25
Hesston Cong.	5.00
Catlin Cong.	2.25
Total	$ 40.25

General Fund

Pleasant Val. Cong.	$ 1.82
Milan Val. Cong.	.50
Penna. Cong.	5.50
La Junta Cong.	4.25
Spring Val. Cong.	1.66
Roseland Cong.	4.47
Protection Cong.	9.80
Catlin Cong.	1.25
Total	$ 29.25
Total for the month	$732.95

LOCAL INSTITUTIONS

Kansas City Missions
J. D. Mininger, Supt.

Beaver Crossing, Nebr.	$ 4.88
Palmyra, Mo.	3.00
B. A. Saltzman	5.00
J. M. Kreider	2.00
Esther Good	2.77
Mildred Koppenhaver	1.00
William Slagel, Nebr.	12.60
Stella Sharp	.50
Hattie Yohn	.50
Bertha Plank	2.00
May Plank	1.00
Mrs. Chris Kauffman	1.50
Mrs. Lydia Hershey	2.00
Mrs. J. Clyde	1.00
Sugar Creek Cong., Ia.	13.00
L. J. Miller	.50
B. F. Buckwalter	.70
Surrey, N. D.	5.00
J. W. Kemp	2.00
Peabody, Kans.	.40
Sadie & Elmer Schertz	2.00
John G. Detweiler	5.00
S. M. Bender	2.00
F. P. Kauffman	2.00
Michael Horst	5.00
Total	$ 77.35

Canton Mission
C. K. Brenneman, Supt.

Amos Becher	$ 1.00
A Sister	2.00
Salem Cong.	7.97
Sarah Lehman	1.00
John Lehman	3.00
Martins Y. P. B. M.	5.00
Barbara Garber	1.00
Total	$ 20.97

Toronto Mission
M. Elizabeth Brown, Supt.

Markham S. S.	$ 12.40
F. Shissler	5.00
Visitor	1.00
Mr. Drury (board)	13.50
Total	$ 31.90

Gospel Mission, Chicago
A. M. Eash, Supt.

Willow Springs Cong., Ill.	$ 20.25
West Union Cong., Ia.	2.00
East Union Cong., Ia.	5.00
Sugar Creek A. M. S. S., Ia.	5.00
Lower Deer Creek S. S., Ia.	5.00
Hopedale A. M. S. S., Ill.	5.00
Children A. M. S. S., Fisher, Ill.	6.85
Morrison Menn. S. S., Ill.	4.35
Harmony A. M. S. S., Ill.	6.90
Waldo A. M. S. S., Ill.	8.26
Metamora A. M. S. S., Ill.	7.00
Union S. S., Washington, Ill.	5.00
Pleasant Grove S. S., Morton, Ill.	5.00
Roanoke A. M. S. S., Ill.	5.00
Willow Springs S. S., Ill.	5.00
Freeport S. S., Ill.	5.00
Science Ridge S. S., Sterling, Ill.	5.00
Howard-Miami S. S., Ind.	5.00
Total	$110.61

Nampa Home Mission
John A. Hilty, Supt.

S. S. Collection	$ 10.00
Dora Weaver	1.98
Anna Kauffman	.50
Phone Rents	.73
Total	$ 13.21

Youngstown Mission
J. I. Byler, Supt.

Clara Steiner's S. S. Class	$ 13.00
Mrs. Annie Hostetler	3.00
Leetonia S. S. Conf.	14.24
North Lima S. S. Offering	10.50
Della Mae Snyder	1.00
Collected by Edith Buzzard for Clothes Dryer:	
Yellow Creek Cong., Ind.	11.00
Salem Cong.	9.00
Bethel Cong.	30.00
Sonnenberg Cong.	35.46
A Friend	1.00
Leetonia Cong.	7.17
Lititz S. S., Pa.	6.55
Young People, Lawrence Co.	5.00
Holmes Co., S. S.	5.50
Oak Grove & Pleasant Hill Cong., O.	10.00
Hungarian Friend	.50
Beech Cong., Louisville, O.	10.00
Midway Cong.	2.05
North Lima Cong.	3.75
Oak Grove & Champaigne Co.	3.90
Walnut Grove & S. Union	1.42
Locust Grove Cong., Pa.	7.15
Orrville Menn. Cong., O.	4.50
Bethel Cong.	1.15
Masontown S. S.	1.50
Miss McNabb	1.00
Mrs. Welch	1.00
Leetonia Cong. (Special offering for Workers)	30.00
Total	$230.34

Old People's Home
J .F. Brunk, Supt.
(Nov. and Dec.)

Special Support:	
Dan Musser	$ 45.00
Sycamore Cong.	15.74
J. S. Yoder	72.00
J. C. Miller	51.00
M. K. Murphy	100.00
M. G. Moore	30.00
Blind Fund	30.00
Flora Smith	1.00
Sarah Schwartz	1.00
Total	345.74

Orphans Home
A. Metzler, Supt.

Special Support	$304.50
Samuel H. Peachy	.25
Henry D. Byler	.25
C. Z. King	.50
Zion S. S., Bluffton, O.	10.00
Pear Klopfenstein	2.00
Produce	12.37
Samuel Burkhard	2.00
Interest	25.65
Gladys Fritz	5.00
P. J. Hooley	5.00
Emma Showalter's S. S. Class	1.50
C. J. Troyer	5.00
J. E. Greider	1.00
Eugene Moore	.50
Solicited by Clara E. Steiner (for bed-spreads):	
Kokomo, Ind., Sewing Circle	6.75
Lititz, Pa., Sewing Circle	7.00
Wayne Co. Sewing Circle	2.00
Wakarusa, Ind., Sewing Circle	6.00
Elida, O., Sewing Circle	2.02
Paradise Sewing Circle	3.25
Fulton Co., O., Sewing Bee	15.50

Bluffton, O., Missionary Society	10.00
Preston, Ont., per Mabel Groh	12.00
Mattawana A. M. Sewing Circle	8.25
Total	$458.29

Mennonite Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$416.15
T. T. Woodruff (Endowment)	25.35
Solicited by R. J. Heatwole	115.68
Joe Shank	1.00
T. T. Woodruff	25.00
B. H. Snavely (Funeral expenses)	14.00
H. H. Snavely (Funeral expenses)	10.00
Canton, Kans., S. S.	8.69
J. J. Smith (Farm Income)	1612.00
Total	$3227.87
Grand Total	$7512.03

Correction.—In April, 1914, report of the Ind.-Mich. Board Noah Weaver should have been credited with $20.00 for the Ft. Wayne Building Fund instead of Noah Bare.

In Nov. report under the Local Institutions, Youngstown Mission, the item "Lawrence Co. Friends, $2.82" was omitted.

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

REPORT OF ADMINISTRATION BUILDING FUND

D. S. Weaver	$1000.00
S. P. Imhoff	50.00
John Nafziger	25.00
Debold Householder	10.00
Phoebe Kinsinger	25.00
Katie Litwiller	30.00
J. R. Roth	25.00
Daniel Roth	25.00
Amos Roth	30.00
Levi A. Albrecht	10.00
H. V. Albrecht	50.00
S. R. Good	25.00
Enos Nunemaker	10.00
M. B. Book	10.00
H. R. Mellinger	10.00
Harry Kreider	5.00
Henry Fry	5.00
Dan Fry	5.00
W. J. Barge	2.00
S. E. Graybill	15.00
Jonathan Kurtz	5.00
J. C. Troyer	5.00
D. H. Hooley	5.00
C. E. Hooley	2.00
O. J. Hooley	1.00
Levi Hartzler	1.00
H. R. Ebersole	10.00
Titus Kolb	2.00
M. R. Hess	10.00
C. M. Hess	5.00
Ben Mellinger	5.00
J. S. Shoemaker	50.00
J. V. Fortner	25.00
J. E. Yoder	5.00
Jonas Litwiller	10.00
Eva Kauffman	10.00
Daniel Weaver	10.00
A. C. Bowman	10.00
Peter L. Moyer	50.00
Enos Shantz	50.00
J. H. Kreider	25.00
Jacob Eigsti	5.00
A. B. Wade	50.00
John Kreider	5.00
M. C. Cressman	50.00
Abram Burkhard	10.00
Jacob Snyder	10.00
Elkhart Cong.	219.00
Total	$2102.00

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

P. S. No doubt the readers of the Gospel Herald remember the action taken by the Board at the Annual Meeting regarding this building. The above amount is not all that has been subscribed. This represents only the amount paid in. Considerable more has been subscribed but not paid. For instance, the Elkhart Cong. subscribed $800. There is another subscription of $1000 to be paid later.

Married

Copenheffer—Pence.—On Jan. 24, 1915, at the home of Bro. Philip Trout, of New Carlisle, O., Roy Copenheffer and Esther Pence were united in marriage, both of Osborn, Ohio.

Herschberger — Stauffer. — On Jan. 14, 1915, Bro. Dave Herschberger and Sister Anna Stauffer, both of the East Fairview Church, near Milford, Nebr., were united in holy matrimony. Bro. Peter Kennel of Strang, Nebr., officiated. May the Lord richly bless them.

Roth—Fahndrich.—Bro. Jonathan R. Roth and Sister Frederickie Anna Fahndrich, both of Elkton, Mich., were united in marriage at the parsonage by Bro. Peter Ropp, Pigeon, Mich., on Nov. 25, 1914. May the Holy Spirit of God keep and guide them through the uneven pathway of life.

Obituary

Lantz.—Ilva Irene, infant daughter of Lewis N. and Alice Lantz, was born Apr. 5, 1914; died at her home near Elmira, Ohio, Jan. 16, 1915; aged 9 m. 11 d. Little Ilva had been ailing for some time but was not thought to be seriously sick, but she died very suddenly and unexpectedly. She leaves a sorrowing father and mother, 2 brothers and 1 sister to mourn her early departure. Funeral Jan. 18, at the Central Church.

Hallman.—Sister Mary Hallman (nee Clemens) relict of the late John S. Hallman, was born Sept. 11, 1834; died Jan. 17, 1915, at the age of 80 y. 4 m. 6 d. She suffered a good deal during the last two years of her life, but died in the blessed hope of a blissful immortality. She was married to John S. Hallman 52 years ago. They had a family of 5 sons and 7 daughters, who all survive her except 1 daughter. Her husband preceded her 21 years. The funeral services were conducted at the Blenheim Mennonite Church on Jan. 20, Bro. E. S. Bauman preached in German from Jno. 14:19, and Bro. Jonas Snider in English from Rev. 14:13, to a full house. Interment in the cemetery adjoining.

Hertzler.—Mrs. Nancy Hertzler (nee Miller) died Jan. 19, 1915, at her home near Glenarm, Md.; aged 57 y. 10 m. 16 d. She was born at Long Green, Md., but when 3 years old moved with her parents to Union Co., Pa., where she spent most of her young days. She was married to Joseph Hertzler Dec. 16, 1886, at Hartford, Kans. She was the mother of 6 living children—4 boys and 2 girls—namely: Silas, Asa, Ethan, Mark, Mary and Esther. All were home save Silas, the oldest, who is teaching school at Gretna, Man. The husband and children mourn their loss but rejoice for her hope. She lived a true Christian life, and was a faithful and loving mother and wife. Interment in Long Green Mennonite Cemetery. J. M. Hartzler conducted the services.

Mast.—Sarah Louella, only daughter of Bro. and Sister David C. and Mamie Mast, was born Nov. 4, 1903; died Jan. 21, 1915; aged 1 y. 2 m. 17 d. Died of pneumonia at the home of her parents. She was in this world but a short time, still long enough to have those around her greatly attached to her. She leaves 1 great-grandfather, 1 great-grandmother, 2 grandfathers, 1 grandmother, and others. Funeral was held Jan. 25 when the little body was laid to rest in the Maple Grove Cemetery near Atglen, Pa. Text, Job 1:21: "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord."

Daughter thou hast left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow,
Tears shall all be wiped away.

Miller.—Pearl Edna, daughter of Levi D. and Maggie Miller died at Wellman, Iowa, Jan. 16, 1915; aged 1 m. 16 d. To mourn her early departure she leaves father, mother, 2 brothers, 1 sister, besides other relatives. Little Pearl's life here on earth was only a short stay, but long enough to endear herself to her parents, like a blossom that budded on earth to bloom in heaven. It seems hard to understand why she was taken, only God knows and He can heal all the wounded hearts. Funeral services were held at the Lower Deer Creek Church on Jan. 18, by J. K. Yoder from II Sam. 12:15-23 in English and in German by Peter Swartzendruber.

Dear little hands, I miss them so,
All through the day wherever I go,
All through the night how lonely it seems
For no little hands wake me out of my dreams.

Rychener.—Gideon Rychener was born in Fulton Co., O., Aug. 6, 1850; died Jan. 23, 1915; aged 64 y. 5 m. 17 d. He was united in marriage with Mary Schmucker Aug. 6, 1875. They lived together in happy matrimony 39 y. 5 m. 17 d. To this union were born 4 children. Bro. Rychener was the sixth child of a family of 11 children and the second one to die. One sister preceded him about 47 years ago. He leaves a sorrowing widow, 2 sons, 2 daughters, 6 grandchildren, 5 brothers, 4 sisters, and a large number of relatives and friends to mourn his sudden and unexpected death. He retired in usual health in the evening and at 2 o'clock his wife heard that he was breathing with difficulty. She tried to arouse him but failed. She called their daughter but before she arrived the spirit had taken its flight. Bro. Rychener was a faithful member of the A. M. Church. Funeral services were held at the Central Church, Jan. 25, by D. J. Wyse and E. L. Frey. Text, Mark 13:35, 36.

Eschliman.—Jonas Eschliman was born in Lancaster Co., Pa., Nov. 2, 1834; died Dec. 31, 1914; aged 80 y. 1 m. 29 d. He was the youngest and last remaining of a family of 9 children. At the age of 2½ years he came with his parents to Ohio and located on the farm near North Lawrence where he has since resided. On March 1, 1855, he was married to Fannie Martin who died 6 years later. On Nov. 26, 1863, he was married to Martha Martin who died Sept. 19, 1891. He was the father of 13 children, 3 of whom preceded

(Continued on next page.)

Items and Comments

G. L. Rarick, a minister in Scottsville, Kans., is said to be in possession of a coin which was in use about 250 years before Christ. It is a bronze coin, bearing the bust of Osirus, Paraoh of Egypt, who reigned in Egypt about 250 B. C.

West Virginia has passed a law prohibiting all shipment of liquors into the state. It is a drastic effort to subdue the liquor forces which are making desperate efforts to override the prohibition law in the state. Liquor men believe in obeying the law—when it suits them.

The recent rise in wheat may be due to the war in Europe. It may also be due to the manipulations of wheat gamblers taking advantage of war conditions. Joseph Leiter, the former wheat king, is said to have made a fortune of $500,000 from the recent rise in prices. As wheat rises, poor people suffer.

Pitiful conditions are reported from Servia, where 1,000,000 people, or about one-third the population are in a starving condition. It is said that in six districts half the children are dying. War, famine, and the ravages of a rugged winter are bringing about this direful result. And the worst is not yet—unless the nations speedily return to sanity and walk in ways of peace.

Mexico has added another man to her long list of "former Presidents." After a brief but stormy stay in office provisional President Garza fled from Mexico City, denouncing Villa and Zapata for not properly supporting him. The forces of General Carranza have re-entered the capital after an absence of two months. The war there will probably close after there is nothing left for the looters to fight over. This is one of the many object-lessons which the world is now offering for consideration of all right-thinking people—a lesson which, unfortunately, some of the leaders in Congress are not quick to learn.

REPORT
Of the Quarterly Sunday School Meeting Held at the Roseland Mennonite Church, Dec. 27, 1914

For the Gospel Herald.

Organization: Mod., John Blankenbiller; Chor., William Hoylman; Sec., Frances Lapp.

Our Young People: (a) **Their Opportunities.** Noah Burkhard.

An opportunity is an occasion for action. In order to radiate the Christ-life we must study the Word and keep in close communion with Christ. The attitude the young people will take toward life will make their opportunities.

(b) **How to Get Them Interested in the Christian Work.** Paul Erb.

Proper birth and early training (II Tim. 1:5-18). Proper example and explanation of the work, and encouragement in the work. To keep money as the ideal from young minds.

The Teacher's Meeting. (a) **Its Purpose.** Essay by Anna Schiffler.

To get a better understanding of the Sunday school lessons. To unify the lessons of the month. To search out the main and practical truths that there may be more unity in teaching the lessons.

(b) **Benefits Derived.** General response by teachers.

Promotes a more thorough study of the lesson to prove the thoughts of others. It gives a foundation to build on. Unity in teaching the lessons throughout the Sunday school.

Practical Methods of Extension Work in the Sunday School. Essay by Fannie Showalter.

(Continued from preceding page).

him to the spirit world. He is survived by 10 children, 25 grandchildren, and 5 great-grandchildren. Father Eschliman was a faithful member of the Mennonite Church. He was of a charitable disposition, ever ready to lend a helping hand to the sick or needy. His long and useful life is ended. He was a kind and devoted father, his absence in the family circle is keenly felt, and most of all by the grandchildren in the home in which he lived. Funeral Jan. 3, 1915, at the Pleasant View Church conducted by I. W. Royer, assisted by I. J. Buckwalter, Aaron Eberly, and W. Williams. Texts as found in his marked Bible, Jas. 4:14 Matt. 24:44, and Psa. 62. Buried in Pleasant View Cemetery.

Bontrager.—Christian Bontrager was born in Knox Co., O., June 2, 1840. When quite small he moved with his parents to Fairfield Co., O., where he grew to manhood, and on Nov. 23, 1862, was married to Elizabeth Troyer. To this union were born 11 children, 9 of whom are living. His companion died June 7, 1906. On Apr. 2, 1910, he was married to Martha Hartzler, of Logan Co., O., who died April 14, 1913.

He was a faithful member of the Mennonite Church for many years, and his seat was seldom vacant when health permitted, and especially during the last years of his life he was much interested in church and Sunday school work. He passed away at the home of his son-in-law, G. J. Peterseim, at Kalona, Ia., Jan. 18, 1915, aged 74 y. 7 m. 16 d.

He leaves to mourn his departure 5 sons and 4 daughters, all of whom, except one daughter and one son, were at his bedside to minister to his wants. He also leaves 30 grandchildren and 5 great-grandchildren, 4 sisters, and 2 brothers, besides a host of friends. But we feel that our loss is his eternal gain.

At different times he gave convincing evidence that all was well, and even though very weak, he sang, "Blessed Assurance, Jesus is Mine." He would reach out his hand in response to the white-winged messengers whom those who were watching by his bedside could not see.

There were short services held at the Christian Church in Kalona, conducted by Bro. D. J. Fisher from the home congregation, and Bro. Leaman, from Chicago, after which the body was taken to West Liberty, Ohio, for burial. The funeral services were conducted at South Union Church by Bros. S. E. Allgyer and A. I. Yoder. Interment was made in the cemetery near the church.

The man who reads the Sunday newspapers secularizes the hours which God has set apart for worship and the development of man's moral nature.—Y. P. Paper.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

It is wise to plan for the future, but one should always remember that the wise improvement of the present is the best preparation for the future. —Sel.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 11, 1915 (Gospel Witness Established 1905) No. 46

EDITORIAL

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish."

One of the greatest of Christian virtues is that of simple honesty. When a man habitually tells the truth, never uttering a falsehood and always dependable in everything he says, he is not only to be commended on this point but may be relied upon in all other things. A truthful tongue is an index of a true character.

Because a man acts like a child of perdition is no reason why there should not be in his soul a conviction that he should be a child of God. It is often the case that sinners under deep conviction give themselves over to the vilest of deeds. Satan is determined not to let go his grip on any lost soul and he takes this means of smothering the consciences of those who are longing for a better life. Every lost soul is a continual loud call for the prayers and personal efforts of God's people in behalf of the unsaved.

The story of Samuel is rich in material for meditation, and many are the lessons to be drawn from it. A child of prayer and dedicated to the Lord, his start in life was most fortunate. His experiences in the house of Eli kept him in a heavenly atmosphere, and the young twig was bent to grow in the right direction. In him was verified the promise, "Train up a child in the way he should go; and when he is old, he will not depart from it." In the bringing up of Samuel we also have a vivid illustration of how it is possible for a pious father to look well to his duties in the Church and at the same time neglect that part of the Church which lives at home.

What.—What shall I write? is the question of many who write for the edification of the reading public. What shall I say? is the question asked by many who would make their impress upon their fellow men in social, business, or spiritual circles. What shall I do? is asked by many who are confronted with the responsibility of choosing a life vocation, or when met by some perplexing problem in life.

Whatever may be the answers to these questions as applied to individuals, here is one thing that will make your answers profitable: Spend much time with the Lord. Study diligently His Word, pray much, get near to God in holy meditations, and the Spirit's guidance will direct you in the answers.

The hum of industry is one of the most enchanting songs heard by man. It usually means contentment and thrift. The very fact that people become so absorbed in the affairs of this life that they forget about the things pertaining to the life to come is evidence of the fact that employment is satisfying.

The church that keeps its members satisfied in the abundance of the "satisfying portion" must see to it that the hum of industry along spiritual lines is kept up. The study of the Word, the daily communication with God, personal work among saved and unsaved, regular and special services at the house of the Lord, Christian conversation, the spreading of the Gospel by means of preaching and literature—these are some of the ways of keeping up this hum of industry that is pleasing to God and strengthening to the Church.

Two inseparable experiences in Christian service are suffering and victory. Through the cross we win the crown. Christ could never have risen triumphant over every foe had He not first been crucified and laid into the grave. Once there, the combined forces of earth and hell were unable to hold Him there. The victor's crown can be won only by the faithful soldier of the cross, and no one can be a faithful soldier without enduring hardships and sufferings. It is "through great tribulation" that we enter the kingdom. But they who follow Christ in crucifixion also follow Him in resurrection and "walk in newness of life." Thank God for the victory of the cross. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." "He that overcometh shall inherit all things."

Life Insurance.—On another page we print a live discussion, from a Christian standpoint, of the live subject of Life Insurance. To say nothing of the fact that life insurance is an impossibility so far as man is concerned (as only God can insure life), life insurance, as commonly understood, is unsound from a business, a moral, or a spiritual standpoint. It enriches the few at the expense of the many, it fosters the idea of grasping for all you can get no matter whether you give an adequate return or not, it would be short-lived were it not for lapsed policies (thus proving that they who make money out of it do so at the expense of the unfortunate), it often undermines family affections, and of necessity undermines the perfect trust in God which all men should possess. It is one of the world's greatest, most ingenious, most hideous speculation schemes. "And through covetousness shall they with feigned words make merchandise of you."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

LIFE INSURANCE

By George M. Johnson.

For the Gospel Herald.

Beware of evil workers.—Phil. 3:2.

"An unprotected home is the target of distress. The best safeguard is a life insurance policy."

The foregoing words are part of a life insurance advertisement. Let us compare them with God's Word. In Phil. 4:19 we read that "God shall supply all your need." Again in Heb. 13:5, 6 we are told to "be content with such things as ye have: for he has said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do to me." Again in I Tim. 6:9-11 we read, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." In Matt. 6:19-34 we have Christ's words as follows: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? . . . . For your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

By this we understand that Christ meant to teach that our first duty is not to lay up riches on earth, but instead we are to trust in God and do what is right. Jesus knew the folly of trusting in uncertain riches, and the danger of people going astray trying to get rich. He gave the warning that "ye cannot serve God and mammon;" again, "Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23). He does not say that a rich man cannot enter into the kngdom, but He means to teach that there is great danger.

There are different reasons why there is danger. One reason is because many people that are rich love their riches and trust in them more than they trust in God. Another reason why there is danger of a rich man missing heaven is because of the unrighteous methods used to gain their riches. We are again reminded of Paul's words: "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they erred from the faith." Surely if any one errs from the faith there is danger of not being able to enter into the kingdom of heaven.

Life insurance companies and their agents know that a great many people have a great desire to heap up treasures, and do it as easily as possible. They have taken advantage of this fact, and have been able to catch many in the snare of life insurance. Even though there are some people that do not covet riches yet these agents can give such a plausible argument in favor of life insurance that many are deceived because they are made to believe that life insurance is the proper way to provide for those dependent upon them. These agents can even quote Scripture; but this is not remarkable as the devil also can quote Scripture. There is scarcely anything that can not be made to seem all right by able minds, especially so if we have not made a study of it and looked at it from all sides. Let us remember that not everything that looks like gold is gold. In I Thes. 5:21 we are told to "prove all things; hold fast to that which is good."

Let us take some of the arguments given in favor of life insurance and prove (test or examine) them in the light of God's Word which has been given to us for our instruction that we may be able to discern right from wrong. An agent once quoted the following scripture to me: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." I asked him where it was, he said he did not know, only he knew it was in the Bible. Let us turn to I Tim. 5, read it carefully, and we will find Paul does not say one word in favor of life insurance. Yet when the agent quoted the foregoing scripture he wanted to leave the impression that every one that did not carry life insurance was worse than an infidel. What Paul does say is, "If any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God." Then he goes on to say, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Again, in verse 16 of the same chapter he says, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." Notice, Paul does not accuse the departed husband and father of neglecting to do his duty because he did not take out life insurance, but he does say "if any widow have children or **nephews** ("grandchildren," R. V.) let them help her. Perhaps soneone will wonder what will become of the widow that has no children to help her. In answer to this let us again read verse 16. "If any man or woman that believeth have widows, let them relieve them." This makes it plain that it is the duty of all believers to take care or help such of their relatives as are in need, especially those that are widows.

Again the question comes up, How about the widows that have no relatives to help them? Let us again read verse 16. Notice the "believers" are to take care of their relatives who are widows, so that the Church will not have that burden, "that it may relieve them that are widows indeed." Notice Paul is speaking of widows and widows indeed. Now surely any widow that has no relative to help her is truly "a widow indeed," and these he says the Church is to relieve.

But right here the life insurance agent will point the finger of scorn at the Church and tell you that the Church does not take care of its own, and for this reason life insurance companies have come into existence. How sad, and yet true the accusation is. It hardly seems possible that the Church which has been founded by our Lord and Master has so far forgotten His teachings that it does not take care of the poor and needy ones. Let us remember that even though men and women (the Church) neglect to do their duty, God never will, His promises are sure. He has promised, "I will never leave thee nor forsake thee." Again He says "Leave thy fatherless children, I will preserve them alive; and let thy widows trust

in me" (Jer. 49:11). David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). Again we read in Psa. 118:8: "It is better to trust in the Lord than to put confidence in man." "God shall supply all your needs." All who have their lives insured as a means of providing for their family show that they do not fully trust in God and His promises,and by their very act prove that they have more confidence in man than in God.

Let us also remember that the Church is not the only one that fails to do their duty. Life insurance companies also fail at times to help those in distress because they find some just (?) or unjust reason for not doing so.

Let us again turn to God's Word and see what it says about those believers and churches that fail to help those that need help. In I Tim. 5:8 we read that they have "denied the faith and (are) worse than an infidel." Again in I Jno. 3:17 we read, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? In Matt. 25:45,46 we find Christ's words: "Verily, I say unto you, Inasmuch as ye did it not to one of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Again He said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

These scripture quotations teach us plainly that there are those that "profess that they know God, but in works they deny Him, being abominable and disobedient," "having a form of godliness, but denying the power thereof."

Life insurance is unscriptural, and therefore wrong. God has said, "Thou shalt have no other gods before me." Anything that we love more or trust more than we do God becomes our god. If we, contrary to God's Word, put our trust in life insurance, that becomes a god to us. God wants us to trust Him and look to Him for help. Life insurance companies tell us to put our trust in them. They say, "We will help you and take care of your family when you are gone." Again I say, life insurance is unscriptural, for the Bible says, "Do good unto all men," bu in life insurance we only do good to them that are insured in the same company. Life insurance companies only help those that have paid for the help they are getting, even helping some that do not need help and often refusing to help those that need help the most, for who ever heard of a life insurance company insuring any one that is sickly and unable to provide for themselves or those dependent upon them? I have the first time to hear of a case where they have done so. In fact the agents of these companies like to point to such helpless ones and tell you that if they would have had their lives insured while they were well they would not need to worry what would become of their families after they are gone. But does that show a spirit of love toward our fellow man? I say, no. God's Word teaches us a far better way: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Christ's law is that we love one another, for He says, "This is my commandment, that ye love one another, as I have loved you" (Jno. 15:12). "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to the needy in thy land" (Deut. 15:11). Again we read: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). By this we understand that we are to give as we are moved or, as we read in I Cor. 16:2, "Give as the Lord hath prospered us" We are not to give grudgingly, or because we have to, but we see the need and have a love for those that we are helping.

In life insurance we can not give as we see the need, neither can we give according as God has prospered us, but we must give whatever our dues or assessments are, even if we are scarcely able to pay them, and what is worse yet we are paying in money that goes to help those that do not need help; for there are many that are rich who have their lives insured (as a rule the richer they are the more insurance they carry) and why should Christians help them when they do not need help? Life insurance is unscriptural, because the object of those carrying life insurance is not to help those in need as much as it is to get help or some easy money without earning it or, in other words, they expect to get more than they give. How many would get their lives insured if they thought that they would have to pay in more than they or their families would get out? This is one reason why life insurance is wrong; for although we are commanded to help to bear one another's burdens, yet we are not to help each other expecting to be helped back in return for what we have done; for we are plainly taught that "every man shall bear his own burden" (Gal. 6:5) and not expect some one else to bear it for him. "But rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). "And work with your own hands, as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thes. 4:11,12). So we see it is our duty (if we are able to do so) to labor and try to supply our own needs, and in that way bear our own burden and also be able to help bear some one else's burden. Then we can truly say, "I have coveted no man's silver or gold or apparel." And let us always remember that "it is more blessed to give than to receive." Life insurance causes many people to become selfish, and they will refuse to help any family in need because they say, "He should have carried insurance" like they. In other words, they might as well say, "I am looking out for myself by carrying life insurance, why didn't he? then they would not need help now." But the Christian is to "do good unto all men" (Gal. 6:10). Again in Prov. 21:13 we read: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard." Jesus said, "With what measure ye mete it shall be measured to you again." In other words, we might say that if we are friendly we will have friends. We should always be friendly and show a spirit of love toward our fellowman; not only toward our friends, but also toward our enemies, if we are so unfortunate as to have any, for, "if thine enemy hunger, feed him; if he thirst, give him to drink" (Rom. 12:20).

Life insurance also puts a great temptation before those that are to be benefited by it. They are tempted to wish for the money that they are to get and they often wish that the one that is insured would die so that they would get the insurance money. For that reason love and peace are often driven out of the home. Many people have yielded to the great temptation that was before them and in various ways have tried to get the insurance money. Some have even committed murder in order to obtain it. God's Word plainly teaches us that we should never do anything that might cause some one else to do wrong.

If any one whose mind has not been blinded by the good of this world will take God's Word and

study it carefully he will be able to see plainly that life insurance is unscriptural. Therefore Christians should not carry life insurance, and if Christians should not no one else should, for "God is no respecter of persons." What He requires of one He requires of all. Let every one remember that "pure religion and undefiled before God is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27.)

Agents also claim that life insurance is a good way to invest your savings. In fact they claim that it teaches people to save their earnings. They tell you that some people would never save enough to pay their funeral expenses and that such people by having their lives insured are taught to save because they must save part of their earnings to pay their dues.

But do such people ever learn to save? I doubt it. I believe that it has the very opposite effect, causing them to become more careless; for they think, What is the use of saving and trying to lay by something to supply their future need when they are expecting to get a lot of insurance money some time? Besides, if the family has not learned to have before they get that money, there is danger that they will not be very saving with it and it will soon be gone. Then what will become of them? I am sure the insurance company will not help them again; perhaps some one else will have to.

Many people have found out (to their sorrow) that life insurance is a very poor way to invest their savings, for after paying in their money perhaps for years, through poverty or perhaps some other reason they fail to pay their dues and lose all that they have paid in. How much better it would have been if they had put their savings in a bank or invested it in some other way where it would bring in an income for them and where they would get it when they needed it. At one time while I was talking to an agent I reminded him that I was a poor man and that it would be hard for me to pay my dues, and if I should get sick it might be impossible for me to pay them, then I would lose all I had paid in. He told me I would not need to worry about that (and I am not worrying); that the company would loan me part of what I had paid in and in that way help me. But does that look like a good business investment? I can not see where the help comes in at, for remember he said they would loan me "part" of what I had paid in. Think of borrowing your own money when you need it, and then only being able to get part of it; the idea of paying interest on your own money. Again I ask, Does that look like a good business investment? Think about it, and remember that "it is better to trust in the Lord than to put confidence in man."

Fergus Falls, Minn.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SUBMISSION

How dark is this world!—that above us, how bright!
Here sin spreads its shade, and there love sheds its light!
Oh, had I the wings of a dove, I would fly
To the region of peace where no cloud veils the sky!

Yet here if I linger—my stay is God's will—
Far away from my bliss, to drink more of life's ill—
I will bear all the load through my journey's dark length.
With Christ for my light, and His arm for my strength.

What is sent me I'll take, for in love 'tis all given,
And the sorrow of earth points its finger to heaven.
I'll repine not at all, nor to sorrows give way;
'Tis the darkness of night makes the brightness of day.

When the tempest raves loud, and the billows swell high,
When night spreads its gloom, and no star lights the sky,
Hope casts her sure anchor, and lifts her bright form
O'er the wild rolling waves, and the darkness and storm.

Be it mine then, my God, while Thy voice bids me stay,
In Thy promise to trust, all Thy will to obey;
To walk by Thy light, to take heed lest I fall,
To ask for Thy aid, and to wait for Thy call.

When the set time is come, and toil is all o'er,
And life's weary wave sinks to rest on the shore,
When death flings his dart and the grave takes my dust,
I shall rest with the blessed, and rise with the just.

In the mansions of peace where the Savior has gone,
Where the children of light their bright raiment put on,
Where the banquet is love, and its pure cup they pour,
And all join the blest song, I shall dwell evermore.

—"The Family Circle."

SOME THINGS I HAVE BEEN THINKING ABOUT

By T. K. Hershey.

For the Gospel Herald.

Volunteers, How Secure Them

(Continued)

As was stated in the introduction to this series of articles, a list of questions was sent to a representative of each of the seventeen conferences for the purpose of securing information from the Church at large. In other words, we desired to know what methods were used in the different conferences in securing volunteers, also suggestions that might help the Church as a whole in securing her workers. The question sent is as follows:

What method, if any, does your Conference employ in securing volunteers for mission work? Do you approve of the method used sometimes (i. e.) to make a pleas for volunteers have the scriptural qualifications, **after having worked upon their emotions? Do we get the best workers that way? Suggest how bring about a condition that they may be secured, as were the seven deacons (Acts 6); Paul and Barnabas (Acts 13:3), also Paul in calling Timothy (Acts 16—first few verses)? Would this be a better way?**

The following is how they replied:

1. "None as a conference. A number of us are watching for qualified young men and women, and are working personally with them. I personally discourage working upon the emotions."

2. "We have already made a plea for volunteers in large meetings when enthusiasm was at a high pitch, but we always got several who did not which made it embarassing to handle them and to some it has become objectionable. In my opinion we need from the pulpit gospel teaching on the needs of mission work, and besides do such personal work as we believe Paul and the other apostles did."

3. "Have no method at conference and find that it works well. It gives the young people a chance to consecrate themselves. They may be wholly unfit for active work, but the consecration needs to be done just the same; hence the importance of giving an opportunity." (This brother believes in this method, for the reason that he himself was started in active service with this method. He further says, "When our bishops find young men who have the necessary qualifications for the ministry they present the names before conference for action. Upon its approval, they are ordained and sent forth.")

5. "Emotional method not the best one. God's Word says, 'The harvest truly is plenteous . . . . Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.' If we do not have workers enough, and the right kind, we either are not praying the Lord of harvest at all, or are not praying earnestly enough."

6. (Notice, here is a conference that has a method.) "In securing volunteers for mission work best results have been obtained through a standing committee. This committee is composed of a bishop, minister, and a deacon. Their work is to look out qualified brethren and sisters who have the necessary qualifications for mission work. The 'motional' plan was tried for awhile, but it was found that not near all who volunteered (though they seemed sincere) were equal to the doctrinal test, general fitness, etc., required by the Church."

7. "I am not in favor of giving public invitations, especially when given in a way that strongly appeals to the emotions. We do not get the best workers this way, and besides it has a bad influence, for the reason many who do volunteer are unqualified, or have not counted the cost thoroughly. Consequently they are not put to work.

"In order to bring about a condition that they may be secured as were the seven deacons, Paul, and Timothy, we need to educate our people to the method used in the primitive Church. Every brother ought to be Spirit-filled so that God could call on brethren to be separated to His work as He did at Antioch. Every minister ought to be able by the assistance of the Holy Ghost, to single out qualified workers and report the names of the same to the General Board for action. This in my mind is a better way."

8. These are a few of the answers to the above question, and they are only given in part. The rest are similar. About all confessed having no method as a conference. All but one believed that we do not get our best workers by using the emotional method. Some very good suggestions have been given as to how bring about a condition that the Holy Ghost may speak as He did in the days of the Primitive Church. We trust many others will meditate upon the above question, and that the needs will continually be held before our people, and that they may be so spiritual that they can hear the Holy Ghost say "I have separated you unto a great work," and that they will then say, "Here I am, Holy Spirit, send me."

Our next question will be "What we as a Church have Lost," aud will be discussed by the various brethren who represent the different conferences throughout the Church.

La Junta, Colo.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio

(825 North Jefferson St.)

Dear Herald Readers, Greetings in Jesus' Name:—I notice in the Herald our address is still given the old place. You will notice above it is 825 North Jefferson St., instead of 502. We moved into our new house on the mission property on Oct. 1, 1914. We have no more rent to pay now. We were glad for the change.

You have noticed in a previous number of the Herald that I have been disabled by falling on the ice Dec. 23. We can praise the Lord for having good help and care all the time since the accident by different ones of our dear people. The last three weeks Anna Stoltzfus of West Liberty, O., has been with us. We hope she will remain with us until other help will come though we have not heard of any. I am not able to walk yet though I am up in a chair most of the time and am slowly improving. We are not able to say how long it will be before I can do any work in the house or on the streets. Our annual Christmas dinner was given Dec. 24. Bro. B. B. Stoltzfus was called to Bellefontaine, O., to preach a funeral on that day and neither of us could be here to look after that part of our work, but the brethren and sisters from the country came in with an abundance of the good things for the dinner and sufficient help to take care of the work of the day. Our city sisters also turned out to lend their assistance. 93 were fed and 16 well filled baskets were sent to shut-ins and needy families.

On Jan. 27 a full two horse (sled) load of provisions were brought here by the Salem congregation near Elida, Ohio, to be given to the unemployed and needy families as there are so very many this winter such as we have never seen before.

On Friday, Jan. 29, was a special day set by the city charities and churches to send out food and clothing and coal. We were glad to do a goodly share in our community with food and clothing. Many were made happy. We keenly realize it is more blessed to give than to receive. The interest in the Sunday school and church has been growing the last two months. We expect to begin a series of meetings this week. Will you pray for the success of the work? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Though we are few and lame we believe the Lord can move men in His own way with but few to work through.

Emma Stoltzfus.

Feb. 1, 1915.

AN EXPLANATION

By S. G. Shetler.

For the Gospel Herald.

Several inquiries have come to us in regard to sending contributions for the orphans west of the Rockies.

We feel grateful to God and to the congregations and individuals who have contributed towards this worthy cause. On account of the aforementioned inquiries, we give the resolution as passed by the Pacific Coast Conference, and also the organization of committee:

"Resolved, That this Conference appoint a Children's Welfare Committee, consisting of one brother from each congregation for the term of one year, who, through correspondence and the financial support of the Local Mission Board, are to find homes for homeless children, and whenever suitable children can be obtained assist in filling invitations from homes for such.

"This committee is further to confer with sister conferences and brethren of like faith and look forward to the establishing of an Orphanage in the West. Said committee to be empowered to receive endowments, wills, franchises, tenements, hereditaments, and all other monies that may be subscribed for this cause in the Pacific Coast District. These monies are to be used at the discretion of the committee according to the wishes of the donor. This committee is to work in accordance with the Gospel and keep in touch and harmony with the Mennonite Board of Missions and Charities. Jas. 1:27; Psa. 68:6; Jer. 49:11."

The committee is composed of a brother from each congregation, who effected an organization by electing the writer Secretary, and directing all money to be paid into the hands of the Local Mission Board, whose address is, C. R. Widmer, Albany, Ore.

Further information will be cheerfully answered.

May the Lord direct this work so that homes may be found for many homeless ones.

Hubbard, Ore.

We may know what the Lord wants us to do and where He desires us to go. Gideon would not enter upon his mission before he was certain that the Lord would save Israel by his hand. We may not expect such miracles as were performed for him, but we may be as sure of our mission as Gideon was of his.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A MOMENT IN THE MORNING

A moment in the morning, ere the cares
of day begin,
Ere the heart's wide door is open for the
world to enter in;
Ah, then, alone with Jesus, in the silence
of the morn,
In heavenly, sweet communion let your
duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as
the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the
peaceful promised land;
It will linger still before you when you
seek the busy mart,
And, like flowers of hope, will blossom
into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare, effulgent glory that will
brighten all the way.

—Anonymous.

A TEST OF LOYALTY

By H. B. Keener.

For the Gospel Herald.

Every true child of God, like our Savior in the wilderness, must undergo testings of various kinds in order to maintain in life the spirit of devotion to the Father, so highly essential to growth and progress in the divine life. The adversary through his many agents is ever busy "seeking whom he may devour." Thus the real life within us is made to show out, whether "wood, hay, or stubble" that perisheth, or "gold, silver, precious stone," sufficient to endure.

I have in mind an experience in our home a few months after it was established. We proposed to set up a family altar at the beginning. This soon proved to be a definite blessing to the home, especially when visitors came in to whom we could look for admonition and comfort during this season of devotion. But the test came with the fall season when our wheat crop made it necessary for a typical threshing crew to be taken into our home. At once on approach of the morning hour the suggestions came: Are you able to withstand the attitude that these vulgar, profane, and thoughtless men will likely hold toward a young man seeking to hold a season of worship in his own little home? Can you lead a prayer that will even demand their respect, to say nothing of it being a real influence over their lives? Should they even respect the service in the home before the gentle companion, how about their attitude toward you after going out to the barn, etc.? Until it was keenly realized that a real proposition was before us and in my own meditations had about decided that it would probably be the part of wisdom under the circumstances to omit family worship for that morning. But upon my arrival to the kitchen, when the men were about ready to be invited to the dining room, the question was asked by the devoted companion, "Are you about ready for worship?"

And here came the crisis; for in my heart there were really two sentences forming yet to be known which would prevail—either to say, "we will omit worship this morning," or, "Yes, we are about ready." By the grace of God and the uplifting countenance of a wife, the victory was ours and all thoughts of possible failure at once disappeared. Our practice being to read the daily reading of the Sunday school lesson the Scripture was already selected for us. As a temperance lesson was in view for the following Sunday, Prov. 4:14-27 was the Scripture for that morning which proved itself quite an appropriate text. The Spirit of God made Himself known through the prayer, and we bring glory to God when we say that all were touched, but none so much as those who had realized a real victory for God by His own power and for His own glory.

Harrisonburg, Va.

BLAMELESS, NOT FAULTLESS

Last year I received a letter from my wife in which there was another little letter written by the hand of my boy, then six years old. If I should show you that letter and ask: "Is that letter faultless?" you would answer: "Well, no." "Is it blameless?" Most assuredly. Love wrote it, love prompted it, love did the best thing possible, under the conditions of that time; but it is not faultless. By and by I may have a letter from that son, better written, better spelled, but none can ever be more blameless than the first letter that crossed the sea to me.

You can write a blameless epistle if you will, if not faultless; the epistle which love prompts, which love dictates. God help us to live blameless lives!—G. C. Morgan.

A PRIVATE LETTER TO A MINISTER'S WIFE

We are very glad for the privilege of allowing our readers to look into this private letter. May God bless both the writer and the receiver for so kindly giving us a share in this cheery mesage.—Ed.

Dear Cousin and Sister in Faith:—

It is only through the love and mercy of our heavenly Father that we are still left on praying grounds. It looks cold and gloomy out of doors yet we have great reasons to be very thankful when we have more blessings than we deserve, and should direct our sympathies toward those in need of food, raiment, friends and above all the Word of God. It is very true we all need one another's help, yet we do not know "A" in the way of being in want. We can't realize what "want" is, for we have homes in a Bible land with all temporal blessings with schools, churches, Bibles, and ministers to explain the Word of us. Now what more do we need? Verily, to make a full surrender to God's will.

I am spending much time in thought about your home at this time, for I know what it is for the head of the family to be gone, even from my childhood. I know if I were there I could not fill your husband's place, but I could fill his vacant chair and you would have the same number at your table. I thought so much about you those bad days that you had the feeding and the house work. Our hardest trials often bring us the greatest comfort. It is good that you can sacrifice your feelings for Jesus' sake. We all know there is much responsibility resting upon our ministers. My prayers often rise in behalf of the ministers and their families over the wide world; so you are one of them.

You are welcome to my help and I enjoy helping you. I know you have too much to do, to see to all your work and do justice to your children in teaching them of the heavenward way. Yes we should at all times direct little hearts and minds the way they should go. If our mothers had not guided us in the right way, we might have gone wrong, and would now direct our children wrong. But thanks for Christian mothers who are good home-makers.

I will now tell you I pieced forty-two squares for you. When your husband returns come down and we will talk more about it.

I guess you are anxious and waiting for him to help you in your life's battles.

May the angels hover over you and the little ones and God be your stay and staff.

Your well wishing sister and cousin,

Sunday School

Lesson for Feb. 21, 1915.—I Sam. 4:1-18

THE DEATH OF ELI AND HIS SONS

Golden Text.—Be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:22.

Introductory.—The mournful ending of Eli is one of the peculiarly sad events recorded in Scripture. Personally he was a good man. He was kind, noble-hearted, God-fearing, magnanimous toward Samuel, although he knew that Samuel should be his successor rather than his sons, faithful in the performance of personal duties, and died at the ripe old age of 98.

But like many otherwise good fathers, he had missed it in the bringing up of his sons. He mildly rebuked when he should have vigorously restrained. Lack of discipline was at least in part responsible for their departing from the ways of their father and throwing themselves away in the grossest sins. It was this that brought the rebuke from the Lord, not only upon the wicked sons but upon the over-indulgent father. It was this that helped to bring about the general corruption in Israel at this time. It was this that brought disaster to Israel, death to the sons, and a remorseful death to Eli. It is this that ought to impress every father with a great sense of his personal responsibility.

Israel Smitten.—A great battle was on. Israel and Philistia were pitted in deadly conflict against each other. Under ordinary circumstances the victory ought to have been on the side of Israel, the favored nation of God. But Israel had departed from the Lord, and the arm of the Lord was withdrawn from the unworthy nation in battle. The Philistines prevailed.

The Ark Captured.—But the men of Israel refused to give up. They remembered the ark, and memories of the mighty works of God in times past when the ark was in evidence were revived. So they sent to Shilo and brought the ark into the camp.

There was a great shout in the camp. The token of victory, the precious (idol at this time) was there, and people felt sure that now the tide had turned, and the victorious Philistines should soon be turned from the field in utter rout.

The Philistines were terror-stricken. "Woe unto us," they cried, "who shall deliver us out of the hands of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness." They cried unto their gods for deliverance and appealed to their people to "be strong, and quit yourselves like men." Like a band of madmen they rushed into the fray and prevailed over the Israelites.

But it was not the power of their gods that made them prevail. It was because the glory of the Lord had departed from unfaithful Israel. God would not bless the efforts of His rebellious nation. When the nation was punished and under the faithful Samuel was brought back to the Lord, victory perched upon their banners as of yore, and the power of neither Philistines nor their lifeless gods could stay the hand of the victorious army of the Lord. The ark in its rightful place was a symbol of holiness and of power. The ark as a shield for wicked people to hide behind was as so much rotten wood. Not only was the ark valueless under such circumstances, but it was captured and fell into the hand of the enemy. Israel learned the lesson that a form of godliness is not an acceptable substitute for real faithfulness, and the world today should not forget the lesson.

Death of Eli's Sons.—The anger of the Lord was enkindled against Israel. The humiliation of this unfaithful nation was complete. The battle was lost, the ark was gone, the wicked sons of Eli (Hophni and Phinehas) were slain. It was a fitting end to the wayward career of these sinful men, and the world has an object lesson telling us that a father's piety helps no wayward son to escape the results of his own sins. God holds each one to a personal account for his own sins, no matter what our parents may have been.

Death of Eli.—One of the saddest events of it all was the death of this aged father. He too was reaping the fruits of his negligence. Having neglected the training of his sons, he now finds himself powerless to restrain them in the day of calamity. The sad news of the defeat of his people and the death of his sons was borne to his ears. Overcome with grief, he fell backward, broke his neck, died in grief.

A dark chapter is closed. Let none turn away from the lessons which this mournful narrative teaches. Having learned the lessons, being impressed with our personal responsibilities, we close this chapter, looking for a brighter one under the judgeship of Samuel.—K.

The daily temptations which make every true life a conflict from beginning to end bring us constant opportunities for development of character. —Sel.

Our Young People

Topic for Feb. 28, 1915

INTERCESSORY PRAYER.—Dan. 9:1-23

Motto.—"Pray one for another."

"**Prayer** is the power which moves the Hand which rules the world." Men of great power have invariably been men of fervent prayer. Intellectual giants have left their impress upon the world, but only those whose intellects were connected with the throne of God by the chain of faith and prayer have succeeded in bringing the power of heaven to earth.

Intercessory prayer suggests two things: (1) a love for man as well as God; (2) a certainty that prayer is not simply a self-uplifting exercise but it is the sending heavenward of petitions which bring their response from the Throne.

Notable examples of intercessory prayer are found in Acts 12, where the people of God assembled and prayed until Peter was delivered from prison; in Luke 22:32, where Christ prayed in behalf of Peter; in Amos 7:1-6, where Amos prayed in behalf of his people; in numerous other examples, where the power of prayer was made evident in God's answer to the prayers offered.

The great need for intercessory prayer was never more apparent than it is right now. As we look at our struggling missionaries at home and abroad; at the sad spectacle of many of the leading (so-called) Christian nations engaged in the awful work of killing people; at the indifference of people who are professedly in the service of the Lord wrapped in a mad pursuit after the riches and pleasures and glory of this world; at the noble-hearted Christian workers in many places who are doing what they can in behalf of the cause of Christ and the Church; we have in view a few of the things which call for our most fervent prayers. "Lord, teach us to pray."

PERSONAL THOUGHT

"The Father himself loveth you, because ye have loved me." What a blessed relation we bear in our prayer life to the Father through Jesus Christ!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Ask.
2. Repeat the Lord's Prayer.
3. Praying for Others.

For Young People.—

1. Keeping in Touch with God.
2. The Power of God Availeth in Prayer.
3. Man's Extremity is God's Opportunity.
4. Objects of Prayer.

For Older People.—

1. Two or Three Ask in Harmony (Matt. 18:19).
2. The Privilege of Intercession.
3. Increasing the Service of Intercession in the Church of Our Time.

"Get humble or you will stumble," is a true maxim.

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GOSPEL HERALD,
Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEB. 11, 1915

Field Notes

One precious soul was received into Church fellowship at the Bowne Church, Kent Co., Mich., Jan. 17.

Bro. and Sister I. J. Buchwalter were with the Bethel congregation, Medina Co., O., over Sunday, Jan. 31. On Sunday morning one precious soul was received into the Church by water baptism, Bro. B. officiating. May she ever be faithful in the Master's service.

A series of meetings is announced to begin at Maugansville, Md., Feb. 16, with Bro. David Garber of Alexandria, Va., as evangelist.

"Meetings are beginning at Union Chapel west of Wakarusa, Ind., this evening (Feb. 1) to be conducted by E. F. Hartzler of Ohio."

Sister Florence Yoder of Johnstown, Pa., R. F. D. 3, who had been sick for nearly 2 years was able to attend Bible conference at the Weaver Church Jan. 26-31.

The brethren, J. E. Suter and P. S. Hartman of Harrisonburg, Va., left their homes on Friday, Jan. 30, for a two weeks' stay in the service of the Master at Job, W. Va.

A series of meetings began Jan. 27, 1915, at the Pleasant View Church near Schellburg, Pa., with Bro. J. F. Bressler in charge. The effort is to continue this week.

On Sunday, Jan. 31, fourteen young people were received into Church fellowship at the East Bend Church near Fisher, Ill., by water baptism, administered by Bro. Peter Zehr. May they be faithful to their new Master and Lord Jesus Christ.

Correspondence

Wrightsville, Pa.

(Strickler's congregation)

Greetings in the Master's Name:—We had two weeks meetings at Strickler's Church. Just closed on Sunday evening. We had good attendance throughout the whole term, many times the house, which holds about 200 people, was crowded. The Lord was with us and blessed us. Bro. John Weaver broke the Bread of life unto us and we gleaned many a crumb that fell from the Master's table.

Bro. Weaver could not be with us the first few evenings so Bro. Simon Garber took his place to help Bro. Weaver out, and we were glad for this kindness that the brother showed towards us.

Results of the meetings are as follows:

First, the saints were nourished and strengthened with the true bread of life.

Second, thirteen confessions were made, some of whom expressed much happiness and wondered why they did not come sooner.

Third, others were started to thinking of the way.

Our desire and prayer is that the work may not have stopped on the 31st of Jan. but that it may go on in February and the following months until death calls us to our reward. Brethren and sisters, pray for us.

Wm. G. Lauver.

Carstairs, Alta.

(West Zion congregation)

Dear Herald Readers:—On Jan. 20 the Brethren N. B. Stauffer and N. E. Roth came into our midst to have four days of Bible conference. The attendance was good and good interest was taken throughout the entire conference. Some of the visitors present were Bro. A. H. Wambold and Bro. H. Bricker from High River, and Sister Bernice Devitt from Lone Pine.

On Sunday, Jan. 24, counsel was taken with the Church at this place in regard to more ministerial help. The result was that Bro. Moses H. Schmitt was chosen and ordained to the ministry. May the Lord abundantly bless our brother in his high calling.

Your brother in the faith,
N. R. Weber.

Fairview, Mich.

Dear Herald Readers, Greetings of love in the worthy Name of Jesus:—We feel to praise God for His many blessings He has bestowed on us in the past, and that 9 dear souls have become willing to come out on the Lord's side and were baptized on Sunday the 10th, and taken in full fellowship in the Church. May they be true to the promises they have made before God and man and may we pray earnestly for them that they may be strong soldiers of the cross and true followers of Jesus. Bible reading or young people's meeting was organized with Bro. F. F. Stutsman Pres., and program committee Bros., E. A. Troyer and F. F. Stutzman, and Sister Katy Bontrager. We also have teacher's meeting every Friday evening. The young brethren and sisters have met at the home of Bro. N. Kings this evening to sing for the brother who is yet quite poorly. Bro. Eli Bontrager will leave tomorrow for Canada to be engaged in Bible conference work. Yesterday, the 18th, while preparing dinner, the wife of old Samuel Weaver fell over dead without a warning. This should again be a loud call to be ready at all times. She was a member of the old Amish Church. Funeral will be held Thursday P. M. Health is better than it has been with nice winter weather and the Lord's work prospering. Pray for the work and workers at this place.

Yours in Christian love,
Jan. 19, 1915. Mary Zook.

Porterville, Calif.

Dear Herald Readers, Greeting:—We praise God for what He has been doing for us. Our home minister, Bro. Emanuel Stahley, held meetings for one week, and 19 souls came out on the Lord's side, and one since, making 20 in all. Some of these renewed their covenant, while most of them had never made a confession of faith in the Lord Jesus Christ, but were tired of sin and found Jesus precious to their souls. They are now active in His service.

We reorganized our Sunday school with good attendance and good interest manifested. We have Bible reading and preaching every Sunday evening, and cottage prayer meeting every Wednesday night. We crave an interest in the prayers of God's people for the work at this place.

Yours in His service,
Jan. 25, 1915. J. R. Miller.

Washingtonboro, Pa.
(Habecker's congregation)

Dear Herald Readers, Greeting:—The Lord hath done great things for us whereof we are glad. The work in this part of the Lord's vineyard is prospering, souls are being born into His kingdom here on earth and saints are being encouraged. At present there are twenty applicants for membership who will be received by water baptism Feb. 21, the Lord willing. Our prayer is that many who are yet counting the cost may decide now and be received with this class.

The Spirit of the Lord has moved upon the hearts of some of the sisters in our community to the extent that a sewing circle has been organized with the following officers in charge: Pres., Sister Mary D. Martin; Asst., Sister Ida B. Newcomer; Sec., Sister Esther A. Rutt; Treas., Sue H. Charles. At the January meeting there were 35 present when 21 garments were made for the poor families in the community. Our prayer is that the interest may continue throughout time that we may be encouraged in the work wherein we have been called. The meetings are being held the third Wednesday of each month at the homes. There has been a singing class started in the Masonville meeting house with Bro. John F. Charles and Bro. Christ Lehman in charge, assisted by different choristers. Attendance and interest is good. Every two weeks, on Sunday evening, a number of brethren and sisters meet in the homes of our aged brethren and sisters where we have a song service and try in our weakness to help encourage those who have been on the way for many years, and who now are on their decline when they soon, yes, perhaps very soon, may be called from our presence. I believe this to be a work too often neglected. Of our old brethren and sisters we feel that we as younger pilgrims need their prayers and advice in the work? or do we forget them after they are no longer permitted to assemble with us and be actively engaged in the work?

Remember the work at this place.

Yours in Christ,
Jan. 26, 1915. Mary D. Martin.

Millersburg, Ohio

Dear Readers of Gospel Herald:—I wish to write a few lines concerning the Bible conference held at Farver's Ridge Mennonite Church and at Martin's Creek Church. Bro. Jacob Gerig came into our midst the 16th and preached at Martin's Creek on Sunday morning and at Farver's Ridge in the afternoon and evening.

On Monday, the 18th, Bro. E. B. Stoltzfus of Aurora came to assist Bro. Gerig. They together conducted a Bible conference at the Farver Church on the 18th, 19th, and 20th, and at Martin's Creek the 21st, 22nd, and 23rd, continuing the evening meetings at Farver's Church until the 26th and at Martin's Creek until the 27th.

Quite a number of vital topics were discussed and many important truths were taught. As a visible result there were seven confessions at the Farver Church and twenty-five at the Martin's Creek Church. We wish to thank God and the brethren for the blessings and help they have given us.

Yours in His service,
Jan. 28, 1915. Cor.

Shipshewana, Ind.

We are glad to inform you that Bro. D. D. Miller has commenced a series of meetings Jan. 24th at the Shore Church. At present time he is holding day meetings. He is teaching from the book of John. We have nice weather and good sledding. Also have a good attendance. Y. C. Miller.
Jan. 28, 1915.

Vineland, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since you have heard from this part of God's vineyard. We have many things to be thankful for. We feel to praise the Lord for many blessings we have been permitted to enjoy from time to time. We are having nice winter weather at present.

On Jan. 3 we organized our Sunday school for another year. The following officers were elected: Supts., Chr. Fretz, Alvin Culp; Chor., Wm. F. Schisler; Sec.-Treas., Frank Summer, J. H. Kratz.

Bro. Coffman is at present conducting a six weeks' Bible study in Berlin, although we are privileged to have him with us every Sunday. Pray for us at this place that we may be steadfast, always abounding in the work of the Lord. Rheta Schisler.
Jan. 28, 1915.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. E. C. Shank of Waynesboro, Va., came into our midst on Jan. 15, began meetings on the 16th and continued every night but one. Closed on the evening of the 27th. We had much rainy and cloudy weather while he was here, notwithstanding the interest was good. Three precious young souls confessed their Savior, one who had been backslidden has again expressed her willingness to live for Christ, and one from another denomination has decided to cast his lot with us, for which we feel to thank God. Health is good here now. Sister Ida Eby who had been in the hospital for 7 weeks with typhoid fever is home with her family and improving in health. Praise God for it. Wishing all the Herald readers God's richest blessings, I remain,

Jan. 28, 1915. I. W. Eby.

Alexandria, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Just a few lines again from the little united band at this place. We have come here from various places to spend a short time together in the study of God's Word. We are now nearing the close of the third week's work. We are all enjoying the work and the pleasant Christian association together, "Blest be the tie that binds" our hearts together in true Christian love. We have come here for the same purpose, and are of the same mind. "Behold, how good and how pleasant it is for brethren to dwell together in unity." The time is only too fast approaching that we must take our leave and go to our various fields of labor, but we trust all will be greatly benefitted by being here, and better equipped to fight the battles of life.

We have had some visitors from Hagerstown, Md., and Rockingham Co., Va. We are expecting to have with us the latter part of next week a number more visitors who will be here to attend the Board meeting.

Wishing all God's richest blessings,
Jan. 29, 1915. Lessie Wenger.

White Cloud, Mich.

To the Gospel Herald Readers, Greeting of Love:—We feel it our

(Continued on page 740)

Miscellaneous

AGAINST PRIDE IN CLOTHES

Sel. by J. B. S.

How proud we are! how fond to show
Our clothes, and call them rich and new,
When the poor sheep and silk-worm wore
That very very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.
Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace!
These are the robes of richest dress,
No more shall worms with me compare,
This is the raiment angels wear;
The Son of God when here below,
Put on this best appared, too.

It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould;
It takes no spot but still refines;
The more 'tis worn the more it shines.
In this on earth would I appear,
Then go to heaven and wear it there;
God will approve it in His sight,
'Tis His own work and His delight.

—Isaac Watts.

THAT DESK AGAIN

By J. A. Ressler.

For the Gospel Herald.

That rambling article on the editor's desk which we printed some time ago seems to have caused some people to think of the editor's trials in a practical way. Quite a number have responded with excellent articles for different departments. A number more have kindly sent us suggestions as to how we might make it easier both for ourselves and for the readers of the paper. We want to thank all these friend in this public way for their kind recommendations.

Somehow the "Correspondence" pigeon hole was overlooked in that article but that was of little consequence, for that department usually takes good care of itself and its confidence is seldom violated. Correspondents usually stick close to their subject and seldom if ever try to introduce matter that would be ruled out in other departments. It is only just that we thank our many friends for the way in which they make the correspondence page possible.

We frequently have received complaints about mistakes that occur in the paper and suggestions as to how they may be avoided. We feel grateful for the complaints as well as for the suggestions, for they help to make us more watchful and careful. No one is more anxious to have the Herald free from mistakes of every kind than those who are most directly interested in getting it out before the people. Writers are most apt to see mistakes in their own articles and are most apt to feel sad, sorry, disgusted, or indignant about it when they discover the errors. I have a very keen and distinct recollection of the feelings of a writer when the print says something altogether different from what he had intended to say.

But when we realize that each issue of the Gospel Herald has approximately 84,000 letters in it and each letter is liable to be wrong, we are led to wonder that there is not more wrong than there is. When we remember that about six separate individuals handle the articles before the press-man gets hold of them, and that even that indispensable person has an opportunity at times to get things wrong, we can see that in each issue of the paper there are over 500,000 chances to make a mistake. And all this happens every week! Do you wonder that mistakes occur?

We are not trying to excuse or to justify the mistakes that occur. All we ask is that you bear with us and give the working force credit for at least trying to avoid mistakes.

The individual who bears the brunt of all criticism is (and justly so) the proof reader. But let no reader get the idea that the working force, the six or more individuals who have to do with the getting of raw material ready to be read, watch each other with a view of catching others in mistakes. The united purpose of the force is to get out a clean paper and each is grateful for the pointing out of an error by one who follows up. It is next to impossible to get a proof as legible as that which appears on the press. Here is a letter with a slight defect. Is it an "f" or "t"? On that question hinges the question as to whether the sentence will make sense or nonsense. The chances are about equal. If the proof reader guesses right no one ever thinks about it. If he guesses wrong there are liable to be half-a-dozen, more or less, kind letters to remind him of the fact that he made a mistake.

And after the paper is all printed and folded and ready to be sent out, there are still several persons, each more or less fallible, who may get a wrong name on the paper, or put a bundle into the wrong mail bag, or put a wrapper on inside out. If ten thousand are right and one is wrong it is the one wrong one that makes the trouble.

But if the whole ten thousand get through our hands safely and are taken down to the post office without accident, there is still room for trouble. The U. S. mail service sometimes makes a mistake and some one is disappointed.

The moral of it all is, If there is anything wrong that you cannot understand, or that you think will cause some one else to misunderstand, tell us about it. Tell us kindly if you can, but tell us at any rate. We will keep sweet about it. That is a part of our business. We will do all we can to correct mistakes. If the mistake is beyond our power to make right, we'll tell you so and do all we can to make amends. And we'll keep on praying for you as we ask you to keep on praying for us.

Scottdale, Pa.

THE SOWER AND THE REAPER

By Daniel Rose.

For the Gospel Herald.

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

So let us take heed, and not sow to the flesh, but to the Spirit, that we may reap life everlasting when the harvest comes. Now as we take notice the farmer who cultivates and uses the best fertilizer and sows good seed is the man who reaps the most bountiful harvest. So let us cultivate our soul, heart, and mind the same as the farmer does his ground, that the seed which Jesus has sown may grow in us and bring forth fruit unto eternal life, and that we need not be ashamed when the Lord Jesus comes with His angels to reap the earth. Now, the best fertilizer I know for the soul is to study the Bible, and the best cultivator is to humble ourselves before God in prayer, to root out the evil weeds, which Satan has sown before it gets an overgrown hold on us.

We find so many people who depend on the eleventh hour to sow their seed. It may be all right, I don't know, but Christ said, "Seek ye first the kingdom of God and his righteousness." That means no delay. Let us learn a lesson from a farmer who sowed his buckwheat sometime in August this year, and in September he said he would have had a good crop of buckwheat but the frost killed it. Then his labor and seed was lost forever, and so it will be at the end of the world, when the Son of Man comes to reap the earth, He will gather His wheat into the garner, but He will burn the chaff with unquenchable fire.

Johnstown, Pa.

"Rejoice in the Lord."

THE PRIMARY CLASS

Its Importance

By Rebecca S. Shank.

For the Gospel Herald.

We can comprehend to some extent the importance of the primary class when we consider that the future Church largely depends upon the child that now is. And where is there a better place to give development and implant the principles of Jesus Christ as held dear by the Church, into the child than in the primary department of the Sunday school? (In the home, sister.—Ed.)

A child is much as a tree which, if taken when young and tender may be bent and trained about as desired. The oft repeated saying of King Solomon is, "Train up a child in the way he should go; and when he is old, he will not depart from it."

It is a known fact that more of the enduring habits of life are fixed in childhood than at any other time, even in old age the grooves of life and conduct that have been worn in childhood continue. So we believe that the secret of a good Christian character lies mainly in the proper training and teaching that the same individuals have had in childhood. Of course, we will grant exceptions. The pupils of the primary class usually range from six to nine years of age, known as the school age. We will give a few traits of the child of this age as given by a certain author, which may be an incentive to more careful preparation of the lessons to be presented before the class.

The mind and senses of the child from six to nine years of age are very active, and its impressions vivid. There is an increase of mental power. The brain grows during this period far more than afterward, and grows not only in size, but in definiteness and quality of material.

The vocabulary of the child is greatly enlarged at this time, and now the world is before the child. It sees with open eyes, hears with open ears, and its enquiries are many."

If this is true, and we believe it to be so, how great the importance that there be a time and place when and where the mind and heart of the primary pupil be directed aright, thus counteracting the evil influences in every day life, especially on the school grounds.

We may ask, Why not just as well do the teaching at home? That is very well, and the greater part of the training and teaching should be within the home, but at the same time every child loves to look forward to the time when it with others of its own age may come together and have a class and teacher all their own, and we believe that results may be had, and impressions be made upon the life of the child that could not be done otherwise.

Those of us who have grown older, love to think back to the time when we with others of our age marched together into the separate places reserved for the children. Seated upon the benches with our feet far from the floor, we listened with open eyes and ears to the stories of the precious Bible We felt a joy in bringing and dropping into the hand of our dear teacher the pennies although we hardly understood why we gave them, only for the reason that others did.

But possibly we can remember when our teacher explained to us the whys. "Impressions were being made," and little by little we understood more, and as with the pennies, other things of more importance were impressed upon our lives which I dare say remain with us today.

The importance of the primary department of the Sunday school can not be told in full. But may we as teachers of this department, realizing our responsibility, do our best, and eternity alone will reveal unto us the results and the importance as connected with the same.

Hubbard, Oreg.

WHERE DO YOU STAND?

By Clara Brubaker.

For the Gospel Herald.

> And when he was come near he beheld the city and wept over it, saying, If thou hadst known even thou at least in this thy day the things which belong unto thy peace! but now they are hid from thy eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side.—Luke 19:41-43.

This sad announcement to Jerusalem might be applicable to the church at this age. Some churches have courted the world, or rather allowed themselves to be courted by the world, that they are so entrenched by worldliness they seemingly cannot get out even though many have awakened to the fact that sin is in and the old-time power is out.

It is sad to note that many in our own Church are looking in the same direction. The spirit of liberalism has gotten possession of many and they are anxious to lay down the bars between the Church and the world.

We thank God for our Church leaders who are still staunch and strong and willing to hold up the simple Gospel standard.

Sin, like disease germs, comes in such innocent forms that it often gets into the body, the Church, unawares. Vigilant watching is needed and firm dealing when it gets in.

Too often church leaders get all the blame if the Church is not in a flourishing condition. The Church can rise no higher than the individual members in the eyes of the critic for he will judge the Church by the misdeeds of some of its weak members.

Some seem to think the leaders ought by some magical power keep things running smoothly but don't want to be counselled with regard to any of their weaknesses over which worldlings are stumbling.

In most cases those who drift away from the Church begin by finding fault with the Church. If the Church tries to find how they stand they take offense and if they are unmolested they say she has no interest in them. Because of this attitude on the part of many I fear our leaders are becoming timid in counselling the wayward.

There seems to be a growing lack of interest in our own church literature. I wonder how many of our young people read the Gospel Herald? When I see some one old or young deeply interested in a secular magazine on Sunday morning I don't expect to see that person very deeply interested in the sermon that day, especially if the sermon deals largely in the plain gospel truths. Some of the more spiritually minded ones lay aside our literature for something containing more "fire" as they say. In reading our literature they strain at a gnat and fail to see the good but in reading other literature they swallow a camel and go on noting all the good they find. I would not be so narrow as to say we should read no literature but our own, for getting other people's views is sometimes helpful, but I think when we read others to the exclusion of our own something is sadly wrong and the one who persists in that course will sooner or later find his enemies have built a trench about him and to get out of the snare will be no easy matter.

There are many ways to be misled and the only safe way is to keep the eye on Christ and trust His power to keep us one step at a time. Should Christ come into our churches personally today I fear He'd have cause to weep as He did over Jerusalem. Our constant prayer should be, "Lord order our steps aright."

Canton, Kans.

God justifies man by his faith and rewards him according to his works. These two facts are reconciled by the third fact that "faith without works is dead."

HEAVEN OR HELL

By Lloyd S. Kemrer.

For the Gospel Herald.

Heaven is the place where the true child of God will spend eternity. Hell is the place where the sinner will be forever, if he does not confess his sins before men and follow Christ. Matt. 7:21 says, "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Heaven is a prepared place for a prepared people. When you go any place for a visit you let them know you are coming so they can be ready when you come. That is the same way in the spiritual sense. God will not take you home to be with Him unless you are prepared to go.

If you are not willing to forsake all and follow Him you will have the same eternity to spend as the child of God will have. If you choose to follow the world hell will be your punishment. If you choose Christ and follow Him your reward will be everlasting life. There are those that expect to get to heaven on what good they do. Hell is also a prepared place for a prepared people. Those who serve the devil and are not willing to repent of their sins will go (not shall go) to hell. The Bible says, "The wicked shall be turned into hell and all the nations that forget God" (Psa. 9:17). Still there are those who believe there is no hell and we can escape it and get to heaven by living a moral life.

Christ in His sermon on the mount says, "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca (vain fellow), shall be in danger of the council: but whosoever shall say, thou fool (graceless wretch), shall be in danger of hell fire." This verse tells us that there is weeping and wailing in hell, that there is also fire, and Matt. 25:41 tells us the fire is "everlasting."

Dear reader, will you be among those that when the Master comes to claim His own that you will hear that good and welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Read Job 26:6; Psa. 55:15; Prov. 15:24; 27:20; Luke 16:23; Rev. 1:18; 20:13.

Lancaster, Pa.

BEING KIND

"If I had my life to live over again, I'd live it differently. I'd be kinder; that's what I'd be; just kinder," said a man of seventy-five recently in a little talk he made to some young people. Seventy-five is not old as years count in these strenuous times; but it is an age that is ripe with experience and sound judgment. This man, who was yet young enough to find delight in the companionship of young persons, and whose personality attracted them to him, spoke from a heart brimful of kindly feeling for them and all their brothers and sisters the world over.

Happiness is a more or less uncertain quantity in the average person's life, but the speaker came to the conclusion after his own varying experiences that a little more kindness on the part of every sincere man and woman would increase the happiness of the world as perhaps no other one agency could. It seems a very easy thing to do, just to be a little kindlier in our feeling; a little less positive in our opinions; a little more considerate of the views of others; a little less severe in our judgments; a little more generous in our conclusions; yet, in general, kindness is a virtue more conspicuous for its absence than its presence. The average man does not intend to be unkind in his dealings with his fellowmen, and such unkindness as he may be guilty of is often the result of the influence of the moment rather than of any permanent condition. We are all inclined to selfishness, and while, of course, this trait is more largely developed in some persons than in others, it is a fact, nevertheless, that by nature we are all predisposed to put our own interests ahead of those of anyone else.

If we can learn to be kinder to those about us, to have a more real and lasting regard for their rights, and to appreciate the fact that they, too, are working against very much the same difficulties which threaten us, we shall find the key to many perplexing problems. Without being conscious of the fact, we become unkind through our want of consideration and the too careless attitude which we sometimes affect towards others, and because of our indifference we give offense where we do not dream of doing so.

Few of us are so fortunate as not to have some regrets come to us from time to time, and perhaps the greater number of these regrets could have been avoided if we had been a little kinder. The man who had lived nearly the allotted span of life, and who saw things clearly in the brighter light of experience, was anxious to impress upon those whose lives lay before them the fact that being kind was the secret of all happiness and much of the success that we hope to enjoy in this life.—Charleston News.

CORRESPONDENCE

(Continued from page 737)

Christian duty to make an appeal to the brotherhood in general for help for Bro. T. U. Nelson, the minister in the White Cloud district, on account of his loss by fire. Their house and nearly all the contents were burned on the 28th of January. He has a large family of small children, and, as the membership at this place is small we feel to extend an invitation to all who can to send contributions for re-building a house for our brother. We especially appeal to the ministry to ask their people for aid. Communications may be sent to the deacon, H. A. Miller, White Cloud, Mich., or Jacob P. Miller, bishop, Clarksville, Mich.

Jan. 30, 1915. Harvey A. Miller.

Wakarusa, Ind.

Dear Herald Readers, Greetings:—We have just been enjoying a series of meetings at the Holdeman Church, held by J. M. Kreider of Palmyra, Mo. Meetings closed on Sunday evening, Jan. 31, with eight confessions. During the first week of the meetings a Bible conference was held by the Brethren Kreider and D. D. Miller.

We have had visits recently from the brethren, J. S. Shoemaker, D. J. Johns, and J. A. Ressler.

Our Sunday school reorganization resulted in the election of Bro. Harry Holdeman and Warren Shaun, Supts., Arthur Weldy Chor., Bertha Weldy Secy., and J. J. Weldy Treas. The work of the Sunday school is active and seemingly prosperous. The weekly training class meetings are a help to added interest. The general average attendance for the year 1914 was 174. Cor.

Feb. 1, 1915.

Terre Hill, Pa.

(Bowmansville congregation)

Greeting in Jesus' Name:—Can say hitherto the Lord has helped us. Noah H. Mack of New Holland, Pa., came into our community Jan. 17 and held 2 weeks meetings every evening, closing Jan. 31. The result was 24 confessions. One came from another Church. All young converts. Praise the Lord. The brotherhood stood nobly by the work. In union there is strength. Brethren let us give all the honor to God, where it belongs, not to any human being. Bishop Andrew Mack of Bally, Pa., was also with us two evenings. Also Bro. Ed. Strickler from Stony Brook, York Co., Pa., was with us three evenings. Thank God for the dear brethren.

Feb. 1, 1915. I. G. Musser.

Rohrerstown, Pa.

Greetings to all the Herald Readers in the Name of Jesus:—As it has not been long since you have heard from this place, through the Herald, I will give a few brief points concerning the work at this place.

On Sunday, Jan. 3, we again reorganized our Sunday school for another year. We were made to feel sad when Bro. Charles resigned as superintendent of the Sunday school. As he has held the office for nineteen years, he thought it best to give the younger members a start. May the Lord give him many blessings for the work he has so well administered.

The following officers have been elected: Supt., Bro. Aaron G. Kauffman; Assist. Supts., Bro. John W. Hollinger, Landis B. Herr; Secy., Bro. Guy M. Tweed; Treas., Bro. Oliver H. Shenk; Chors., Bros. Jacob Kreider, Amos Charles. We hope and pray they will be able to fulfil the places assigned to them.

Sunday, Jan. 31, we had baptizing at this place. Seven souls were received by water baptism. We hope they will be shining lights for His kingdom and that they may be the means of bringing many more souls to Christ, is my prayer.

Yours till Jesus comes,
Emma May Tweed.

Feb. 2, 1915.

Jet, Okla.

Dear Herald Readers, Greeting:—Perhaps a few lines from this place would be of interest to some. Health is fair with the exception of a few cases of tonsilitis.

Elsie Miller returned home from Hesston, Kans., last Sunday, where she had been taking in the Bible term. Percyville Millers of La Junta, Colo., are expecting to locate here before long. Wednesday evening, Jan. 27, Bro. Christ Reiff of Newton, Kans., closed a series of meetings at this place. Bro. Reiff labored faithfully while with us. He preached many inspiring and beneficial sermons, warned us to be ready when Christ comes. Although there were no converts there were several confessions and many were counting the cost but seems would not yield to the spirit's pleadings. But we believe the Church was strengthened and encouraged to press forward to the mark of the prize of the calling in Christ Jesus. From here Bro. Reiff went to German Springs, where he is holding meetings at present. Yours in His service,

Feb. 3, 1915. Cor.

Alexandria, Va.

The work here is now drawing to a close. The longer the work continues the more some of us feel that we are just beginning to get into the spirit of a work of this kind We hope that this may be but a beginning of more thorough as well as more constant study of the Word while at our work at home.

The association formed in this body through the exchanging of thought, mingling together in worship and service, relating similar experiences of the past, has had the effect of unifying our motives for the future, to say nothing of the ties of fellowship formed.

During the term there were 49 who took work. A few of these could not take full term on account of pressing duties at home. The general interest seemed to increase all the way through.

The meeting of the Board of Education today has added to our number such brethren as Abram Metzler, Martinsburg, Pa.; J. M. Hartzler, Long Green, Md.; A. D. Wenger, Fentress, Va.; Geo. R. Brunk, and Frank Brunk, Denbigh, Va.

During the term we have been favored with special talks on Tuesday and Friday evenings on the following subjects:

Character Building, Daniel Kauffman; Is Thine Heart Right? Geo. R. Brunk; The Royal Path of Life (with special emphasis on the subject of marriage), Daniel Kauffman; Nonconformity to the World, David Garber; Rural Missions, H. B. Keener; City Missions, E. J. Berkey; Power and Influence of Thought, Abram Metzler; Approaching God, Abram Metzler; God's Glory in the Heavens, L. J. Heatwole.

Arrangements are made for a communion meeting here, Sunday the 7th, which we feel is quite appropriate.

We as a student body feel to appreciate the generosity as well as the sacrifice made by Bro. and Sister J. J. Wenger in opening their home and providing both a shelter for the school as well as the necessaries for mortal body by which we realized convenience during the much inclement weather of these four weeks. The building here seems to accommodate itself readily to work of this kind. The Lord reward them.

The work here will close on Tuesday evening, Feb. 10.

Feb. 6, 1915. H. B. Keener.

The person who becomes satisfied with himself and his work ceases to progress. Whatever one's attainments may be, there is always unlimited improvement before him. The secret of advancement is to forget those things which are behind and reach out for those that lie before.—Sel.

Forgive freely.

THE PATIENCE OF JOB

By Ida Mae Conrad.

For the Gospel Herald.

Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—Jas. 5:11.

There was a man in the land of Uz named Job, who was upright and feared God. God blessed Job with a family and great riches.

After Job had enjoyed his blessings for many years, God sent trouble upon him, to test him. When he heard that everything had been taken from him he rent his clothes and bowed down and worshiped, saying: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

After this to try Job still more, God sends him sickness and pain. His friends accuse him of doing some great evil for being thus afflicted.

But Job knew he had done no evil and he bore it all, for he could say: "I know that my redeemer liveth." After all his trials God took his sickness away and blessed him more than before He sent his troubles upon him, and gave him twice as great riches.

Flanagan, Ill.

EVENTS

Recorded in the Gospel Herald During the Year 1914

For the Gospel Herald.

Deaths.—Number of deaths recorded with age given, 408; and one no age given. Total number of deaths, 409. Aggregate age of 408, 20483 years and 28 days; average age 50 y. 7 m. 1 d. Under 10 years old, 67; past three score years and 10, 137; 4 persons were past 70 years old who had never confessed Christ as their personal Savior. 295 died in the Mennonite faith, and 15 in other denomniations.

Marriages, 163.

Confessions of Christ in the Mennonite Churches and Missions, 1202; additions to the Mennonite Church, 1145; but feel quite sure that many more were added to the fold, as we notice frequently that some of the correspondents do not give the number of additions.

About the Ministry.—Bishops ordained, 7; ministers, 20; Deacons, 12. Bishops died, 5; ministers died, 6; deacon died, 1.

We are glad to notice through these records that the interests in our Mennonite Churches is increasing. Our Mennonite people are awakening to greater duties. The ordinations being much greater in 1914 than ever before known, and the additions to the churches in 1914 is much more than before in the six years of my record. It exceeds the number about 200 of any of the former five years. May God grant that we all may have a greater zeal for the prosperity and the uplifting of our Mennonite Churches.

Yours in Jesus' name,
G. W. North.

Kokomo, Ind., Jan. 21, 1915.

REPORT
Of Bible Conference Held at Rainham Church near Selkirk, Ont., Dec. 29-31, 1914

For the Gospel Herald.

Organization: Mod., Moses Hoover; Chor., Osborne Hoover; Sec., Eugene Yager; Instructors, L. J. Burkholder and Moses Shantz.

Subjects taken by Bro. Burkholder:

Church Government. Three forms of organization: Episcopal, Congregational, and Presbyterian. The Mennonite Church has some features of each.

I. Jno. 2. Our particular sins are not shunned sufficiently or we could correct those sins. God's grace is sufficient for all.

The Necessity of Teaching the Fundamental Principles of Christianity.

The anti-war principle.

Subjects by Bro. Shantz:

Teaching of Jesus Concerning Need and Meaning of His Death.

The Seven Churches.

Christian Armor.

A Christian has no right to engage in bloody warfare.

War. Spirits and Fruits of War.

Two great powers: 1. Law of force—external; 2. Law of love—internal and a growth.

A collection for general expenses was taken, $26.00.

Eugene Yager, Sec.

REPORT
Of Bible Conference Held at the Amish-Mennonite Church near Kokomo, Ind., Dec. 28, 1914—Jan. 2, 1915

For the Gospel Herald.

Instructors: S. E. Allgyer, B. B. King, J. S. Horner, N. W. King, and N. M. Slabaugh.

Following are the subjects discussed by Bro. Allgyer: **Christian Character, Obedient to God, Nonconformity in Attire, Social Purity, Perilous Times, Missions, The Unequal Yoke, The Lord's Day, Giving, The New Birth.**

By Bro. B. B. King: **Eight Lessons on the Book of James, Daily Life of a Christian—Rom. 12, Dealing with Souls.**

By Bro. Horner: **Faith.**

By Bro. N. W. King: **Selfishness.**

By Bro. Slabaugh: **Nonresistance.**

Secretary.

REPORT
Of the Pacific Coast Mission Meeting Held at the Zion A. M. Church near Hubbard, Oreg., Jan. 2, 1915

For the Gospel Herald.

Organization: Mod., J. P. Bontrager; Chor., M. H. Hostetler; Secys., Elmer McTimmonds, A. D. Erb.

A. P. Troyer read Gal. 4 and offered prayer.

Mission Sermon. C. C. Steckley. Text, Acts 9:6.

Minutes of the fourteenth quarterly mission meeting read by general secretary, E. Z. Yoder, were adopted as read.

The following subjects were considered and a few of the many thoughts presented:

Love for Lost Souls. Real love for the lost will manifest itself in kind actions. To the fallen deep in sin and shame love will stoop down and bring the Gospel message to them. Speak personally to ones whom we love.

Essay, Good Tidings.

Afternoon

Devotion, Wm. Bond.

Sowing the Precious Seed. What will It Mean to the Rising Generation? "The word is the seed, the human mind is the best field to sow." The very best seed is required to bring forth the proper harvest. If the rising generation are not taught the right and pure way they will drift into the wrong channel of life. The little boy or girl saved will be a life saved for service.

Essay, Willingness to Offer the Helping Hand.

Essay, The Harvest.

The Call of God and The Last Call. The call of God is the most noble and the highest calling of all. Jesus called His disciples and straightway they left all and responded.

With the call comes power to accomplish.

Sincerity is the one requisite of success in His calling.

The call has been sounded to the uttermost part of the earth.

Resolution.—Be it resolved that this mission meeting be known as the Pacific Coast Mission Meeting. Carried.

Collection for Children's Welfare Home in Kansas, $14.15.

Secretaries.

REPORT
Of Third Quarterly Sunday School Meeting, Held at Filer, Ida., Jan. 17, 1915

For the Gospel Herald.

Moderator, E. A. Shank; Chor., Anna Snyder.

Putting First Things First. D. F. Detweiler, Barbara Seiber.

Relation of the Sunday School to the Church. S. Honderich.

Some of the Greatest Needs of the Sunday School. Ella Miller, S. E. Shank.

Home Department. What it is. Alta Snyder. **What it Requires.** C. E. Seiber.

Following are a few of the thoughts presented:

God's things come first. Salvation before life's duties.

Sunday school is the service of the Church wherein they train pupils for the service of Christ.

Ministers, superintendents and teachers must be united to make a success.

Some great needs of Sunday school are: Qualified teachers; Holy Spirit's guidance.

Good teachers at home as well as in Sunday school, and missionary spirit amongst members of Sunday school. Home department a part of Sunday school organized for benefit of those who cannot attend Sunday school, also for those who do not take an interest in the Sunday school.

It requires a field to work in, also consecrated workers.

Mabel Shank, Secy.

REPORT
Of Bible Conference Held in the Weaver Church, Johnstown District, Pa., Jan. 26-31, 1915

For the Gospel Herald.

Mods., Hiram Wingard, Alex. Weaver; Treas., Hiram T. Weaver; Secy., D. S. Yoder.

The subjects considered were the following: Consecration, The Overcoming Life, The Bible the Word of God, Sanctification, The Church, The New Birth, Conformity to Christ, Nonconformity to the World, Christian Qualities, Marriage, The Second Coming of Christ, and The First Epistle General of John.

The instructors, J. A. Ressler, Scottdale, Pa., and S. E. Allgyer of West Liberty, O., did justice to the subjects treated in their ability in bringing out plainly the teachings of Christ, and the Christian's duty to the Church and to give Christ the pre-eminence at all times.

Interest manifested was good. Bro. Allgyer will conduct a revival after his return from Bird-in-Hand, Pa., where he had been called through the death of a friend.

D. S. Yoder, Secy.

REPORT
Of the Seventh Annual Sunday School Meeting Held at Leetonia Church, Leetonia, Ohio, Dec. 25, 1914

For the Gospel Herald.

Devotional exercises conducted by A. W. Hershberger.

Organization: Mods., Bro. Hess; J. L. Yoder; Chor., J. I. Byler; Committee on Resolutions, David Lehman, Homer Lehman, J. I. Byler.

The Star of Bethlehem. Allen Rickert.

What Does Christmas Mean? Mary Bair, Elmer Stoltzfus.

Christmas should be the brightest, happiest, and the most cheerful day of the year, because of the birth of the King Christ.

Is the Future of the Church Dependent on the Sunday School? Esther Yoder, Jonathan Lantz.

Children's meetings conducted by Etta Brubaker.

Rural Missions, Do they Pay? I. B. Witmer.

Eight hundred churches are standing vacant in Ohio.

Our Young People. J. J. Lehman, J. I. Byler.

The Church needs the young people because the young people need the Church.

There is a desperate struggle on between the Church and the world. Many of the young people are disgusted with the way things are going. We need better leadership.

Secys., I. A. Rickert, J. W. Ziegler.

REPORT
Of the Mennonite Home, Lancaster, Pa., May 1, 1914

For the Gospel Herald.

Name of superintendent, Tobias E. Moyer.
No. of present workers, 11.
No. in institution May 1, 1913, Males 23, Females, 24. Total 57.
No. admitted during the year, Males 8, Females 5. Total 13.
Died during the year, Males 4, Females 6. Total 10.
No. in institution May 1, 1914, Males 25, Females 35. Total 60.
No. of religious meetings, daily worship.
No. of non-Christians, 2.
No. of Christians, 58.
No. of conversions, none.
No. supported by institution, none.
No. supported in part by institution, none.

Amount of special contribution,	$ 295.80
Amount of regular contribution,	6839.73
Total receipts for the year	7135.53

Expense of supporting workers and inmates	5949.38
Paid for improvement	671.32
Fuel and Lighting expense	514.82
New buildings and equipment	7488.87
Total expenditures during year	14624.40
Estimated value of buildings and real estate	31,488.87
Estimated value of furniture and equipment	3,319.77

A. N. Wolf, Secretary.

REPORT

Of 77th Quarterly Meeting of the Mennonite Sunday School Mission, at Lancaster, Pa., Jan. 20, 1915

For the Gospel Herald.

Devotional, Amos W. Geigley.

Moderator, John F. Charles.

Sermon, Bish. Abram B. Herr.

Peace on Earth, Good will to Men. Bish. Benj. Weaver.

Missionary Sermon, Simon E. Garber.

Gleaning: The Gleaner; His Blessings. Noah H. Mack.

Some Missionary Problems. Amos B. Stoltzfus and John H. Mosemann.

Amos A. Ressler gave a report of the auditors, who examined the accounts of S. H. Musselman, Treas. of the Welsh Mountain Mission, and Christian Neff, Treas of the Sunday School Mission, and found the following: Total receipts of the Welsh Mountain Mission were $9019.42, the expenses $8997.80, leaving a balance of $21.62. The receipts of the Sunday School Mission, $667.73, expenditures $650.88, leaving a balance of $16.85.

Supt. Mellinger reported that the various mission schools were progressing nicely, but lack in teachers. He also reappointed the present members, as directors of the Welsh Mountain Mission Board.

Contributions, $136.25.

I hereby add a few thoughts:

If we wish God's blessing we must live consecrated to His will.

We believe, so we may be saved, by grace through faith in Jesus Christ.

We teach a doctrine to be believed and obeyed.

We are to present our bodies a living sacrifice, wholly acceptable to God, and to be witnesses for Him.

The sting of death is taken away by trusting in Jesus.

One of the entertainments in the glory world will be the angels' song. The angels sang creation's story, the morning stars sang together for joy. Glory to God in the highest, peace on earth, good will to men. Wonderful, for mortal man to hear the angels sing. An unsaved person can never hear them.

The angels came with Jesus in His great mission on earth. It is not wrong for us to accompany our missionaries as far as we can. We can not all go along with them to the port of sailing, but we can do something for them in the way of kindness, sympathy and prayer.

Forgiveness can be granted without being asked for, for no one ever asked for Jesus to die for us.

He that soweth discord among brethren is an abomination to God.

We are under obligation to take up the work of the cross, and not be selfish about it.

Because of the transgression in the Garden of Eden the great commission was given.

The need of the world is indescribably great, and if we are enlightened to the mission of Jesus Christ, and do not carry the Gospel to lost souls in heathen countries, who will? The world will not do it.

If our religion is not true, we ought to change it, and if we believe it to be true we should propagate it.

If our boat sails smoothly I fear we are in the wrong one.

Every soul in the world is worthy of being saved.

Material help and spiritual strength, are two things necessary to successful mission work.

The gleaner is one who follows up the Lord's work.

We like to go where the harvest is ripe, but to do the gleaning is not so readily taken to.

We are not of the one mind in regard to nonresistance, nonconformity, as we should be, because we lack the one spirit.

We are getting lax in the work of going out to the mission stations, and we lose the blessing.

The enemy is trying to sift us so we should serve him, but Jesus is praying for us.

No one can fill your seat but you, and it is your duty to be there.

Take heed unto thyself, and to the doctrine. very easy to get off the foundation.

Endeavor to make the message plain and Jesus real.

The enemy of souls cannot stand before the sword of the Lord and of Gideon.

If we want to get weak stop contending for the faith.

There are two kinds of workers; the kind God sends, and the manufactured ones.

Pray the Lord of the harvest that He send more workers.

Henry Hershey, Secy.

REPORT

Of Bible Conference Held at the Yellow Creek Church Near Goshen, Ind., Dec. 30, 1914, to Jan. 2 ,1915

For the Gospel Herald.

Organization: Mod., J. W. Christophel; Chor., Claude Culp; Instructor, J. M. Kreider.

The following subjects were discussed: Conversion, Christian Development, The Church, Loyalty to the Church, Our Young People—1. Dangers and Safeguards, 2. Social Relations, 3. Their Opportunities and Responsibilities, Faith and Hope.

Secretary.

Married

Weideman—Egli.—On Jan. 27, 1915, at the home of Bishop D. D. Zehr, Manson, Iowa, Bro. John Weideman and Sister Lena Egli were united in marriage. The Lord bless them along the journey of life.

Shuey—Ebersole.—Bro. Calvin Shuey and Sister Elizabeth G. Ebersole, were united in marriage Jan. 23, 1915, by Bish. David Westenberger of Annville, Pa. May the Holy Spirit keep and guide them through the uneven pathway of life.

Francis—Baer.—On Jan. 20, 1915, at the home of the officiating bishop, Manasseh Hallman, Petersburg, Ont., Bro. John Francis of Mannheim, Ont., and Sister Eva Baer of Mannheim, Ont., were united in the holy bonds of matrimony. May the blessings of God attend them through life.

Brunk—Wenger.—On Jan. 3, 1915, at the home of the officiating minister, Bish. G. R. Brunk, Bro. Samuel H. Brunk of Denbigh, Va., to Sister Mollie Wenger of Fentress, Va. May the Lord bless them through life.

Gut—Birky.—Jan. 21, 1915, Bro. Christ Gut and Mary Birky, both of Plum Creek Church were united in marriage at the home of the officiating minister, J. D. Birky, Beemer, Nebr. The Lord bless them along the journey of life.

Wittrig—Keller.—On Jan. 28, 1915, D. E. Wittrig and Lizzie Keller both of Plum Creek Church, were united in the bonds of holy matrimony at the home of J. D. Birky, the officiating bishop, near Beemer, Nebr. May the Lord bless and keep them is our prayer.

Cressman—Shantz.—On Jan. 27, 1915, at home of the officiating bishop, Manasseh Hallman, Petersburg, Ont., Bro. Jacob Cressman of New Hamburg, Ont., and Sister Selena Shantz of Baden, Ont., were united in the bonds of matrimony. May the Lord bless them along life's journey.

Shank—Landis.—On Jan. 28, 1915, at the home of the bride, near Sterling, Ill., Bro. Ward D. Shank, formerly of Rockingham Co., Va., and Sister Agnes E. Landis were united in holy matrimony, A. C. Good officiating. May God's blessings attend them through life.

Stutzman—Wittrig.—Jan. 28, 1915, at the home of the bride, Beemer, Nebr., Bro. Ebel Stutzman of Shickley, Nebr., and Lydia Wittrig of Beemer, Nebr., were united in marriage, Bro. J. D. Birky officiating. May God's rich and abundant blessing go with them through their journey of life.

Reier—Cressman.—On Jan. 26, 1915, at the home of the bride's parents. Bro. Abram Cressman, Plattsville, Ont., Elmer Reier of Berlin, Ont., and Sister Nettie May Cressman of Plattsville, Ont., were united in the holy bonds of matrimony by Bish. Manasseh Hallman, Petersburg, Ont. The Lord bless them through life.

Zimmerman—Gish.—On Thursday, Jan. 7, 1915, Bro. Benjamin Zimmerman of Camp Hill, Cumberland Co., Pa., and Sister Grace Gish of Elizabethtown, Pa., were united in marriage at the home of the bride, Bro. J. N. Martin, grandfather of the bride, officiating. May God's richest blessings attend them through life's journey.

Egli—Good.—On Wednesday, Jan. 27, 1915, at high noon at the home of the bride's parents, Bro. and Sister John Good, John B. Egli of Hopedale, Ill., and Sister Emma Good were united in the holy bonds of matrimony, Bish. J. Burky officiating. May their life be one of peace and happiness and God's rich blessings ever attend them.

Sauder—Habermehl.—On Jan. 27, 1915, at the home of the bride's parents, Bro. William Habermehl of Baden, Ont., Bro. Jacob L. Sauder of St. Jacob's, Ont., and Sister Catharine Habermehl of Baden, Ont., were united in holy matrimony, Bish. Manasseh Hallman officiating. May they be guided by the Holy Spirit and may the Lord bless them along life's journey.

Items and Comments

A stringent prohibition measure has been introduced into the legislature of Indiana.

The Ohio legislature has postponed indefinitely a bill to abolish capital punishment in that state.

The steamship Iowa was crushed by ice on Lake Michigan, Feb. 4. The crew and passengers, numbering 71, were saved.

One of the latest developments of the European war is the notice served by Germany upon its enemies that in the future it will assume the right to sink all the merchant vessels belonging to the enemy, and warns all neutral nations of the danger of neutral vessels owing to the fact that ships belonging to belligerent nations are often found to be flying some neutral flag. As the war progresses there is continued need for fervent prayer that God may so overrule that the war may spread no farther.

There is general rejoicing, in the camp of prohibition hosts, that Alabama, in its recent action, decided by two related measures, to become a prohibition State July 1, next. Though Governor Henderson saw fit to veto the bills, and asked that the prohibition question be submitted to voters at a special election, both houses voted down his proposal and put the bills upon their final passage by overwhelming majorities. The measures reenact the prohibition law repealed in 1911, after having been in force two years. It is asserted that the State is now likely to be permanently enrolled among the dry States of our great Union.

It is estimated that by proper economy and proper marketing in New York City alone a saving of 25%, or about $200,000,000 annually, may be saved. If this estimate is correct, it will mean much in the way of reducing the high cost of living. A further decided sum may be saved by abandoning the use of such things as strong drink, tobacco, jewelry, etc., which are not only useless but as a rule positively harmful. To discontinue theater patronage and other amusement nuisances will still further relieve the situation. It has well been said that the high cost of living is not nearly so serious a question as is that of the cost of high living. It is luxuries and things worse than luxuries that impose the hardship.

The spreading of rabies by infected coyotes among cattle grazing in the national forests has assumed a grave aspect, according to a report received by the forest service from the district forester in charge of the forests in Washington and Oregon. Numerous townships in eastern Oregon, it is reported, have ordered that all dogs be muzzled lest those that have been bitten by rabid coyotes develop hydrophobia and attack humans or domestic animals. Efforts are being made by the state authorities of Oregon to stop the spread of hydrophobia by this means and officers of the forest service are co-operating in attempts to kill off the coyotes. In one county alone a loss of three hundred head of cattle is charged to rabid coyotes. The ravages of sin are even more to be dreaded than those of rabies, yet so many seem altogether unconcerned about them.

Obituary

Kauffman.—Infant son of Bro. Levi A. and Sister Nettie Kauffman, was born Jan. 24, 1915; died Jan. 25. Funeral the 27th at the home by Bro. Amos Ogburn. Interment in Spring Valley Cemetery near Baden, N. D.

Mumaw.—Infant daughter of Amos B. and Emma Mumaw was born Jan. 29, 1915; died Feb. 7, 1915; aged 3 d. Short services were conducted at the residence by Bro. Aaron Eberly. Interment at the Martin Cemetery near Orrville, Ohio.

Allbaugh.—Joseph Allbaugh was born in Bucks Co., Pa., Nov. 30, 1827; died near Sterling, Ill., Jan. 21, 1915. Was married to Elizabeth Snavely who died six years ago. Funeral the 24. Interment in Science Ridge Mennonite Cemetery. One son and one grandson survive.

Johns.—Moses K. Johns was born near Davidsville, Somerset Co., Pa.; died at Hillsboro, Pa.; aged 62 y. 6 m. 3 d. This family was blessed with 12 children who with their mother, 1 brother, and 3 sisters and many friends, are left to mourn his departure. Funeral services at the Berkey Church (the place of interment). Services by W. H. Fry and P. J. Blough of the Church of the Brethren, of which he was a member.

Speicher.—Catharine (Keim) Speicher was born May 2, 1840; died Jan. 23, 1915; aged 74 y. 8 m. 21 d. She is survived by her husband, Henry, 1 son, and 3 daughters. Funeral services were held at the Weaver Church near Johnstown, Pa., (the place of interment). The services were conducted by the Brethren J. A. Ressler, James Saylor, S. E. Allgyer, and L. E. Haviland. Husband and wife lived together 57 years and were faithful members of the Mennonite Church.

Dietz.—On Jan. 24, 1915, Mary Esther Dietz departed this life, aged 2 y. 5 m. 20 d. She lingered long and suffered much; and we rejoice to know that through the great redemption in Christ Jesus, she is now at rest in the heavenly climes where she will doubtless be anxiously awaiting the coming of parents, brothers, and sister. Services were conducted on the 26th at the Pike Church near Elida, O., in charge of the brethren B. B. Stultzfus and J. M. Shenk.

"Oh the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all may meet in heaven."

Mast.—Sara Louella, daughter of Bro. David and Sister Mamie Mast, was born Nov. 4, 1913; died Jan. 21, 1915, of pneumonia; aged 1 y. 2 m. 17 d. Services at Maple Grove Church near Atglen, Pa., Jan. 25, 1915, conducted by Brethren John Stoltzfus in German and Amos Stoltzfus in English. Text, Job 1:21. "The Lord gave and the Lord hath taken away." Interment in grave yard adjoining.

"Go to thy rest fair child, go to thy
dreamless bed;
While yet so gentle, undefiled, with blessings on thy head.
Because thy smile was fair, thy lips and
eyes so bright,
Because thy loving cradle care was such
a dear delight."

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S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

A wave of religious awakening is passing over our land, in other religious bodies as well as in our own denomination. Notable among the efforts put forth and attracting widespread attention are the meetings held by Evangelist Sunday in Philadelphia, Stough in Altoona, and Biederwolf in Alton, Ill.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB, 18, 1915 (Gospel Witness Established 1905) No. 47

EDITORIAL

"Righteousness exalteth a nation; but sin is a reproach to any people."

When you can look God in the face aud honestly thank Him that your shortcomings have been revealed, it is a healthy sign of real growth.

An Aged Pillar of Faith.—A brother sends us the following news item: "Bishop Michael Yoder of the Mattawana, Pa., A. M. Church, celebrated his 84th birthday by preaching the Word of God." God has preserved this aged brother to a remarkable degree, and we are glad that his messages are still heard and appreciated by the generations following after. Our brother is as strong in faith as he is well preserved in body.

Four Attributes.—The prophecies of Micah reveal four attributes of the enemies of God: unkindness, ignorance, injustice, idolatry. He also speaks of four things that belong to the Christian Church: glory, peace, kingdom, victory. We are astonished that not all men should seek the latter—until we reflect upon the characteristics of the former. The longer that Satan holds his subjects, the more incapable they become to appreciate the beauty and blessedness and holiness of the Christian life.

For a striking example of the rewards of loyalty, read the story of Ruth. An idolater by birth and practice, she learned to know the people of God and to accept their religion. She was faithful to the God of Naomi when this meant a sacrifice of home and friends and other ties that men count dear. But the same God who promises never to leave nor forsake was able to turn this sacrifice into a blessing, and Ruth stands out in history as an honored ancestor of Christ our Lord. What appears to be sacrifice to God is really gain to self. What appears to be selfish interest means ruin if we gratify self. The best investment we can make is to sacrifice for God.

The article by Bro. T. K. Hershey, printed in this issue. recalls the results of the research of a worker some years ago. He took the normal rate of natural increase among the whole population of the United States as a basis, not counting immigration, and estimated that the natural increase among Mennonites is fully as large as the average. The statistics regarding the Mennonites who came at different times to America from Europe are fairly accurate. This worker found that if they had all remained Mennonites and their descendents would all have become and remained Mennonites, and the increase was the same as that for the whole population, we should have had about ten years ago not less than five millions of Mennonites in this country, instead of something like fifty thousand. The number at the present time would be considerably larger.

A brother writes expressing surprise that so many people should so readily endorse the doctrines of the Gospel of Christ as taught by the Mennonite Church and yet refuse to come into the Church and help others espouse the same faith. This reminds us of an experience we had in the early days of our ministry. Going to a place where the harvest was apparently ripe for a large ingathering, it was our lot to attempt to preach the doctrines most surely believed among us. We found a ready response. Being unable to complete the work, Bro. J. S. Coffman was called in to continue the meetings. Though his efforts seemed much appreciated, when the final invitation was given there was but one who expressed a willingness to unite with the Church. His remark afterwards was, "You converted their heads, but you failed to convert their hearts." Too many people are satisfied with a mere head conversion. It takes a new heart to make a man willing to bear the cross and follow Christ in suffering as well as in glory.

"Like Other Nations."—Worldly conformity strikes deeper than a mere desire to be like other people. The desire to be like the people around us is a God-given desire that goes with the fellowship idea. It is this desire that helps the people of God to get together and stay together in Christian fellowship. But since "the whole world lieth in wickedness" a desire to be like the world invariably leads into a fellowship with the world's sins. For example, the children of Israel: Their demand to Samuel was, "Give us a king; we want to be like other nations." God directed Samuel to grant their request, athough He made it clear that in demanding to be "like other nations" Israel was rejecting Him. They were like other nations, not only in having a king, but soon became like other nations in worshiping strange gods. In patterning after the idolatrous nations around him, there was but one fate for Israel, and history records the sad fate of the kingdom. So with the people of God who grow tired of the fellowship and service of God and have a longing desire to be like the world around them. Worldliness absorbs their lives, wickedness fills their souls, and ruin marks their end. It is not a mere arbitrary command, but an expression of God's highest wisdom, that we are lovingly warned to "be not conformed to this world."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

STAIN NOT THE SKY

Ye gods of battle, lords of fear,
Who work your iron will as well
As once ye did with sword and spear,
With rifled gun and rending shell,
Masters of sea and land, forbear
The fierce invasion of the inviolate air!

With patient daring man hath wrought
A hundred years for power to fly,
And shall we make his winged thought
A hovering horror in the sky,
Where flocks of human eagles sail,
Dropping their bolts of death on hill and dale?

Ah, no! the sunset is too pure,
The dawn too fair, the noon too bright,
For wings of terror to obscure
The beauty, and betray the night
That keeps for man, above his wars,
The tranquil vision of untroubled stars.

Pass on, pass on, ye lords of fear!
Your footsteps in the sea are red,
And black on earth your paths appear
With ruined homes and heaps of dead.
Pass on, and end your transient reign,
And leave the blue of heaven without a stain.

The wrong ye wrought will fall to dust,
The right ye shielded will abide;
The world at last will learn to trust
In law to guard and love to guide;
The peace of God that answers prayer
Will fall like dew from the inviolate air.

—Vandyke.

JUSTIFICATION BY FAITH

By A. K. Kurtz.

For the Gospel Herald.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. 5:1.

The doctrine of justification or righteousness by faith is one of those doctrines that the more it is studied the more will it elicit and increase God's love in the heart of the true child of God. But to the inexperienced it is a stumbling-block; as, for instance, the Unitarian that rejects the mediatorial and substitutionary work of Christ, for no other reason, we suppose, than that he views it from a natural standpoint. He has not studied the length and breadth and depth of God's love and has never experienced in it his own heart and therefore cannot comprehend it.

Since it was God's wonderful love, and no other motive that moved Him to give His Son to die for us, how the very thought of it should strip us of all pride and self-exaltation, seeing it comes to us so unmerited, and knowing that all its intellectual and mental powers can bring forth cannot in the least degree compare with what God through His Son has accomplished for the human race. The world in general respects it, and can see nothing in it. But may we as God's children study this great work of love more, and it will bring us in closer communion with the Godhead and enable us to live more consecrated and holier lives in the fear of the Lord.

Smithville, Ohio.

WORSHIP

For the Gospel Herald.

In our recent Bible work near Alexandria, Va., Worship was one of the subjects considered. So completely did the students enter into the sipirit of worship that we asked each member of the class to present in writing his or her most impressive thought on the subject. Following are among the responses:—E. J. B.

God's Greatness and Our Smallness

In true worship we are occupied with the Lord Himself. When Isaiah had a vision of the Lord's glory, and heard the cry of the seraphim, saying, "Holy, holy, holy is the Lord of hosts," he realized completely his nothingness and cried, "Woe is me!" The more we realize the littleness of self and the greatness of God the nearer we come to the true spirit of worship. To have our hearts set on the Lord above all else, and to have respect to all His commandments to do them, this is true worship.

S. H. Rhodes.

Humility

There are many forms of worship, but only one which our heavenly Father approves. He is the only object of true worship. We should feel ourselves far too unworthy to approach Him. We should lay our mouths in the dust and feel ourselves to be nothing but mere worms in His sight. It is only through His compassionate love and mercy that we are at all worthy to adore His great and His holy name.

E. R. Garber.

Fellowship with God

When we worship God we are adoring Him; and a beautiful fact about worship is that we become like Him whom we worship. In this world we can worship God only in a limited sense; in the next, we can worship Him with perfect praise. Some of the sweetest moments of the Christian are those spent prostrate before God in worship, and then taking His Word we hear Him talk. If the Christian had no way to commune with God his life would indeed be dark. We thank God that all men have the privilege of worshiping Him in spirit and in truth.

J. I. Lehman.

True Worship

We cannot worship God acceptably unless we worship Him in spirit and in truth. God says, "Thou shalt have no other gods before me." Only God's children can truly worship Him. When the chldren of Israel turned from God and worshiped idols they got into trouble.

Roy Wenger.

Whole Hearted Worship

God will not accept our worship unless it is whole-hearted, for He says, "I am a jealous God," and that we should have no other gods before Him. When we worship Him we should not have our minds and hearts filled with the affairs of this life, but they should rest upon spiritual things. We can worship God anywhere, but only through Jesus Christ. The more we think of God's greatness the less we think of self. We owe true, reverential worship to God.

Clarence Shank.

Reverence

Worship is that attitude in the heart which finds expression in outward acts of praise and prayer and service. We should sincerely worship God in spirit and in truth, for He "seeketh such to worship him." It is only those who are truly God's that can truly worship Him. When we come before Him we should feel our unworthiness and that God is all-powerful and greatly to be praised. So long as we do not come before Him in that reverential attitude of prayer we are robbing Him of honor due to Him.

Lessie Wenger.

The Absolute Surrender

Before we can worship God "in spirit and in truth," we must have a true appreciation of Him, becoming more God-filled, make an absolute surrender of self, and see ourselves as we really are; that we may come to Him in adoration, thanksgiving, prayer, and praise.

Nora Harper.

God's Care for His Own

The Christian's soul's sincere desire is to reverently worship and praise God his Maker and Creator. One who truly has faith and love toward God can truly worship Him. The Christian's consolation is to have that sweet communion with Him. Though we are weak and unworthy, God cares for us. Perry Kauffman.

Faith and Love Essential

To worship God, we must have two great graces: faith and love. By reading His Word, by looking at this great earth and the starry heavens and knowing that it was God who created them all, we come back to ourselves and see that we are nothing but poor, weak, helpless creatures, full of sin. It is then that we can come humbly before God's throne, and pour our hearts to Him in fervent praise.

Anna Keener.

The Spirit of Worship

We need not go to any special place to worship God, but should always have the spirit of worship. If our hearts are far from Him, we worship Him in vain, We should come humbly before Him if we want a blessing.

Rhoda M. Eshleman.

God and Man

God is the only Being who is all-wise and all-powerful. Man, in himself, is a helpless, undone creature. But when we come to Him in the spirit of worship He will raise us to a higher plane where we can "worship him in spirit and in truth."

Melvin Heatwole.

Love Essential to Worship

People worship whom or what they think most of. "Where your treasure is, there will your heart be also." How can a man worship God, unless he loves Him with all his heart, mind, soul and strength?

W. M. Heatwole.

Examples of Worship

Even in the early days immediately after the fall of man there were two forms of worship. Abel brought his sacrifice, which was acceptable unto God. Cain also brought an offering, which was not acceptable. Why? Because of his motive. He did not approach God in the spirit of devotion, did not offer his sacrifice in faith. Here is a lesson for us. If we do not come in the spirit of reverence and devotion God will not accept our worship. Our object in worship should always be to reverence Him.

The question is sometimes asked, How often should we be engaged in worship? We have an example in David who says, "Morning, noon, and evening will I praise thee." Daniel is another example, who in the face of all that his enemies did, reverenced God, approaching Him in humble prayer. May we ever worship our Creator with a pure heart at all times and under all circumstances.

C. R. Wolford.

Thoughts on Worship

We can worship God wheresoever we will.

We should pray for our government and for peace, that we be not deprived from worshiping God the Father and Christ our Lord.

In worship we should bestow all honor upon God, not taking any honor to ourselves. We should throw ourselves prostrate before Him.

It is the duty of every true child of God to worship Him in deed and in truth.

D. D. Shank.

How May He Worship

To worship God is to recognize in appropriate ways the Word that is in Him.

The house of God is a place of worship. When there, forget all else in this world. and enter into the spirit of worship.

We worship God through Jesus. Such things as singing, listening to a sermon, going to church, etc., are not worship in themselves, but simply the outward expressions of the worship that should be in every heart.

Worship prepares us for the coming Messiah. Lord, teach us to worship. Oh, the unsearchable riches of grace into which Christian worship guides all true believers.

Esther Kreider.

THE KINGDOM OF HEAVEN

By D. D. Miller.

For the Gospel Herald.

I. What it is.—Rom. 14:17; Luke 17:20.

II. Kingdom—conditions shown by parables.

1. Sower.—Mark 4:26-29.—Work in the heart.
2. Wheat and Tares.—Matt. 13:24-30.—Possibility of falling away.
3. Grain of Mustard.—Matt. 10:31, 32.—Growth of the Church.
4. Leaven.—Matt. 13:33.—False doctrine.
5. Treasure in the Feld.—Matt. '3:44.—The joy of salvation.
6. Pearl of Great Price.—Matt. 13:45, 46.—Profitableness of kingdom.
7. The Net.—Matt. 13:47-50.—Unsaved ones in the Church.
8. Talents.—Matt. 25:14-30.—Faithfulness rewarded.
9. Marriage of King's Son.—Matt. 22:2-14.
10. Ten Virgins.—Matt. 25:1-13.

Middlebury, Ind.

THE SPIRIT

An eminent expositor aptly says:

"Some of God's people do not know that there is a definite list of offenses against the Holy Spirit set forth in the Word. In the list we find, for example, blaspheming the Holy Spirit, despising the Spirit, attempting to buy the Spirit, vexing the Spirit, ignorance of the Spirit, deserting the Spirit for the flesh, lying to the Spirit, tempting the Spirit, hardening the heart against the Spirit, quenching the Spirit, grieving the Spirit. Most of these imply or necessitate the personality of the Spirit.

We cannot tempt electricity, lie to a table, vex steam or grieve the force of gravitation. The Spirit is not an influence, a power, a thing, a state or condition, an emanation, an abstraction. He is a person. He is a person as much as is the Father or the Son. Failure to know this constitutes one of the worst forms of the sin of ignorance of the Spirit. Failure to realize this robs us of the most precious and distinctive value of the Holy Spirit in our lives. We need to live in the constant consciousness of His indwelling as a Person; we need an unbroken personal relationship with Him."—The Vanguard.

HAVE WE LEARNED THIS?

There are some matters in which the opinion of men is quite worthless—those matters in which only God can give us the facts. Henry W. Frost tells of a lesson he once learned from his loved friend, the veteran Bible student, W. J. Erdman. He asked Dr. Erdman a question in the field of Bible study and had received the answer, "I don't know." "Yes, but what do you think?" said Mr. Frost. "Ah, my brother," said the older man, "I've long since learned to be content with what is revealed, and never to attempt to think beyond the revelation." What a challenge to faithful Bible study is this safeguarding principle! If we all spent more time digging out what God has revealed to us in His Word, and less time in forming and expressing opinions where our opinions are of no value, how much better informed and equipped we should be. Let us not think that we can safely supplement revelation by guess-work.—S. S. Times.

We have two natures. To nourish and sustain the one, the food grows up from the earth, because the body is earthy. To sustain the other, the food comes down from heaven, because the soul is from heaven and should return thither again.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FOREIGN MISSIONS AT HOME

"I wish I could go as a foreign missionary," some young Christian says; but it is not possible for this person; he has not the training, he has not the health, he has not the opportunity. But perhaps he can help in foreign missions at home. In many towns there are foreigners. There are Italians and Jews and Slavs, and we know not how many other nationalities. It often seems that Christians are not doing much to win these foreigners living among them to the religion of our Christ. Do you not know someone from across the sea—a foreigner, poor, ignorant, of another religion? He is made in God's image, your brother, one for whom Christ died, and if you try to do something for this man, Jesus will approve of it, and you may hear Him saying, "inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (R. V.)

MISSIONARY ACTIVITY AS A STIMULUS TO CHRISTIAN GROWTH AND DEVELOPMENT

By Emma King.

For the Gospel Herald.

Since not all activity produces growth, we shall consider our subject from the negative point of view first.

This is a day of activity. Organizations of every name and kind are at work—world-wide temperance movements, missionary movements, peace movements, reform movements—all laboring for the betterment of the world. They accomplish their end in a measure and yet by a careful study of prophecy and present day conditions the answer to Christ's question, "Shall he find faith on earth" (Luke 18:8)? must be given negatively. Torrey has very truthfully said: "We live in a day characterized by the multiplication of man's machinery and the diminuation of God's power. The great cry of our day is work, work, work, new organization, new methods, new machinery." When these take the place of God's power failure will result.

With every effort man may put forth he cannot make himself grow, unless in touch with God, "the fountain of life." "Their righteousness is of me," "The Lord our righteousness," "Christ our life," "Christ liveth in me," and similar expressions show the source of life and prove that it is "not by works of righteousness which we have done, but according to His mercy He saved us." Tit. 3:5. The tendency to expect salvation through works prevails today as in Paul's time when he said, "O foolish Galatians, who hath bewitched you? . . . . Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh" (Gal. 3:1-3)? No more than we can save ourselves by works can we keep ourselves by works. "As ye have therefore **received** Christ Jesus the Lord, **so walk** ye in him" (Col. 2:6). "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (Jno. 15:4). If there is growth in grace, if the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—is manifest it is because of connection with the vine—the source of life.

But there is another side to the subject. When Christ, by faith, is received as Savior and keeper there is activity and growth. The saved person cannot keep saved if idle. The inactive soul cannot grow. Consecration and inactivity do not go together. God does not want His children to stand still, but expects progress and development. He has given gifts and talents to be developed and gives opportunity for this by calling us to be "workers together with him."

The Christian need not necessarily go to the city or the foreign land in order to be active. While the gospel is to be preached to "all nations," "unto the uttermost part of the earth" yet according to divine order witnessing begins in Jerusalem—right at home. A faithful performance of duty, small though it be, will strengthen and prepare for greater service.

The early Christian Church is an example of growth through activity. After Pentecost we find the disciples "continuing daily . . . . in the temple and breaking of bread from house to house" (Acts 2:46). In the temple, in prison, before high priests and magistrates, with the sick—anywhere and everywhere—they witnessed and labored for Christ. Because of their boldness and activity persecution came. This did not stop them for "they that were scattered abroad went everywhere preaching the word" (Acts 8:4) and "believers were the more added unto the Lord." The Church grew marvelously, not in numbers only but in power.

Satan likes activity no better today than in apostolic days, hence the active worker need not be surprised at opposition and persecution. These need not hinder, but rather urge him on. Paul took pleasure "in infirmities, in reproaches, in necessities, in persecutions, in distresses" for they strengthened him. The worker cannot always expect ease and plenty, yet in deepest need and sorest distress he can look to One who supplies every need, makes "all grace abound" and causes him to triumph through faith.

(To be continued)

Hesston, Kans.

CHRIST THE GREATEST MISSIONARY

By Mina A. Roth.

For the Gospel Herald.

Christ's mission was to come to a dark, sinful world to bring His plan of salvation, and to teach us "How to begin and how to accomplish best our end of being on earth and mission high."

It was a divine love in the Father's great heart that made Him sacrifice His only Son. It was love, compassionate, self-sacrificing love in the heart of Jesus Christ that made Him willing to leave His home in heaven and spend weary years in this sin-cursed world.

Where would we be today had not Christ, the greatest of all missionaries, come to this earth and suffered and died that we may be free?

Nobody doubts that Christ was an out-and-out missionary. Even the most skeptical admit that Jesus' purpose was to gain converts to His form of religious teaching; and to this extent He was a missionary. Jesus frequently mentions the fact that He was "sent." So our question is, How thoroughly missionary was Jesus? that is, did He limit His efforts to His own people, or did He include the whole world in His plan? Without doubt, it was the latter. Our aim then is to show that Jesus had the evangelization of the whole world in His thought unceasingly.

Jesus did not talk only—He acted. He healed Gentiles as well as Jews. When He left this earth He commanded His disciples to "Go, teach all nations." This comes to us in the same clear voice today that it did to the disciples. It is something to be a follower, however feeble in the wake of the Great Teacher and the only perfect Model Missionary that ever appeared among men.

Noble, Iowa.

The man or the woman that goes wrong has been thinking wrong.—Abram Metzler.

ISABELLA THOBURN

By Agnes A. Gunden.

For the Gospel Herald.

Isabella Thoburn was born in Ohio Mar. 9, 1840, in a Scotch-Irish home. She was one of a family of five boys and five girls, all of whom have lived successful lives. She received her education in the country school, the Wheeling Female Seminary and the Art School of Cincinnati, where she was a "faithful student, not brilliant but purposeful and thorough." She taught successfully in the country schools having a character which enabled her to be friend and guide to those about her. In later years she also taught in higher grades, serving in influential positions in a Young Ladies Seminary in Pennsylvania, and also in a similar school in Ohio.

While she was doing what her hand found to do in her homeland (all missionaries are missionaries at home first) without a thought of doing foreign work, as at that time that was only thought of as for men, her brother sent her a letter asking her to come to assist him in India. The life of the Indian women is such that he often met with problems no one could solve but a woman, as "no male missionary may preach the Gospel to any but the lowest caste women of India."

Since the Methodist Mission Board had never sent any woman as missionary to other lands when she applied to that organization they could hardly refuse, yet could not send her. During this time in another city several others were burdened for the women of India and the result was the Woman's Foreign Missionary Society of the M. E. Church. She was thereby in company with Clara Swain sent to India in a few months.

They were kindly received in India but only after some difficulty did they prove that a woman's work in India was as important as a man's. They also learned what most missionaries learn that not all the people in India are waiting to receive the Gospel but that some are both to change "their way, derived from generations of revered ancestors." She saw that not enough missionaries would ever be sent over to do the vast amount of work to be done and that the only way would be to educate the girls in India so they would be teachers and leaders among their own people. She accordingly, against much opposition started a school in a small court in Lucknow. The school was soon moved into the private house of one of the missionaries and rapidly grew into the famous Boarding and High School, out of which ultimately came the Lucknow Woman's College." Her work grew and she purchased an estate called "Ruby Garden," one of the most beautiful spots in all India.

While for thirty-two years her home was at this college she was obliged twice to return to America for health and once to seek larger means for the work, one time she brought with her one of her pupils of whom it was said "that if Christian Missions had done nothing more than to make a Miss Singh out of a Hindu girl, they had repaid all the money put into them." During one of her furloughs she took a deaconess training to further enable her to help her Indian sisters. She died a triumphant death after patiently suffering with Asiatic cholera, September, 1901.

Flanagan, Ill.

AN INTERESTING MEETING

By C. Z. Yoder.

On Sunday p. m. Feb. 7, we had a spiritual feast, an interesting and edifying Missionary Meeting at the Oak Grove Church, Wayne Co., Ohio, for Bro. and Sister Shank, who are prepared to sail for India. Several inspiring talks were given in this meeting by a number of their friends, and good wishes and prayers were offered up in their behalf, both in public and in secret.

However, at a late hour the Mission Board as well as their friends deemed it inadvisable for them to sail now by way of the Atlantic Ocean and the Mediterranean Sea because of the recent developments in the war zone Such a voyage seems more perilous now than any time in the past since the war began, although their passage had been engaged. "If the Lord will," arrangements will be made as soon as practicable for them to go via San Francisco and the Pacific Ocean.

As Bro. and Sister Shank bid adieu to their parents and their home land, they also can rest assured that they have many relatives and friends who cherish fond hopes for them in their efforts to win souls for their Lord and Master in the foreign field and that the Lord may richly bless them to this end, all to His honor and glory.

Wooster, Ohio.

When Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth," He told a truth that people are slow to believe, judging from the way they seek "things."—Sel.

Only one thing is needful and that is "life." How can life be obtained? "He that hath the Son hath life, and he that hath not the Son of God hath not life."—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Was it right for Samson to take a wife of the Philistines? Was it right for Elimelech to move his family into a heathen country and for his sons to marry heathen girls? In teaching lessons of this kind, which side should we make most impressive to the class, the good or the bad?—E. B.

In both cases mentioned the law forbidding the marriage of Israelites to heathens was violated. As for Samson, there is no more vivid illustration of what intermarriage with heathens will do than the downfall of this strongest of all men. Other illustrations of the same kind (as for instance David and Solomon) could be given if it were necessary. The fact that Elimelech went out to Moab "full handed" shows that it was not necessary for him to leave the land of promise and expose his family to the dangers of heathen influences.

In presenting such lessons, tell the truth. If that emphasizes the dark side, let it be that. If it emphasizes the bright side, that is the thing to do. It is neither right nor wise for us to close our eyes whenever we face a disagreeable truth.

Is it right or wrong to hold sisters' sewing circles in our church basements when they are carried on for charity?—N. S.

We see no reason why such meetings could not be held in the basements (or assembly rooms, for that matter) of our churches when the object sought is not commercialism but the good of fellow men. First decide the question, Is the kind of meetings you are having the kind that Christian women should conduct? That question decided favorably, meet at the most convenient time and place, whether that be in church basements or other places.

Who do the judges, spoken of in Judges 2:16-18, represent?—O. S. K.

There are a number of applications that may be made on this point. In one sense they may be said to be typical of the ministry of the present dispensation, whose business it is to lead people back to the true God. The text as it stands, however, we understand to be given as a historical fact rather than as being typical of anything.

"He that humbleth himself shall be exalted."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

BE KIND TO THE LOVED ONES AT HOME

Be kind to thy father; for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue
And joined in thy innocent glee.

Be kind to thy father; for now he is old,
His locks intermingled with gray.
His footsteps are feeble, once fearless and bold:
Thy father is passing away.

Be kind to thy mother; for lo! on her brow
May traces of sorrow be seen
Oh, well mayst thou cherish and comfort her now
For loving and kind she hath been.

Remember thy mother, for thee will she pray
As long as God giveth her breath
With accents of kindness then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother; his heart will have dearth
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at their birth
If the dew of affection be gone.

Be kind to thy brother; wherever you are,
The love of a brother shall be
An ornament purer and richer by far
Than pearls from the depths of the sea.

Be kind to thy sister; not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.

Thy kindness shall bring to thee many sweet hours
And blessings thy pathway to crown.
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

—Selected by A. F. K.

AN IDEAL CHRISTIAN HOME

By John D. Risser.

For the Gospel Herald.

An ideal Christian home is one embracing the proper conception of Christ's teaching by actual living. While the writer was riding through some of the Cumberland Valley's most productive sections by rail, he passed a home improved most tastefully, upon which I complimented it as being a beautiful home. My seatmate, though a stranger, who was a resident of that community, remarked, "I have traveled through many states and visited in many homes and to my judgment that home isn't beautiful." I readily admitted I should have called it a beautiful homestead.

The fact will be recognized that most people, when referring to beautiful and desirable homes, mean the premises with such conveniences and improvements as pertain to the gratifications of nature, to which many people and, sad to say, those of our own dear Church, strive to the extent of their ability and beyond, and when asked will admit that the beauties and comforts that really satisfy are those which constitute the home herein held forth. Yet they would rather be slaves to their carnal natures and hear the applause of men, sadly falling under the displeasure of God.

Again, how pitiful to know of the masses of people who know nothing of ideal homes and would not know how to furnish one. While we may not be responsible we can help those much who live within our limits by being examples of the necessary characteristics. As such statements come to the notice of some of our readers, the first thought that seems to impress them is to wonder whether the composer has any experience along the line of his teaching—which thought if harbored in most cases will rob the reader of benefits. It should be the duty of every one who teaches good things to practice them as much as God gives grace.

The most essential feature in such a home is to embrace Christianity in all its ways without which it will be a failure. A complete home seems to comprise father, mother, and children. The Bible refers to each member as having its special sphere. These functions deranged render a home out of order.

An ideal Christian home is one in which the father is at the head of the family, whose duty it is to control all differences with Christian love and fortitude, and shouldering the greater responsibilities of providing for and bringing up the children only in the nurture and admonition of the Lord. In which the approval of the mother will meet with that of the father, to which the children will in most cases invariably respond. To the mother is committed the duty of bringing forth. She should teach them to love and honor their father and what blessings follow obedience. Homes in which children are taught that father is too stern and strenuous will not have the ideal success. Children should have confidence in their parents as we have in our Father. Our words should be "Yea, yea; Nay, nay;" which seems to suggest somewhat of a determination. If we are careful in making our rules we need not encourage determination, but firmness and kindness which will overcome and avert many a difficulty when properly applied.

Yes, but I think we have used these methods all through our lives, but in spite of this some of our children have gone out in open rebellion and sin. Pause for a moment and reflect. Allow yourself to believe God meant just what He said in Prov. 22:6: "Train up a child in the way (not a way) he should go (not may go) and when he is old he will not depart from it," and see whether you have succeeded in doing thus all through their lives, especially when they were small and had no conscience for sin. When you gloried in what seemed to be harmless though most gratifying, bringing them up a way but not the way, all adding to the difficulties in conducting an ideal home. To train up a child in the way he should go, means more than our way. The same is true when people ask God for something without considering the sacrifices that may be needed in order to receive the blessing and when God asks a sacrifice of them they are unwilling—hence they fail sometimes. The very time we think we are making use of the best method our wisdom may suggest is when we make the mistake by leaving the effectual, fervent prayer out of it, thereby meeting with just such failures as we do. No home can be made beautiful without God in it.

Another characteristic of this home is that of peace, which disposition can be cultivated much easier when each member in the home takes a share and submits to the other. Sometimes we find homes where peace can only exist when one must do all the submitting to the other, such a home is out of order. How pleasant and how beautiful it would be to have our homes express to those around us the thoughts of the poet in hymn No. 444 in "Church and S. S. Hymnal."

A home isn't ideal where none but the father possess the necessary qualities; neither can it be when the same is said of the mother, and when neither are possessors, rest assured the remainder of the family will correspond.

But how can I as a mother measure out to my children a disposition I do not possess? We do not all have like natures. God has never ordained that we should have, but He says we should be "of one mind" and that is a mind of willingness and to make the best of things. Did you ever become truly willing to allow God to help you overcome the encumbrances in your nature in order to meet the necessary condition in this race and then make use of the best you have as much as He will give you grace? instead of allowing your disagreeable nature have full sway and then justify yourself?

(Continued on next page.)

Sunday School

For the Gospel Herald.

Lesson for Feb. 28, 1915.—I Sam. 7: 1-17

SAMUEL THE VICTORIOUS LEADER

Golden Text—Hitherto hath the Lord helped us.—I Sam. 7:12.

Introduction.—The last lesson told of a very dark time in the history of Israel. Eli's sons were slain in battle and the aged priest-judge, disheartened at the news of the defeat, fell over dead. The ark was in the hands of the enemy, and it looked as if the chosen nation of God might be wiped out of existence. But there was still a God in Israel. It was not the favor of the Philistines, but the sins of those who ought to have been faithful to God, that caused the battle to go as it did. The battle over, the sinful and unworthy leaders slain, there was still left a faithful man, a child of prayer, a son of praying parents, a man who had the best of training and who stood in high favor with God and man, whom the Lord had chosen to lead His people from defeat to victory. The ark proved to be a plague to the Philistines, and they sent it back. Samuel was the wisest and most successful of the judges, and the secret of his success is found in his faithfulness to God.

The Fundamentals. — Why did Samuel succeed, while Eli's sons failed? The principal reason is that while Eli's sons failed to walk in the way of the Lord, depending upon the ark for their deliverance. Samuel depended upon the Lord for everything. In his case was verified the promise of God, "I will never leave thee, nor forsake thee." There were two commands which he gave which show why the Lord was on his side.

1. "If ye do return unto the Lord," said he, "put away the strange gods." In other words, Show by your life that you mean what you say. If you are indeed the children of God, then walk in a way that is pleasing in His sight. Don't profess to be God-worshipers when at the same time you prove the insincerity of your professions by worshiping idols. Put away your idols, especially Ashtareth, your most popular god. "Then the children of Israel put away Baalim and Ashtaroth, and served the Lord only." Thus by their works did they prove that they were sincere in their professions.

2. The next step was a consecration service. Said Samuel: "Gather all Israel to Mizpeh and I will pray for you unto the Lord." The people did as they were commanded, and thus proved the sincerity of their professions. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Fear.—When the Philistines heard of the presence of the children of Israel at Mizpeh they went forth to battle. But they had a power to reckon with that they had not known before. Israel was cleaned up of idolatry, and the God of Hosts was with His chosen people. Yet the children of Israel showed their humanity by quailing before their enemy in fear. "Cease not to cry unto the Lord our God for us," was their fearful plea to Samuel. They had seen enough of Samuel to be convinced that he had power with God. So the faith of Samuel, coupled with the power of God, was what won the victory that day. A few experiences like this ought to have given the people absolute confidence in the God of Samuel, but how soon were these fearful people destined to reject the Lord of victory and cry for a king.

Victory.—Brave Samuel knew the power of God and had learned to trust Him. There was an entire absence of that Godless preparation that trusts in human strength and courage. Calmly he prepared a sacrifice, and cried unto the Lord. The Lord heard, and delivered the Philistines into his hands. The enemy was smitten, and Israel gained a glorious victory—victory because the Lord of Hosts led the way. When God leads, no one need fear. God WILL lead, provided we worship Him alone, and follow Him wheresoever He leads. Victory is not always possible because too many people fail to trust God as they should.

Faithful Samuel.—Samuel judged Israel twenty years. He went about from place to place, looking after the interests of his people and encouraging them to remain true to their God. His home in Ramah was noted in that he built an altar to the Lord. Whenever he went God was with him, because he never departed from the Lord. In him we have an example worthy of imitation. From infancy to old age he walked with God, and his people prospered so long as they were faithful in following him as their leader.—K.

(Continued from preceding page).

The necessary qaulities are seldom all found in an individual, and as the home is made up of a number of individuals what isn't found in one is often found in the other, but the success will only come to those who put them to their proper uses.

As there are many who recently have united and pledged themselves before God to conduct just such homes, may they be prayerful and careful to start right; as well as older ones who have had several years of experience who may not accomplish much good by resorting to the proper discipline.

Maugansville, Md.

Our Young People

Topic for March 7, 1915

TRUE HUMILITY.—Phil. 1:1-11

Motto.—"Let this mind be in you, which was also in Christ Jesus."

Definition.—Humility is that quality of lowliness which prompts one to be meek under provoking circumstances; to "esteem others better than himself;" to feel lowly and unworthy in times of prosperity or flattery; to feel his own nothingness in the presence of an allpowerful, holy, and loving God. The Bible speaks of two kinds: (1) the real kind, already described; (2) a "voluntary humility," being a self-confessed lowliness, put on for selfish purposes.

Marks of.—How can we tell that a man is truly humble? We can not always tell, for "man looketh on the outward appearance," and is not always able to discern what is in the heart. Nevertheless the things that are in the heart usually leave their impress on the outside, that we may safely judge what is in a man's heart by the way he acts. Humility is usually manifested, (1) in behavior (I Cor. 13:4, 5); (2) in absence from display (Luke 14:8, 9; I Tim. 2:9); (3) in our attitude toward others (Jno. 3:29, 30; Phil. 2: 3); in an attitude of submissiveness (Eph. 5:21); in refusing underserved glory (Acts 14:11-18).

What it Brings.—It is a treasure that can not be measured, a grace the riches of which can not be computed. "God . . . . giveth grace unto the humble." "He that humbleth himself shall be exalted." "He that humbleth himself . . . . shall be called greatest in the kingdom of heaven." "Blessed are the poor in spirit; for they shall be called the children of God." All the blessings that flow to the child of God in time, all the blessings of the eternal world above, are reserved for the humble. "The humble shall hear thereof and be glad."

PERSONAL THOUGHT

May we yield ourselves to God in a way that His Spirit may bear in our lives the fruit of true humility.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text words, **humble, humility,** etc.

For Young People.—
1. God's Valuation of Humility.
2. False Humility.
3. Manifestations of True Humility.
4. Display Repulsive to a Humble Spirit.

For Older People.—
1. How to Obtain and Keep True Humility.
2. The Blessing of Humility.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEB. 18, 1915

Field Notes

On Sunday, Feb. 8, a sister was received into the Church at Oyster Point, Va., by letter. Bishop Joseph Mast officiated.—H.

Bro. Charles L. Shank and wife, who were about to sail for the mission field at Dhamtari, India, the 13th inst., have again been hindered from sailing on account of the condition of the war zone in Europe. An effort is being made to arrange for their going via Sanfrancisco and the Pacific.

The correspondence item sent in last week by Bro. Wm. G. Lauver should have been credited to Middletown, Pa., instead of Wrightsville, Pa.

Bro. Daniel Kauffman and his family have sold their home on Walnut Ave., Scottdale, Pa., and purchased a four-acre property about two miles west of town. They moved to their new home last week.—J. A. R.

Change of Address.—Sister Lizzie M. Wenger, from 206 E. King St., Lancaster, Pa., to 112 E. Vine St., Lancaster, Pa. The latter is the address of the Mennonite Mission in that city.

Bro. Levi Sauder, Supt. Children's Home, Millersville, Pa., writes us under date of Feb. 11, stating that his wife is still in the hospital, but improving. The Lord raise her up speedily.

We are in receipt of a well arranged program of the 30th quarterly mission meeting to be held at Bethel Church, West Liberty, Ohio, Feb. 20, 1915. The program is laden with live subjects, and we hope to hear of a live meeting.

Interesting meetings are reported from Elkhart, Ind., where Bro. A. C. Good of Sterling, Ill., has been for several weeks, preaching the unadulterated Gospel of Christ. May God bless the meetings that many may come out on the side of the Lord.

Bro. Noah Showalter and wife of Broadway, Va., stopped over Sunday, Feb. 7, with relatives and friends at South English, Iowa. They were on their return from McPherson Co., Kans., where they had been to visit Sister Showalter's parents, Bro. and Sister C. B. Showalter of Conway, Kans.—W.

An important meeting was held at Kansas City Mission on Saturday, Feb. 5. It was a meeting of the Children's Welfare Committee, appointed by several of the conferences in the Middle West to look after the interests of homeless children in that field. All the members of the committee were present.

Bro. Michael Witmer of Goshen, Ind., is one of our aged brethren whose interest in the cause of Christ is not undermined with age. Though past the allotted four score years, he reads the Gospel Herald with unabated interest. "I am thankful that I can see as well as I can," he says, "and I have plenty of good books, both English and German."

Bro. Amos B. Stoltzfus of Gap, Pa., was a peasant caller at this office one day last week. He was here as the guest of Bro. M. K. Smoker and family. He had worshiped with the brotherhood of Lawrence Co., Pa., over Sunday, Feb. 7, and expected, the Lord willing, to break the bread of life to the congregation worshiping at Kaufman Church near Davidsville, Pa., and also in Mifflin Co., Pa., before returning home.

Bro. Aldus Brackbill and wife of Elmdale, Mich., are spending some time in California. They are there in the interests of Sister Brackbill's health, and while there our brother is taking observations of the field and rendering such service to God and the Church as opportunity affords. Writing from Pasadena, Calif., our brother gives a few interesting impressions. He promises to write for the public later. May the Lord restore our sister to robust health, and use our brother to the strengthening of the cause in that distant state.

Correspondence

Elizabethtown, Pa.

The workers' meeting will be held Feb. 25, 1915, at 7:15 P. M.

Lesson for Feb. 28. Bro. John Kaylor.

Lesson for Mar. 7, Bro. Amos Eby.

Lesson for Mar. 14, Bro. Ira Miller.

Lesson for Mar. 21, Bro. Tillman Kraybill.

We invite all interested in Sunday school work to be present at these meetings.

Committee.

West Liberty, Ohio

Sister Nora M. Lambert of Elkhart, Ind., one of the missionaries who were recently compelled to abandon the work at Everek, Turkey, on account of the European war, gave an interesting talk at Bethel Church on Sunday evenng, Feb. 7, and at the school at the Orphans' Home on the following afternoon. Nearly two hundred orphans they had gathered into their orphanage had to be left to their fate when the missionaries were obliged to quit and leave the country to save their lives. Sister Lambert has had quite a testing experience and gives interesting talks. Cor.

Porterville, Calif.

Dear Herald Readers, Greeting:—We feel to thank God for what He has done for us. In the past week the Spirit of God has been with us with His convicting power. Souls

have come out on the Lord's side. On Sunday evening, Dec. 20, the invitation was extended as it has been before and 9 souls responded, showing by this they want to renounce sin and accept Christ as their Savior. Bro. Stahly was impressed to continue the meeting all week and in all so far 19 souls have come out. Some of these are quite young, but they have come out and have found their Savior precious to them. There are many more that are counting the cost.

Bro. and Sister Swartzendruber of Upland, Calif., stopped with us over Sunday on their way home from San Francisco.

On Sunday, Dec. 27, we reorganized our Sunday school. There was a good attendance and much interest was manifested. Those who have just lately come out on the Lord's side are taking special interest in our Sunday school, for which we are glad. We ask all to pray for these dear young souls that they may be faithful.

Yours in Christian love,
Dec. 27, 1914. J. R. Miller.

Reist, Alta.

(Clear Water congregation)

Sincere Greetings to all Herald Readers:—We have again been reminded in this community, by the death of an innocent little child, that life in this world is but brief, after which we will be called away to our eternal home. So it behooves us to be ready for the calling. Bro. Norman Stauffer of High River, Alta., accompanied by Bro. Mose Schmidt of Carstairs, Alta., were called to conduct funeral services for the burial of the infant child, Walter Dettwiler.

The brethren held meetings here for three days. One soul was baptized and received into the Church Sunday forenoon, Jan. 31. The meetings were enjoyed immensely by all. Pray for the Church at this place, that we may ever serve the Master.

In His service,
Feb. 2, 1915. Leah Reist.

Hesston, Kans.

Dear Herald Readers, Greeting:—Although dark clouds may often hover over us, we can always look beyond and see the silver lining.

The second semester of the school year opened Friday, Jan. 29, on which day registration took place. Seven new students were registered.

A few changes were made in classes, assigning different teachers on account of the continued illness of Bro. Smith. We expect to have him with us soon. Bro. Charles has recovered and is at work again in real earnest.

The term address was given by Bro. J. B. Brunk on the subject, "Knowledge of the Truth."

A missionary program was rendered afternoon and evening of Jan. 24, the program being concluded with a missionary sermon by Bro. D. H. Bender. A call was given for volunteers which received a response by eight young people. Our heart is made to rejoice when many are willing to be used anywhere. May every Christian realize the responsibility of the child of God and consider himself an ambassador for Christ, one standing in Christ's stead. Would not our mission stations be supplied with workers if this were fully realized? In fact, every place of need would find a ready hand to help.

During the special Bible term a few addresses were given

A new leader, Bro. Simon Shulty, was chosen for the Y. P. M. at the beginning of the third term. The Y. P. M. is one of the most interesting and helpful of the religious features of the school.

The regular quarterly Sunday school meeting is to be held at this place on the 21st inst.

May the Lord prosper every good work to the furtherance and speedy coming of His kingdom.

Your sister in Christ,
Feb. 2, 1915. Rose Shank.

Skippack, Pa.

We have reason to rejoice that God is still blessing us both with temporal and spiritual blessings. A class of 11 is under instruction and will be taken into the Church by baptism on March 7. They are all young people except three of them. There are others whom we think ought to make the same wise decision and serve the Lord.

Feb. 8, 1915. A. B. Mensch.

Albany, Oreg.

A friendly Greeting to All:—We have great reasons to praise the Lord for the many blessings He bestows upon us. Sunday, Feb. 7, Bro. S. G. Shetler of Hubbard, Oreg., came here and preached two impressive sermons from Job 19:21, latter clause, and II Sam. 18:32. We can truly say that the young men were warned and the saints encouraged.

Our young people's meetings are closed for a short time till the roads get better. Our Sunday school is progressing nicely. Pray for the work at this place. J. M. Schlegel.

Feb. 8, 1915.

Manheim, Pa.

Dear Herald Readers, Greetings of Love in Jesus' Name.—We at this place are still enjoying the blessings of God. Last week we were called to lay away one of our members, whose seat in the service was seldom vacant. We hope she is now occupying the mansion our Father had prepared for her, and that we by her life, may show the same ardor and zeal in the Master's service.

The Lord willing, Bro. David H. Mosemann of Lancaster, Pa., will begin a series of meetings here at this place Feb. 21. Will you remember us in your prayers? Oh, for an outpouring of the Holy Spirit, that will cause men to cry out, "what must we do to be saved?" Remembering such promises as found in Matt. 18:19, Jno. 14:14, Jas. 5:16, I Jno. 3:22, etc., we are looking forward to showers of blessing. Let each of us examine ourselves, and see if there is anything in our lives that will hinder His work; and if there is, ask His help in having it removed at once.

Kathryn C. Hostetter.

Feb. 8, 1915.

Shipshewana, Ind.

(Shore congregation)

Dear Herald Readers, Greeting in the Master's Name:—We have reasons to rejoice for the many spiritual blessings that we have received at this season. Bro. D. D. Miller of Middlebury, Ind., was laboring with us, beginning a series of meetings on Sunday, Jan. 24, also holding a Bible conference which commenced on Jan. 26, and continued until Friday evening, giving eight lessons from the Gospel of John, the first seven chapters. Meetings were continued until Tuesday evening, Feb. 2. During these meetings twelve souls became willing to come over on the Lord's side. May they be true to God and become faithful workers in His vineyard. Bro. Miller will commence a series of meetings at the Maple Grove Church, Topeka, Ind., on Saturday evening, Feb. 6. We pray that the Lord may continue to administer grace that he may be able to deliver the glorious messages that God has in store for him. G. L. M.

Feb. 8, 1915.

Thurman, Colo.

Dear Herald Readers, Greetings in Jesus' Name:—On Feb. 6 Bro. Will Schlegel of Seward Co., Nebr., came into our midst and preached three interesting and instructive sermons which were enjoyed and appreciated by those who were present. The attendance in general was good.

We are thankful to God that these ministering brethren are willing to

(Continued on page 756)

Miscellaneous

ONE OF THE SWEET OLD CHAPTERS

One of the sweet old chapters,
After a day like this,
A day of toil and sorrow,
And evening brings no kiss,
Bring out the family Bible
That father used to read,
The one that mother loved so well
In every time of need.

One of the sweet old chapters,
That always will avail,
So full of heavenly comfort
When earthly comforts fail.
A sweet and blessed message
From God to His children dear,
So rich in precious promises,
So full of love and cheer.

One of the sweet old chapters,
This sad and lonely night,
When all things earthly fail us,
And tears have dimmed our sight,
This only can relieve us,
A message from above,
Then we can rest so sweetly,
In faith and hope and love.

—E. P. Marvin.

RESULTS OF PERSONAL AND VISITATION WORK

By Susie C. Hess.

For the **Gospel Herald.**

Let us not be weary in well doing: for in due season we shall reap if we faint not. As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:9, 10.

When we think of personal work, the first thought we get is talking to the unsaved; yet this is only one of the many opportunities for personal work.

Every Christian should be a personal worker; and can be, if we allow God to use us. First, we need to be consecrated to His service and live a life of prayer. Here is the secret of success. No one can live without air, neither can the Christian live without prayer. Prayer is a remedy for everything, and will help in all circumstances. To have results in personal and visitation work we need to spend much time alone with God in prayer. The best worker that ever lived was Jesus; and He spent much time in prayer, even whole nights. How many of us have spent a whole night in prayer? Would we not pity ourselves too much to lose a little sleep for fear we could not stand it the next day. I believe if we would sacrifice more of this time in prayer and communion with our Father more results would follow.

We too often look for results because of what little we have done, when we should do much more and leave the result with God. He has promised to bless the efforts that are put forth for His cause; therefore we should not doubt but make use of every opportunity as He directs us. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

We will mention some of the ways in which we can do personal work: In our homes, helping one another in various ways; in school, by letting the Christ life shine through us and standing firm for the right; in business, by being honest in every way; in the Sunday school and church, by inviting and taking others along, giving tracts, a hearty handshake, a smile for everyone, always showing a cheerful and Christlike spirit; helping the poor, writing a letter of comfort or encouragement to those in need, or one of warning and invitation to the lost; living the Christ-life wherever we are, at home, or among strangers, or wherever duty calls us, in the factory, in the store, etc.

Our influence means much, and should always go out for good. But prayer must be back of all these opportunities or true results cannot follow. If we are faithful and true the results can never be measured; we shall receive much more than we give, and as one is helped along life's pathway, that one helps another, and so on and on until only eternity can reveal what a little act of kindness or a word of love has done, even if it was in weakness and we thought it did not help anyone. Best results often follow when we feel weak and least expect them. "When I am weak, then am I strong."

A mother may think she can not do much along this line, yet she has one of the greatest opportunities in bringing up her children for the service of God. The results are often beyond her expectation, her children may become missionaries and may be used in different ways in personal Christian work.

Why are there not more Christians interested in the lost? Why do people hinder the results which would come, if they were not standing in the way? Sometimes there are those who are very much concerned in the lost, and try to do what they can to win them to Christ and they are just at the deciding point, or sometimes have decided then some one stands in the way and discourages them. Sometimes children come, and parents say, "No, you are too young." Who would want to be accountable for hindering the results in God's work?

"He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." If we have these promises in God's Word we should do all we can to help each one we come in contact with.

Sometimes we wonder what we shall say to this person or that person, and we almost decide not to say anything because we are so weak; and then God opens up the way and helps us far above what we ever plan or think. It shows our entire dependence on Him, and the results are often beyond our expectation.

When we visit the sick and afflicted do we not always receive comfort and encouragement? The result is, both are helped; the afflicted are helped along and can bear their afflictions easier with visits from others, and when we visit them are we not encouraged and more thankful for health and strength, and better satisfied with our lot? We should not neglect visiting the sick, for as in many other things the results cannot be fathomed. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

In every visit we make it should be beneficial. If it is just a call, an invitation to a meal, or in whatever way we may associate together, it should be to draw us nearer together in Christian fellowship.

Is there a more pleasing result to the child of God than to see a soul turn from sin to Jesus, and to see a saint helped on the heavenly way? "Be thou faithful unto death, and I will give thee a crown of life."

Millersville, Pa.

SOME THINGS I HAVE BEEN THINKING ABOUT

By T. K. Hershey.

For the **Gospel Herald.**

3. What We Have Lost

Because of the many young men and women who are of Mennonite parentage (but who today are either members of no church, or of some other denomination) I was made to wonder what we as a Church have lost, and why. As a result of meditating along this line the following question was sent to the seventeen brethren formerly referred to, for their consideration. This way I concluded we could find out causes for this loss which may be either local or general.

Question:—Can you give me an approximate idea of how many people within your Conference district that have been of Mennonite descent, but today are members of no church at

all, or of some other denomination? Then briefly state what in your mind the Church has lost; also the cause for this loss.

As in the former question a variety of causes were given, and by a little addition we find there are thousands that have gone out from us that were of us.

The sentiment of the replies are expressed in the following answers:

1. "I am not certain how many this conference has lost, but every now and then we find those whose parents or grandparents were Mennonites. The loss the Church has sustained is many valuable and talented workers. In many cases it was due to improper leaders. Other times it was due to a drifting from God's Word."

2. From the Virginia Conference came this answer: "In a number of counties of this conference district, such as, Shenandoah, Page, Augusta, and Rockingham in Virginia, where the population is intermixed with a large per cent of people who are of Mennonite decent, the number of adults goes well up into the thousands—perhaps five or six thousand. The three principal reasons that have contributed to this painful loss are: first, the blasting effect of the Civil War, second, the overwhelming flood of worldliness of the past 50 years, and last the fatal lack of thorough teaching and indoctrinating the young and rising generation of the previous 50 years."

3. Thousands have been lost to this conference. Some because the Church was too liberal, others because she was too conservative, and still others because our church was inactive when other denominations around us were active. We waited too long until we started Sunday school and we failed to do personal work as we should."

4. "I think there are no less than 500 people of Mennonite descent in our distrct that are lost to the Church. In a little country circle where I was raised, there were no less than fifty in the first generation, not counting the children and the grandchildren. Then if we were to count those who branched off into branches of the Mennonite Church, there would be no less than three thousand." The cause given from this conference was similar to the above report.

5. "This is a hard question for me to answer, and rather a discouraging one. We do not know exactly, but we do know there are hundreds. The chief reason, I believe, is a true knowledge of God and His Word, and the inclination to worldliness."

6. "I can not tell how many we have lost here, but many, I am sorry to say. The causes are: Holding on to the German language too long; the lack of aggressive work; and I think the greatest is perhaps the failing to establish Sunday school early enough."

8. This brother hits the keynote, observe. "Numerically we have had a tremendous loss to the Church. Reasons are as follows: (1) The opposition to Sunday school and progressive work of the Church. Other churches reaped a great harvest before our church made any effort to meet the emergency. (2) The opposition to English preaching by the German element of our church. The teaching in the schools was largely English, yet the English was not allowed to be used in the church. The young people having a hunger for English preaching, naturally went where they could get it. Consequently many young people were trained away from instead of toward the church. (3) The educational problem, a problem we are right up against NOW. Many positions of trust have been and are still open to our young people, and special inducements are offered to those who can fill them. Better preparation is necessary now in whatever vocation we may choose, even if it is only farming or poultry raising."

Conclusion: We find that from the East to the West, thousands have been lost to the Church. Reasons, inactivity on the part of the Church in one phase or other, which resulted in losing **much, much** valuable talent. While it is true we do not like to dwell at length on this painful subject, yet we should at times take a backward glance, and then profit by past errors and mistakes. We truly believe, our fathers did the best they could in their day, and we also believe they were conscientious in their endeavors. God forbid that any one should think for a moment that we should censure them, but let us by God's help profit by what today looks to us like a mistake. Let us be conservative in principle, the same time progressive in method. (Amen. Then let us not overlook the fact that the tendency to drift worldward has been, is now, and probably will continue to be, among the greatest enemies of the Church.—Ed.) We must do this or else similar things will be said of us when we have closed our eyes.

Next week we shall consider the brighter side, "What we have gained."

La Junta, Colo.

(To be continued.)

When people persecute you because of your faith, ask yourself whether they have anything better than you have; and if not, why give up your religion for something worse?—E. J. Berkey.

OPPOSING POWERS

By S. B. Wenger.

For the Gospel Herald.

Opposition is about as old as time itself. Ever since God breathed into man the breath of life there has been opposition in the world. There is no good accomplished without opposition. We have no stronger guarantee of the value of our work in a good cause than the opposition that it awakens. By this, to a very large degree, the good may be measured. The more good the stronger the opposition. It was so in our Savior's time and it is so today. If we have no opposition it is evident that our work is of little value.

What is the cause of opposition? It is because the devil is awakened and set in opposition to anything that is good and he uses human instrumentality to carry on his work. His activities are in proportion to the activities in the good cause. It might be summed up in this homely expression, "Little good, little devil; big good, big devil."

It is often surprising to see where the opposition is manifested. Sometimes in the Church among Christian professors, or even in the family circle among members of the same family. If we are conscientiously working in a good cause to the best of our judgment we need not be discouraged because of opposition, for we will know that it is the business of the evil one to bring all the influences possible to withstand the work of the Lord.

Opposition did not discourage Christ and the apostles. It was this that gave them courage many times to go forward in the good cause. Paul thanked God that he was worthy even of stripes and persecutions. The most painful persecution that Paul had to endure was being among false brethren.

Persecutions and opposition may not always come from worldly minded or from false brethren. The devil takes advantage of human weaknesses and brings opposition from well-meaning people. It is his business to hinder the cause in every conceivable way and the most effective way is to get contentions, oppositions, and discord, not only between churches of different denominations but between members of the same church and family. We should expect opposition to every good cause and be encouraged by it.

South English, Iowa.

Whatever we wish to see introduced into the life of a nation must first be introduced into her schools.—Humboldt.

CORRESPONDENCE

(Continued from page 753)

come and preach the Gospel to us and remind us of our duties to God.

It was plainly shown by the brother's sermons that it is necessary for us to serve the Lord if we intend to receive a crown when our life work is ended.

It is left with us to choose whether we will serve the Lord or not.

Again we invite all ministering brethren to stop with us. Pray for us at this place that we may at all times strive to do the will of the Lord.

Feb. 9, 1915. Cor.

Bloomingdale, Ont.

Dear Readers, Greeting in our dear Redeemer's Name:—We have reasons to rejoice for the many spiritual blessings that we have received at this season. Bro. Eli Bontrager of Fairview, Mich., commenced a series of meetings here on Jan. 24, and continued until Feb. 7. We also had Bible conference in connection with these meetings, which we believe has been uplifting to our little flock.

The brother expounded the Word in its simplicity and truth and in such a way that all who will could understand. During these meetings three precious souls confessed Christ as their Savior. While we believe there were many others thinking and considering seriously, we hope God will still be patient with them and lead them to decide for Him while there is time. We crave an interest in the prayers of God's people that we may be shining lights in His vineyard.

Feb. 10, 1915. Cor.

Greetings to all Gospel Herald Readers:—On Sunday, Feb. 7, Bro. Dan Orendorff preached an inspiring sermon to us, reading Gal. 5:13-26, basing his remarks on the 13th verse. May the Lord continue to bless him and may we as a congregation pray that our hearts are prepared to receive the good seed sown by our ministers.

We ask an interest in the prayers of all who know the worth of prayer for the work at this place.

In His name,

Feb. 11, 1915. Lydia H. Smith.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—This little community is enjoying fairly good health, and we are trying to keep busy in the Master's service.

On Thursday morning, Feb. 11, we were much encouraged with the visit of Bro. C. F. Derstine of Altoona, Pa. He preached from Heb. 5:9: "And being made perfect, he became the author of eternal salvation, unto all them that obey him"

From here Bro. Derstine left for his former home in Souderton, Pa. Our prayer is that he may keep humble, and "cry aloud and spare not," but warn the house of Israel of their sins and the house of Jacob of their transgressions. Yours for Christ,

Feb. 12, 1915. Paul Sheeler.

BENEFITS RECEIVED FROM HEARING THE GOSPEL PREACHED

By Edna Schlatter.

For the Gospel Herald.

The benefits we receive from hearing the Gospel preached, depend largely upon the way we receive the message. If we come hungering and thirsting after righteousness and have our hearts open and ready to receive the Word, we will surely receive many benefits.

Our hearts should be prepared so that the precious seed may fall on good ground. In Psa. 119:11 we read, "Thy word have I hid in mine heart, that I might not sin against thee." If we make the Word a part of our every day life, our lives will shine forth for Jesus, and we may be the means of bringing others to His blessed service.

We should be very thankful that we have faithful servants of the Lord to preach to us the blessed Word of God, that we need. We need more teachers who teach the whole Gospel. In listening to the preaching of the Gospel, many souls are turned from a life of sin to Christ the true Light.

We sometimes become discouraged, but when we come to the house of God and hear the blessed Gospel preached we are again encouraged to press onward and are more determined to live a life for Jesus.

We should never cease to pray for those who preach to us the way of life, that they may be "vessels meet for the Master's use," so the Lord can use them to His glory and that they may preach to us the whole Gospel. "Thy word is a lamp unto my feet and a light unto my pathway" (Psa. 119:105). It will ever guide us in the way of truth.

Let us never grow weary of hearing God's Word.

Filer, Idaho.

The Valley of Humiliation comes before the Mount of Transfiguration. All who would reach the mount must get there by way of the valley.—Sel.

DANGERS CONFRONTING OUR YOUNG PEOPLE

By Cassie Yoder.

For the Gospel Herald.

> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

Great responsibilities are resting upon the young people of the present generation. The future success and life of the Church will prove how faithfully they have met these responsibilities, and whether they possessed true Christian manhood and strength of character, with faithful obedience to the teaching of God's Word, which are the essential requirements enabling the young man and woman to make a real success in life.

The spirit of worldliness is so prominent in many of the churches of today that our own dear church is in danger of being devoured in worldliness. Hence the great necessity of strong Christian characters. Various forms of worldliness confronting our young people are such as, worldly honor, worldly wisdom, worldly pleasure, and worldly fashions.

The question arises, Why is there such a tendency to drift into worldliness? The answer is, "A lack of spiritual strength. The Church needs young people who are strong enough to rise above every form of worldliness.

We wish to bring out a few thoughts more especially on worldly attire. I Tim. 2:9, 10: In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." The wearing of jewelry is forbidden and the clothing should be modest; that is, simple, neat, and sensible; for service rather than for display. Taking thought for raiment in order to be in style, being anxious to follow after the foolish and sinful fashions of the world, is one of the greatest evils of our time. It saps the spiritual life of the Church destroys real communion with God, and brings coldness and indifference in many congregations. Minds absorbed with the frivolous things pertaining to fashionable clothing can have but little capacity to think soberly of things pertaining to their spiritual life. Who can estimate the time and money wasted in this great evil?

Another danger is the social problem. Parents should not allow their children to become intimately associated with any one of questionable

character. Pure thoughts and pure associates, with heart to heart talks between mother and daughter, tend to purity of character, and what is nobler and grander than this? It is more precious than rubies and fine gold.

Christ said, "Watch and pray that ye enter not into temptation. Therein lies the secret of power. The alluring temptations of this world will not attract the watchful, praying church member.

An old saying is, "You cannot put an old head on young shoulders." It is true, and we can't expect young people to think and act just as older ones do. Yet after all, there is but one way that leads to heaven, and young people as well as older ones must meet the conditions. We must all come by the way of the cross.

Reading trashy literature is still another danger. Nothing poisons the young mind more quickly than this. Children should be provided with plenty of good moral and religious literature. Their character will be moulded more or less by what they read. As a rule young people love to read, but, only such books should be placed within their reach that will be really helpful to them in some way. Never think of buying a book simply because it is cheap. The cheapest books are sometimes the most expensive ones.

A safe rule for young people to follow at all times and under all circumstances is found in I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

While the mother has the greater influence over the child, yet both parents are responsible to God for the moral and religious training of their children. No rush of business, no weariness of body, no overtaxing of the mind, nor anything else will stand as an excuse for not doing the best for them. Remember your child lives through all eternity and challenges your best thought.

Middlebury, Ind.

No one need fear to go on a mission when the Lord sends him. He has promised to be with those who do the work which He gives them. As He was with Moses, Joshua, and Gideon, so He will be with every one who obeys His command.—Sel.

Church doctrines are of great importance, but let us be sure that through them we look to Christ.—Abram Metzler.

Be patient as He was, and still is, patient.—Sel.

THE WAY TO A MILLIONAIRE

A business man in Montreal was sitting in his office when he heard a voice say to him, as plainly as if the words had been spoken aloud: "Go and see S——. He needs you. Talk to him about his need of Christ. Go now."

The business man made excuses. He did not know S——. S—— did not know him. S—— was wealthy. He would think the call an impertinence.

Yet he could not silence the voice that spoke to him. The message persisted. At last he determined to obey, though he insisted to himself that he would have his labor for nothing—that S—— would sneer at him.

Yet surely there was no need for haste. He could find S—— any day. He would wait a more convenient season.

That night he could not sleep. Nearly all night he thought of the millionaire, and of his failure to go and see him. He was not able to rest until he determined to go and see S—— at his home before business hours.

As soon as he decently could, he approached the house. As he reached the door his courage failed, and he walked on. He came back, but again courage fled. A third approach was necessary before he was able to ring the bell. He was shown into the parlor, where he tremblingly awaited the rich man. At once, when S—— came into the room, the visitor said: "I was thinking of you yesterday and last night. I felt I must speak to you about your personal relation to Jesus Christ."

The millionaire put out his hand, and replied: "I am glad you have come. Yesterday afternoon and last night I spent the blackest hours of my life. Everything seemed dark. My anxiety was very great. I did not know what was wrong at first. Then I understood that I must settle matters about my soul. From that time I longed to have some one come and talk to me of spiritual things. Now you have come. I need you."

And before the business man left the house the millionaire had given his heart to Christ.—Selected.

THE MARTYR

The great Bohemian reformer and martyr, John Huss, we learn, was born in 1369. He was burned at the stake as a heretic in Constance, Germany, July 6, 1415. When arriving at the place of execution he cried, "Into Thy hands, O Lord, do I commit my spirit. Thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that, with a firm and present mind, by Thy most powerful grace I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of Thy most holy gospel."

When the wood was piled up to his very neck, the Duke of Bavaria asked him to recant. "No," said Huss, "I never preached a doctrine of an evil tendency, and what I taught with my lips I now seal with my blood."

The fagots were then lighted, and the martyr sung a hymn so loud as to be heard through the crackling of the flames.—Exchange.

CHAPTERS OF PURE GOLD

Sel. by Irene Pauley.

It is a great thing to really love to read and search the dear old Bible. It is such a big book we can only take it by bits, and that's the only way to feed any way. Now if you are hungry read the bread chapter—Jno. 6: or, if your feet are slipping read the Rock chapter—Deut. 32; or, if you find yourself getting a little cross, read I Cor. 13. Have you had lots of defeats with Satan? read Rom. 8. Have you no faith? read Heb 11. To tell a young convert or some inquiring soul to read the Bible is like sending a patient to a drug store with the injunction to help himself. That won't do. Well put up prescriptions are needed, you will find some here and others may be had by just a little study. They may do you good.

Leetonia, Ohio.

TRUSTING

Trust Jesus for your future,
He'll lead you all the way through;
Stand on the Word of God alone,
His promises are always true.

Lift not tomorrow's burdens,
You know not what they will be;
The trials **you think** are coming,
God may not intend for thee.

Shrink not from His chastening rod,
But count it all joy to know
That "we are now the sons of God,"
We will serve Him here below.

Fear not the fiery trials, then,
The time has come for your test;
Lie quiet in the Potter's hands,
His will is always best.

When you have learned to trust Him,
Oh! What an eternal gain.
You'll say "His grace is sufficient."
His will and His love are the same.

Then leave your future with Him,
On His sure mercies depend,
Satan may tempt you to doubt Him,
But He's able to keep to the end.
—Selected.

SAFETY

The Safety Psalm (Psa. 91:1-16)

Smallpox had broken out in a country village, near to a great boarding-school. Many of the boys were alarmed, and wished to leave the school and go home. At the morning chapel service the principal read the ninety-first Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." One of the boys testifies that all through a long life he remembers the voice of the teacher reading that Psalm of safety, and feels the comfort that touched his heart then. Then Lord is a refuge and a fortress: he is a protector from the snare; he saves his people in pestilence, no evil shall befall them, the angels shall be given charge of them, they shall face the dangers of wild beasts and serpents. When they call upon the Lord he will answer them; he will satisfy them with long life, and will show them his salvation. The ninety-first is not a long Psalm, but what a marvelous statement there is in it of God's good providence and protecting care!

Everlasting Arms (Deut. 33:24-29)

"Underneath are the everlasting arms." The arms of a mother are the resting-place of the troubled child. When baby falls and is hurt it runs into mother's arms; when the little one at school finds things hard it tells mother, snugly folded in her arms, on coming home. At evening the little ones say their prayers, and snuggle in mother's arms before going to sleep. There is no more beautiful and complete symbol of protecting love than mother's arms. But mother is weak, her arm of flesh will fail, she drops it with weariness; she has other duties, she cannot always be holding the child. Mother's arms are inadequate for great needs, but God's arm has the tenderness of a mother's, while it has infinite power; it is stronger than steel, longer than the distance to the stars, and more enduring than the suns which he called into being. The child of God may feel comforted and secure when he knows that underneath are the everlasting arms.

Safe in Trial

Paul was in a prison, from which he would never be released until he was taken out to be put to death; but he felt that in God he was safe in the midst of those enemies and trials. He wrote to his beloved Timothy, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 4:18). Marvelous! He knew that the Lord would deliver him, though it might be by way of the sword, wielded by the executioner. Tradition says that was the way Paul died. But did God leave him to death, to darkness, to despair? No, He preserved him "unto his heavenly kingdom." And so it is with all God's children; in the midst of great trials they can sing the song of trust. God will not suffer us to be tempted above that we are able to bear. The trials of life are indeed many, but we make too much of them.—S. S. Messenger.

BETTER THAN NEW LIGHT

When, discouraged or desperate, we cry out for new light, let us try using the light that we have. Perhaps obedience to the old light is the only way we can find the new. Or we may find that the old light is best. A Christian man who was patiently awaiting God's settlement of plans for his life-work wrote to a friend: "You asked, 'Have I any new light on my work?' No—it is the same old light shining brighter than ever before." Such a man will never lack for new light. For the oldest light in the world is always new—"the true light, even the light which lighteth every man, coming into the world." Our Lord Jesus, the Light of men, makes all things new as we turn, without anxiety, to Him, and await His own good time.—S. S. Times.

CANCEL THE UNKIND WORDS

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first boy.

"But he always studies hard," answered the second.

Thus, you see every unkind word spoken by the first boy was cancelled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—Sel.

It is a fine accomplishment to know the true value of time. When one realizes the preciousness of a moment, he is more likely to seize and properly use it. Things done at the right moment are the things that count most in life's success and happiness.—Sel.

Watch!

Married

Greaser—Hershberger.—On Jan. 28, 1915, at the home of the bride's parents Bro. Chas. F. Greaser and Sister Pearl Hershberger were united in holy matrimony by Bro. Isaac G. Hartzler. May the Lord bless them.

Kennel—Lichtie.—On Feb. 2, 1915, Bro. John K. Kennel and Sister Mary Lichtie, both of Shickley, Nebr., at the home of the bride's parents, Bro. Peter Kennel officiating. The Lord bless and lead them through life.

Roes—Nafziger.—On Dec. 17, 1914, at the Morningstar M. H, Bro. Elias Roes and Sister Nancy Nafziger were united in marriage by Bro. Nicholas Nafziger. Both are members of the Morningstar (Ont.) A. M. Church.

Weidman—Egli.—On Jan. 27, 1915, at the home of the officiating bishop, Bro. D. D. Zehr, near Manson, Iowa, occurred the marriage of Bro. John E. Weideman and Sister Lena Adella Egli. May theirs be a happy Christian home.

Kennel—Troyer.—On Feb. 4, 1915, Bro. Ben Kennel and Sister Martha Troyer, both of Shickley, Nebr., at the Salem Church, Bro. Peter Kennel officiating. May the Holy Spirit of God keep and guide them through life.

Gerber—Yoder.—On Feb. 4, 1915, at the home of the bride's mother, Bro. Joe Gerber of Harper, Kans., and Sister Ida May Yoder of Garden City, Mo., were united in marriage by Bro. I. G. Hartzler. May the Lord bless and keep them in His ways.

Nofsinger—Summers.—On Jan. 31, 1915, at the home of the bride's parents near Stuttgart, Ark., Bro. Harvey Nofsinger and Sister Mattie Summers were united in marriage by Bro. Isaac G. Hartzler of East Lynne, Mo. May the Spirit of God keep and guide them all through life.

Bellar—Erb.—On Jan. 28, 1915, at the Morningstar M. H., Bro. Dan Bellar and Sister Sarah Erb, both of the Morningstar (Ont.) A. M. congregation were united in marriage by Bro. Nicholas Nafziger. May God bless and keep them through life.

Hostetler—Schrock.—On Jan. 28, 1915, Bro. Daniel Hostetler and Sister Madie Schrock, both of Shelbyville, Ill., were united in the holy bonds of matrimony at the Mt. Hermon Church by Bro. John Reber. May God's blessings go with them through life.

Kreider—Good.—At the home of the bride's parents, Bro. Noah Good's, Bro. Benj. R. Kreider of Medina Co., Ohio, and Sister Mary Good of Dalton, Ohio, were united in matrimony, Bro. Henry Hursh officiating. May God's blessing go with them through life.

Kropf—Esch.—On Jan. 26, 1915, Bro. Roy Kropf and Sister Sadie Esch, both of the Zion A. M. Church near Hubbard, Oreg., were united in the holy bonds of matrimony at the home of the bride's parents, Bro. A. P. Troyer officiating. May God's rich and abundant blessing go with them through life.

Kurtz—Mast.—On Dec. 10, 1914, Bro. Isaac H. Kurtz and Sister Anna Mast both of Elverson, Pa., were united in marriage by Bro. J. S. Mast, at the Conestoga A. M. Church.

Petersheim—Kurtz.—On Dec. 15, 1914, Bro. Jonathan K. Petersheim and Sister Barbara S. Kurtz, both of Elverson, Pa., were united in marriage at the Conestoga A. M. Church, Bro. J. S. Mast officiating.

Troyer—Kennel.—On Jan. 21, 1915, Bro. Lloyd Troyer and Sister Emma Kennel, both of Shickley, Nebr., at the Salem Church, Bro. Peter Kennel officiating. May the Lord richly bless them through life.

Augsburger—Yordy.—On Tuesday, Feb. 2, 1915, at the home of the bride's parents, Bro. and Sister Jacob Yordy, Bro. Elmer Augsburger and Sister Mabel Yordy were united in marriage by Bro. George Summer. May God bless them and make them a blessing.

Obituary

Bauman.—Martin H. Bauman was born Dec. 21, 1834; died Jan. 21, 1915; aged 80 y. 1 m. He was married to Rebecca Shantz. This union was blessed with 10 children, of whom 7 are still living; also 66 out of 80 grandchildren, and 7 of 8 great-grandchildren. He joined the Mennonite Church early in life and remained faithful to the end. He was one of those who could give good advice on many subjects, and his advice and example many do well to follow. Services and burial at Martin's Church near St. Jacob's Ont., Jan. 24, conducted by Ezra Martin and Tobias Martin.

Horst.—Ruth K., only daughter of Bro. Moses and Sister Elizabeth Horst, was born in Medina Co., O., Jan. 5, 1915; died Jan. 28; aged 23 d. Funeral services were conducted at the Old Mennonite Church by Bros. Isaac and Benj. Good of Dalton, O., from Isa. 11:16.

"Another little lamb has gone
To dwell with Him who gave;
Another little darling babe
Is sheltered in the grave.
God needed one more angel child
Amidst His shining band,
And so He bent with loving smile
And clasped our darling's hand."

Reed.—Barbara Metzler Reed was born Aug. 15, 1850, near New Springfield, Ohio; died at her home near Nappanee, Ind., Jan. 13, 1915; aged 64 y. 4 m. 18 d.

She was married to Noah W. Reed Mar. 27, 1894. To this union no children were born. She leaves a husband, 3 brothers, 1 sister, a step-daughter and 3 step-sons with their respective families and many relatives and friends to mourn their loss. Three brothers and 2 sisters and a step-daughter preceded her to the end. To a family of motherless children she gave every care and her unfaltering devotion to Christian principles was daily evident in her life. Her last years were full of suffering and pain endured through a long, lingering illness occasioned by disease and her last wish and desire was that her children would live such lives that they might meet her again in heaven.

Funeral services conducted at the home by John Bare and at the church by D. A. Yoder. Text, II Cor. 5:1. Burial at Union Center Cemetery.

Buckwalter.—Henry Buckwalter was born in Lancaster Co., Pa., July 23, 1875; died Jan. 16, 1915; aged 39 y. 5 m. 24 d. He was united in marriage with Naomi Crider, Nov. 17, 1902. To this union were born 2 children. Bro. Buckwalter was the oldest of a family of 7 children. His father, 1 brother, and a sister preceded him to the spirit world. He leaves to mourn his departure a companion, 1 son, 1 daughter, a mother, 4 sisters and a large number of relatives and friends. He was sick only 6 days with typhoid pneumonia. He seemed to realize his end was near as he said he would not get well again. He was a faithful member of the Mennonite Church. Funeral services were held at the Paradise Church by Jacob Mellinger and C. M. Brackbill. Text, Psa. 103:15, 16.

Shand.—Katie, beloved wife of Roy Shand and daughter of Pre. Andrew and Lizzie Balcer (new Amish) was born Dec. 25, 1886; died at her home in Detroit, Mich., Oct. 28, 1914; aged 29 y. 10 m. 3 d. In April, 1912, she was married to Roy Shand. She accepted Christ as her Savior a number of years ago and was faithful to the end. She was sick only a short time from the loss of vitality, but her end came suddenly and unexpectedly. Just before she died she told the nurse to call her husband in. She told him that her work here is ended. Katie was of a cheerful disposition, always met everybody with a smile and a hearty handshake. She said it pays to live a Christian life. She was happy to know that she was going home. As she lived, so she died. None knew her but to love her. She leaves to mourn her loss, father, mother, husband, 5 brothers, 4 sisters; 1 sister, Mrs. Chris W. Suter, is living in Ryley, Alta., Canada. Funeral was held at her home in Akron, Ohio, in the new Amish Church, the home ministers officiating. She was laid to rest in the family lots.

Weaver.—Priscilla Bender, widow of the late Jefferson Weaver of Manheim, Pa., was born June 15, 1854; died Jan. 28, 1915, at the Lancaster General Hospital from the effects of a broken limb, which she had sustained several months previous; aged 60 y. 5 m. 15 d.

For over 30 years she was a member of the Mennonite Church, and her seat in the services was seldom vacant when health permitted. Ofttimes when younger people did not venture forth on account of the weather, Sister Priscilla was at her post, which showed her eagerness to learn more and more of Him who died to save her. We believe she is with the redeemed ones in glory, where all sickness and pain are over. She is survived by an aged mother (who is in her 83rd year), a daughter, and 1 grandson. Her husband preceded her to the spirit world 9 years before. Funeral services were held from her late home in Manheim Feb. 1, with further services in the Mennonite Church at Manheim. Interment at Petersburg. The services were conducted by the brethren, John Snavely and Isaac Brubaker.

"I know not when my Lord may come,
At night or noon-day fair,
Nor if I'll walk the vale with Him,
Or 'meet Him in the air.'
But 'I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day.'"

Hess.—Bro. Isaac Hess was born in Lancaster Co., Pa., Aug. 3, 1833; died at his home near Burton City, Ohio, Feb. 1, 1915; aged 81 y. 5 m. 28 d. At the age of 23 years he came to Wayne Co., Ohio. In 1857 he was married to Fanny Hursh. To this union were born 6 children. He is the last one of a family of 4 children and leaves an affectionate companion, 3 sons, 16 grandchildren and many relatives to mourn his departure. Funeral services were held at the Martin Church in the presence of a large concourse of people, on Feb. 3, 1915, by I. J. Buchwalter. Text II Cor. 5:1, assisted by Aaron Eberly. May the Lord comfort Sister Hess during these her hours of bereavement.

King.—Levi D. King was born in Lawrence Co., Pa., Sept. 5, 1851; died Jan. 28, 1915; aged 63 y. 4 m. 23 d. Bro. King's parents moved to St. Joseph Co., Mich., in 1861 where they both died. Levi was then taken into Stephen Kauffman's family. In 1866 Stephen Kauffman moved to Cass Co., Mo., where Levi grew to manhood and in 1883 was married to Mary Oesch of Rathdrum, Idaho. In 1889 Bro. King moved to Rathdrum, Idaho, and two years later moved to Clackamas Co., Ore., near Hubbard, where his wife died Aug. 9, 1895. He continued living at this place until the time of his death, which was caused by apoplexy, being found dead in the field. He leaves to mourn his departure 2 sons and 3 daughters, Mrs. Samuel Kropf of Shelbyville, Ill., Oliver W. of Albany, Oreg., Sadie, Elmer D., and Mrs. Chester D. Hartzler on the home place; also 2 sisters living near West Liberty, Ohio, and 5 grandchildren in Illinois. Funeral services at the Zion A. M. Church Jan. 30, conducted by Bros. A. P. Troyer and E. Z. Yoder. Text, Matt. 24:44. Bro. King lived a devoted Christian life for many years, always at his post of duty. The remains were laid to rest with in the cemetery near by.

Brubacher.—Simeon, son of Samuel and Lydia Brubacher, was born at Berlin, Ont., April 28, 1864; died Feb. 2, 1915; aged 50 y. 9 m. 5 d. In 1889 he was married to Lucinda Snyder, with whom he lived in matrimony 26 years. The union was blessed with 4 children, 3 of whom survive.

Owing to the death of his father, he was called upon to assume at the age of 15 years, the responsibilities of a man, by taking charge of his father's farm. At the age of 20 years he purchased the homestead on Brubacher Street, where he resided until 1893, when he moved to the farm on Edna Street, where he lived until his death. In addition to his occupation of farming, he carried on a lumber business for 20 years.

Deceased was of a quiet and retiring disposition, a man who had many friends, and,, so far as is known, not a single enemy. His integrity in all his dealings, his liberality in matters of charity, and his sympathetic nature, gained for him the respect of the entire community and of all with whom he came in contact.

As a husband and father, he was kind and indulgent to his family, and while he will be greatly missed in the family circle, they have the assurance that he has gone to his heavenly home where he will be waiting to meet his loved ones and where there will be no more parting.

Funeral services were held Feb. 5 from his late residence on Edna Street to the East End Mennonite Church and Cemetery, Berlin, Ont., for services and interment. Bro. Jonas Snyder officiated at the house and at the church impressive sermons were preached by Bro. Urias Weber from Jno. 6:67, 68, and Luke 12:40; and by Bro. Fred Coffman from Jno. 14.

Items and Comments

According to latest estimates there were 37,718 lives lost during the recent earthquake in Italy.

A conference of religious liberals known as the "National Federation of Religious Liberals," is scheduled to meet at Philadelphia, Feb. 21.

An exchange observes that this is the first February in 69 years in which there was no full moon during the month. There were two full moons last month, and two more are promised for next month. This seems like "leap year," for February.

In a severe earthquake and storm which swept Samoa, Feb. 10 and 12, three thousand people were rendered homeless, but little loss of life is reported. The island is kept in touch with the outside world by means of wireless telegraphy.

Fanny J. Crosby, famous as a writer of hymns, died at her home at Bridgeport, Conn., Feb. 12, in the 95th year of her age. Though blind since childhood, she is said to have written 8000 hymns. There have been few hymn books written during the last twenty years in which there are not some of her hymns to be found.

Strong pressure is brought to bear upon President Wilson to gain his support of an embargo forbidding the exportation of wheat until after the present war in Europe. The reason is that the high price of wheat is throwing more people on to public charity for support. "Feed America first," is the slogan. Perhaps an embargo on the practices of speculators would help out in this matter.

China, The United States of America, and the Netherlands, having an estimated population of 475,000,000, have recently signed the Hague anti-opium protocol, providing for the suppression of international traffic in opium and other habit-forming drugs. It is a very important step, and our prayers continue to ascend that the movement may continue until not only the opiates named in the protocol, but whiskey and tobacco as well, may be included and all put under the ban by all civilized nations.

In our news item of last week calling attention to Germany's manifesto concerning the sinking of merchant vessels belonging to the enemy, we failed to state that this was but a war measure defining a certain war zone in the vicinity of the British Isles, and warning neutral nations of the danger to their shipping in those quarters in case they were not careful in the course they pursued In this Germany has but followed the course pursued in the past by warring nations as opportunity afforded; but the question as to whether a blockade really exists under existing circumstances has started a controversy which will likely lead to a revision of international law after the present bloody conflict is over. The Washington government has issued notes to both Germany and Great Britain warning the former as to the rights of neutral vessels and insisting upon the latter to refrain from the use of neutral flags upon its merchant vessels.

EASTERN SCHOOL BOARD MEETING

For the Gospel Herald.

The meeting was called to order by the Chairman on Saturday, Feb. 6, 1915, at Alexandria, Va. Devotion by songs and reading of I Thes. 5:8-23 and prayer by Bro. A. D. Wenger.

Roll called with all present by person or proxy except two. Minutes of the last meeting were read and adopted.

Report of the auditing committee found the books of the Sec.-Treas. correct.

The Business Manager made a statement as to the work with proceedings concerning finances, etc., which was satisfactory to the Board.

The Faculty Committee have made repeated appeals for a Principal for the eastern school which thus far has been unsuccessful. The Committee looks forward to another term with a higher course.

The Constitution Committee of five members have formulated a draft, which was read, report accepted and the adoption of the Constitution in its final form was delayed till a later date.

The Finance Committee as yet had taken no definite action to meet expenses; has received $113.68 on donations, and holds a note of $1,000 to be used if the school is launched.

The Religious Welfare Committee is doing all it can for the school in right lines, that any who are in sympathy with the school may know of its moral and religious standard.

Arrangements are being made that the Bible School be continued with the provision to take up industrial and other educational work as the Lord may lead. The Board of Trustees are arranging to relieve Brethren Garber and Wenger in the means for the equipment for the Bible Term.

Appreciation was expressed by the Board and student body for the kindness of Bro. and Sister Wenger in opening their home for this work and caring for those who attended. Also to the instructors for their work.

Officers and members of the committees were re-elected and any substitutions that are necessary to be supplied by the Board of Trustees and Faculty Committee.

A motion was passed that the advisability of a Bible Term in summer be considered and submitted to the Board of Trustees.

The Board and faithful friends of the school should use every opportunity to talk the school subject and solicit funds for the school.

All donations can be sent to the Treasurer.

E. J. Berkey, Secy.-Treas.,
Waynesboro, Va.

The best workers have no time for boasting. The man who is continually "blowing" about his own achievements seldom has any that are worth blowing about.

"It is worth something to be respected. We can gain and hold respect only by being respectable. Men respect truthfulness, sincerity and temperance."

The way to make the best of any situation is to make it better.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899). American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., M. Elizabeth Brown, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB 25, 1915 (Gospel Witness Established 1905) No. 48

EDITORIAL

"My soul shall be joyful in my God; for he hath clothed me with the garments of salvation."

Put your congregation "on the map" by letting the Church at large know, once in awhile, what is going on in your part of the Gospel field. Our faithful correspondents deserve the gratitude of all who love to keep in touch with the Church by reading church news. The shorter your messages the better, provided they give all the news.

A prominent religious denomination urges its members to observe "self-denial week." This is similar, in principle, to the Catholic observance of Lent. That great blessings flow as a result of self-denial there can be no doubt; but in view of our Savior's expressed condition of discipleship, "Let him deny himself and take up his cross daily," we consider this periodic self-denial (with implied license for self-indulgence between times) to be of at least doubtful value.

Every Sunday Meetings.—We are glad for the tendency among many of our congregations to get into the regular habit of holding religious services every Sunday, morning and evening. While there may be circumstances, here and there, which render the weekly service impractical, we believe that wherever this is possible it should be done. It means a more steady attendance and holds our young people to the Church more effectively than where an opportunity is given to go elsewhere between times. The habit of repairing to the house of the Lord every Sunday for a season of fervent, reverential praise means much in the way of encouraging the building up of strong congregations.

Shall America give of her substance to feed the starving millions in Europe? "Yes," answers the multitude of sympathizers in unison. "No," responds a dissenting voice here and there. There are two reasons which prompt these negative answers. Some are opposed on the ground that we should first attend to the wants of the needy at home. Others are opposed on the ground that to feed the poor there is an indirect way of prolonging the war. Both suggestions are worthy of consideration. But in answer to the first we may say that there is enough of this world's goods in America to feed the hungry at home and abroad. America spends enough for luxuries and things worse than luxuries to feed the poor of the world. With reference to the second objection, if it can be proven that what we give goes to the support of the armies we should refrain from giving. But if it can be proven that what we give goes to the feeding and clothing of those who have been made homeless because of the terrible ravages of war, we see no more reason for withholding charity from them than to withhold it from those who have been reduced to starvation because the husband and father wasted his substance in drunkenness. "He that hath pity on the poor lendeth to the Lord"

There are three things which help to make substantial members: (1) conversion, (2) enlightenment, (3) indoctrination.

There is nothing that can take the place of conversion. When John the Baptist was confronted with a host of Pharisees and others who came to be baptized he called them a "generation of vipers" and called for "fruits meet for repentance." They were willing to be received, and doubtful were old enough and intelligent enough to know what they were doing. They may have been men and women of wealth and refinement, and of good, substantial character; but for all this they needed conversion before they were fit subjects for baptism. "Except ye be converted, ye can not see."

The first essential having been met, there remains the enlightenment necessary to do effective service. "Thy word have I hid in mine heart," says the psalmist, "that I might not sin against thee." The sins of ignorance are many. Conversion is an excellent foundation upon which to build knowledge of the Word and of the affairs of life generally. The man who can with meekness point to heart experience, to the eternal Word of God, and to the problems of life generally and without boasting say, "I know," has an advantage that he could not otherwise have.

Next comes indoctrination. This usually goes with the second point mentioned, though not always. It is true that those who are fully enlightened, all around, are also fully indoctrinated in the Word of God and the standard of Christian faith held by the Church, but too many people neglect one or more corners, and a conscientious knowledge of the doctrines and tenets of faith held by the Church of which they profess to be members is one of these corners. It means much for any member to have a clear knowledge of the things for which his Church stands, to embrace these doctrines fully, to exemplify them in his life, and to defend and promulgate them when opportunity affords. "Sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE NIGHTINGALE AND THE GLOW-WORM

Sel. by N. S.

The nightingale, that all day long
Had cheered the village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite;
When, looking eagerly around,
He spied far off upon the ground,
A something shining in the dark,
And knew the glow-worm by his spark;
So, stooping down from hawthorn top,
He thought to put him in his crop.

The worm, aware of his intent,
Harangued him thus right eloquent—
"Did you admire my lamp," quoth he,
"As much as I your minstrelsy,
You would abhor to do me wrong,
As much as I to spoil your song;
For 'twas the self-same power divine,
Taught you to sing and me to shine;
That you with music, I with light,
Might beautify and cheer the night."

The songster heard his short oration,
And warbling out his approbation,
Releas'd him, as the story tells,
And found a supper somewhere else.
Hence jarring rectories may learn,
Their real int'rest to discern;
That brother should not war with brother,
And worry and devour each other:
But sing and shine by sweet consent,
Till life's poor, transient night is spent;
Respecting, in each other's case,
The gifts of nature and of grace.

Those Christians best deserve the name,
Who studiously make peace their aim;
Peace with God through Jesus Christ,
The holy child of Bethlehem.

Waterloo, Ont.

FAITHFUL STEWARDSHIP

By J. F. Bressler.

For the Gospel Herald.

A dispensation of the gospel is committed unto me.—I Cor. 9:17.

Paul was separated unto the Gospel of God (Rom. 1:1) as a steward or dispenser of the Gospel message unto whomsoever the Master sent him. And it is required of a steward that he be found faithful to the trust committed unto him.

He did not choose his calling but God chose him. I Cor. 1:1; Acts 9:15. He had no recourse but to obey. Disobedience meant woe. I Cor. 9:16. He could have entered upon his work grudgingly and complainingly, and again would have missed the blessing; "for cursed is every one that doeth the work of the Lord deceitfully or negligently" (Jer. 48:10). But instead he entered upon his stewardship gladly, willingly, and continued in it patiently and persistently. Hunger, nakedness, peril and weakness were his companions; opposition and persecution were his constant followers; yet none of these things moved him from his work in the Gospel, for he was striving for the mastery in order to obtain an incorruptible crown. Had he ever given up even after years of labor and travail he would have missed the goal.

The Church of today needs men as stewards of the manifold grace of God; men who are called of God as prophets, ministers, teachers, missionaries, etc., men who heed the call, and devote themselves to their calling with diligence and patient continuance. Rom. 12:6-8. Brethren, let every man wherein he is called, therein abide with God. Under no condition are we allowed to leave the service for there is no discharge in this war.

The steward of the Gospel must be willing to endure hardness as a good soldier of Jesus Christ. It is not a question of food and raiment, of money, of friends, of desirable locations, or vocations, but a divine commission. And when God calls I must serve, salary or no salary, at home or abroad, among friends or foes, with help or with opposition, loved or hated, honored or despised, evil report or good report, and woe is me if I fail.

All things earthly, even dearest friends and associations must be given the secondary place in our lives and Christ first. Matt. 10:37, 38.

The man who neglects his ministry for filthy lucre's sake, or hesitates to declare the whole counsel of God for friendship's sake, is not fit for the ministry. The missionary that labors only when well supported or salaried, does no more than he must, but looks at his job as a sinecure, whether he be home or foreign, is unworthy of his calling. The evangelist who goes only where he has hope for large audiences and larger contributions to the fatness of purse, merits the woes of the Lord. It is ours to obey, go where we are sent, regardless of hardships and privations; deliver His message to friend or foe; do his work faithfully, thanks or no thanks, visible results or none; and when we have obeyed and gone and preached and labored and suffered, may God keep us from speaking of our sacrifices if thereby we just want to get human sympathy and help.

The Church needs such workers, and if the church members, instead of looking for a snap, would heed the call of the heroic the Church of Christ would again regain her old time power in the salvation of the world. An easy-going, pleasure-loving, self-seeking church and ministry is helpless, and doomed to "innocuous desuetude."

"A dispensation of the Gospel is committed unto me and woe is me if I preach not the gospel, so by his grace we will labor to be approved in all things as ministers of God, in much patience, in afflictions, in necessities, in distresses" (II Cor. 6:4-10). Let us all be thus minded.

Richfield, Pa.

FOR US

By John G. Brubaker.

For the Gospel Herald.

Several years ago, one of our ministers dropped this thought in one of his sermons: "The Lord has done many things for us." He further said we could spend several hours very profitably searching out the Scriptures or verses containing the two words, "for us." Years passed, but we still remembered the remark, and this winter sat down and hunted out the passages. They have brought so much comfort to me, that we thought perhaps they might be helpful to others. If you see fit to publish them you are at liberty to do so, and may the Lord bless the same.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room **for us**, and we shall be fruitful in the land.—Gen. 26:22.

Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread **for us**: their defense is departed from them, and the Lord is with us: fear them not.—Num. 14:9.

From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong **for us**: the Lord our God delivered all unto us.—Deut. 2: 36.

And Jonathan said to the young man that bear his armour, Come, and let us go over the garrison of these uncircumcised: it may be that the Lord will work **for us**: for there is no restraint to the Lord to save by many or by few.—I Sam. 14:6.

But as **for us**, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business.—II Chron. 13:10.

In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight **for us**.—Neh. 4:20.

He shall choose our inheritance **for us**, the excellency of Jacob whom he loved.—Psa. 47:4.

Trust in him at all times; ye people, pour out your heart before him: God is a refuge **for us**.—Psa. 62:8.

Thy God hath commanded thy strength: strengthen, O God, that

which thou hast wrought **for us**.—Psa. 68:28.

The Lord hath done great things **for us**; whereof we are glad.—Psa. 126:3.

Lord, thou wilt ordain peace **for us**: for thou also hast wrought all our works in us.—Isa. 26:12.

Then answered Peter and said unto Jesus, Lord, it is good **for us** to be here: if thou wilt, let us make mere three tabernacles; one for thee, and one for Moses, and one for Elias.—Matt. 17:4.

And hath raised up an horn of salvation **for us** in the house of his servant David.—Luke 1:69.

And Jesus said unto him, Forbid him not: for he that is not against us is **for us**.—Luke 9:50.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died **for us**.—Rom. 5:8.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession **for us** with groanings which cannot be uttered.—Rom. 8:26.

What shall we then say to these things? If God be **for us**, who can be against us?—Rom. 8:31.

He that spared not his own Son, but delivered him up **for us** all, how shall he not with him also freely give us all things?—Rom. 8:32.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession **for us**.—Rom. 8:34.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed **for us**.—I Cor. 5:7.

For our light affliction, which is but for a moment, worketh **for us** a far more exceeding and eternal weight of glory.—II Cor. 4:17.

For he hath made him to be sin **for us**, who knew no sin: that we might be made the righteousness of God in him.—II Cor. 5:21.

Christ hath redeemed us from the curse of the law, being made a curse **for us**: for it is written, Cursed is every one that hangeth on a tree.—Gal. 3:13

And walk in love, as Christ also hath loved us, and hath given himself **for us** an offering and a sacrifice to God for a sweetsmelling savour.—Eph. 5:2.

Who died **for us**, that, whether we wake or sleep, we should live together with him.—I Thes. 5:10.

Who gave himself **for us**, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:14.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption **for us**.—Heb. 9:12.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God **for us**.—Heb. 9:24.

God having provided some better thing **for us**, that they without us should not be made perfect.—Heb. 11:40.

For even hereunto were ye called: because Christ also suffered **for us**, leaving us an example, that ye should follow in his steps.—I Pet. 2:21.

Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.—I Pet. 4:1.

Hereby perceive we the love of God, because he laid down his life **for us**: and we ought to lay down our lives for the brethren.—I Jno. 3:16.

Finally, brethren, **PRAY FOR US**, that the Word of the Lord may have free course, and be glorified, even as it is with you.—II Thes 3:1.

Mexico, Pa.

THE TRUE SPIRIT OF WORSHIP

By Noah Stauffer.

For the Gospel Herald.

He who can explain a miracle can also work a miracle. It is not the place of man to judge the Word of God, but to reverently listen and obey. If any have doubts about the ancients having the true spirit of worship, let them read the eleventh chapter of the letter to the Hebrews. It is enough that the patriarchs, the prophets, and the hosts of holy ones of old are set before us as examples of the power of faith, as a cloud of witnesses to the certainty of God's promises; to the sustaining power of His grace through faith. That their faith was evangelical, that it took hold of the blessings of the Gospel of Christ is proved by the fact that they endured afflictions, not accepting the deliverance that they might obtain a better resurrection. Heb. 11:35. It is enough that Abraham is presented as the father of all them that believe (Rom. 4:11), that it is declared to us that they which be of faith are blessed with faithful Abraham, and that if we are Christ's then we are heirs to the promises made to Abraham. (Gal. 3:9, 29). It is enough that we in these days are exhorted to walk in the steps of that faith that our father Abraham had. Rom. 4:12.

Waterloo, Ont.

The turning point in Paul's life was the day when his faith changed himself to Christ, from Judaism to the Son of God.—John McDowell.

THOU SHALT KNOW HEREAFTER

(John 13:7)

A missionary of more than twenty-five years' experience writes of a Christian who has suffered two heavy bereavements in succession — "One does not understand why she must suffer so much: yet we know that He doeth all things well." But why make a puzzle of the matter? Except within our own narrow horizon, and a very few things revealed in the Bible, we know, and can know, just nothing about God's doings in heaven and earth and the planets. God has told us some of the reasons of suffering, but even these we are not permitted to apportion. If a sinner go shooting on Sunday, and shoot himself, we have no right to say that it was a judgment on him. The most we know is that it may have been a judgment. But we shall know in the last day, when "His judgments are made manifest." We know from the Bible about suffering, (1) that it is sometimes a punishment, though we can seldom even guess what the punishment may have been for. (2) Suffering is sent to teach us patience, submission, and faith. (3) Also to enable us to sympathize with others who suffer, and encourage them to trust their plans as well as their lives with God. (4) To constrain us to think of the woe (Milton's word) that sin brought into the world. (5) In the last place, suffering may be inflicted for a demonstration before men and angels, as it was in Job's case. Four weighty texts to bear in mind in the connection are—Psa. 34:19; Lam. 3:33; II Cor. 1:4; Jas. 5:10, 11. We have also the great exhortation in Heb. 12:5-11.—Sel. by a brother.

PRAY

Pray! for earth has many a need.
Pray! for prayer is vital deed.
Pray! for God in heaven hears.
Pray! for prayers will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Savior finds,
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.

—Amos R. Wells.

The best way to get a good thought is to just look up.—Joseph Shank.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, C. P., India

Dear Brethren and Sisters, Greeting:—From the heart we can say with David of old, "Bless the Lord, oh my soul; and all that is within me, bless his holy name."

We are in the midst of a feast of spiritual blessings.

Christmas passed with much joy and blessing for us all. You know we call it "Bara Din," meaning "Big Day;" and such it truly is to our dear Indian Christians, but do not put the interpretation on "Big Day" as you might if we'd say it in American. They do not forget its meaning as nearly as a great many so-called Christians do in America. This to give you a glimpse of how they celebrate.

We have moved a mile away from Sunderganj and have not one Christian family living near us. We had spoken on Christmas eve (and thought more) of how we would miss the fellowship of the Para, and especially the singing at midnight of songs of praise to Christ the King; but at 3 A. M. that night we were suddenly awakened by the sound of singing. "Let us worship the Lord with singing" (in Hindi of course). A group of our Indian brethren had remembered us and oh, how our hearts were touched. Bro. Esch arose, went out and joined them, but I could only weep. Oh, dear brethren and sisters, can't you realize with us how much it means to hear these who might have been yet in heathedom and worshiping in a very different way than singing now able to praise the Lord of heaven and that from their hearts? What a responsibility would be resting upon us whom He has called here if we had said **No!** Are there any of you who are not willing to answer "Yes, I'll go?"

Sunday came, the next day of blessing. The first Sunday School Conference was held in the new Sunderganj Mennonite Church. Although I was not able to be present personally, yet I can say it was a good meeting. The house was full and by the subjects discussed we know it will mean much to our Sunday school work.

Now for four days we are having our annual Bible Conference, also here at Sunderganj. Most of the Christians from the other stations are present and every one seems to be interested and faithful in attendance at most of the meetings. Last night two heathen men were united with us by baptism. They are cast off from home and families and friends, but they have Christ in their hearts and He is more to them than all else. Pray mightily for them.

We are glad to say the work is again in progress on our new buildings for this the medical station. We hope nothing will prevent their completion but it will mean more of the Lord's money that some of you are entrusted with. God help you to be faithful.

Our leper family was not remembered as usual by friends in England, Scotland, etc., but it did not hinder their Christmas joys. I wish you could have been with us. They had prepared their own program with the exception of the Christmas sermon by Bro. Cobble. The men had composed a song which they sang remarkably well and which was all praise to Jesus Christ who has saved them. The boys and girls sang songs and repeated verses and all were thoroughly filled with the Christmas Spirit. Do you think our sacrifices are anything when we are eye-witnesses of these things? We can heartily say **No.**

We are looking forward to our Church Conference next week, but reports of these meetings will appear in full later. May God's rich blessings be upon our beloved Church in the homeland. Remember, we are a part of you and we need your prayers and support.

For His cause,
Dec. 30, 1914. Mina B. Esch.

Lima, Ohio

(825 North Jefferson St.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel grateful to our dear Lord for the refreshing we have had. Bro. Eli B. Stoltzfus of Portage Co., Ohio, came Feb. 2, and preached every night until the 14th. Bro. John Blosser of New Stark, Ohio, was also here from the 12th to the 14th helping in the work. The result of the efforts, 24 confessions. Sunday, Feb. 14, ten were received into church fellowship, 6 by water baptism and four reclaimed. We are hopeful that more may be taken in soon. The attendance and interest were better than at any time since the history of Lima Mission for which we want to praise the Lord. The brotherhood from the Pike congregation came in with a two horse load of provisions for the needy families. This was the second load brought in for distribution. This means much to those out of work. Work is opening up slowly. A few men of our community have succeeded in getting jobs and are at work now. We are left alone again without any one to do the house work. The doctor claims that I'll not be able to do anything all summer. We hope he may be mistaken. We are thankful that I am as well as I am. I am able to be taken to the church and get the benefits of the meetings. The meetings are still in progress and there were two confessions this week. Our daughter Fanny had been with us nearly two weeks during the meetings and had charge of the singing, which was much needed, but has gone back home to the farm again, where there was no housekeeper during her absence. Pray for the work.

Sister Stoltzfus.
Feb. 19, 1915.

The Mennonite Sanitarium

(La Junta, Colo.

Gospel Herald Readers, Greeting:—We are glad to report the Sanitarium in good condition at present, we are pretty well filled up with patients nearly all of whom are doing fairly well at present. We are glad to be able to report the training school to be in good shape; we have 5 young sisters who are taking the training at present they are reported by the teachers as doing fine in their studies. Our Dr. Andrew S. Brunk was called to Ohio to perform a surgical operation last week, the operation was a success. Our farm superintendent, Bro. J. J. Smith, who has been in the east for several months visiting and also soliciting for the means to build a much needed barn, returned last week, we were very glad to see him back. Bro. J. R. Diller who has been caring for the farm during Bro. Smith's absence, has gone to Hesston, Kans., for a short rest and visit. We are glad to report the spiritual interest good but there is still room for improvement. We have some with us who are not converted but we are praying that God might touch their hearts with the finger of love that they may early turn to God and live. We still are having many calls from those who do not have any means to care for themselves and we could do much more good if we only had more to do with.

Yours for the suffering,
Feb. 19, 1915. J. M. Hershey.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We have previously spoken of the added responsibility we have to assume since the new juvenile code of Ohio has been enacted. This requires not only a detailed annual report of each child in the Home as well as of all who were placed out, but also an annual report of the present condition

and surroundings of every child placed into private families. If all these requirements are complied with annually then the Board of State Charities (of which the Governor is president, ex-officio) issues a certificate of approval to which the state seal is attached. Said certificate is to continue "in full force and effect for one year unless revoked for cause."

This law further reads, "A list of such certified institutions shall be sent by the Board of State Charities, at least annually, to all courts acting as juvenile courts and to all associations and institutions so approved. Any person who receives children, or receives or solicits money on behalf of such an institution, corporation or association, not so certified, or whose certificate has been revoked, shall be guilty of a misdemeanor, and fined not less that $5 nor more than $500."

The law is also compulsory that the state board revoke the certificate if the law is not complied with. We have just received our first certificate under the new code, valid for one year.

The reader will readily notice under what strict surveillance we are placed, being "hemmed in" on the one side by the Ohio State Board of Charities and on the other by the Mennonite Board of Missions and Charities, and being held accountable to both, and above all, to God.

Have placed out a little baby and admitted one in the last few weeks, and refused admittance to quite a number. The 86 inmates and workers are all well.

West Liberty, Ohio.

A TRIP TO CHICKLI

By Sarah Lapp.

For the Gospel Herald.

A few weeks before Christmas I spent a few days at Chickli, an out station about ten miles south of here across the jungle, but by going by the cart road is about 15 miles. There are two Christian families stationed there to witness for Christ. They are the only Christians in the vicinity. I accompanied the two sisters in their village visiting each day while there. The names of the villages visited were Chickli, Tirra, Koliyari, Mathigahan, and Khoka.

The interest among the people seems very good. At Tirra the majority of the inhabitants are Mohammedans. They were very anxious for us to sing and talk to them We came to that village at 9:30 A. M. and had intended only to stay about two hours, but no, when we got up to leave from one home, there were a number standing ready to ask us to come to their home. Some had sick ones at home and wanted us to see them; others wanted us to eat at their place and sing to them. We were in one home where the parents have seven children, most of them sons, and married, all living with the parents, so with the daughters-in-law and grandchildren all together made a large family. They all left their work and came and sat down with us. We did not get to leave that village until 2 P. M. We trust the seed sown may have fallen on good ground.

At another village lives a woman who had been very favorable towards Christianity about a year ago. She lives alone. There is a man living in Dhamtari who calls her his wife, but very seldom comes to see her. They are of different castes, so a result of this is, she is an outcaste. She gets very sad at times and says, "No matter what will become of me when I die—if the crows or dogs eat my body." (No one in caste will bury an outcaste.) Then again she says, "I will become a Christian." The sisters have taught her, and she knows what she ought to do. How many there are in this world who know their duty, but listen to the temptings of Satan and do not yield themselves into His hand. This woman needs the prayers of God's people.

Balodghana, via Dhamtari, C. P. India, Jan. 18, 1915.

A LETTER FROM IGATPURI, INDIA

By S. H. Martin.

For the Gospel Herald.

It is one year since we opened a dispensary, which has been more than self-supporting and has made many warm friends. Only one patient I sent to the Government Hospital, and that one had her foot amputated the next day. The industrial part is not self-supporting. I am making that less, although it helped me to learn to talk and get acquainted with the people in more ways than one. We had a few days vacation over Christmas from language study. We took a walk to the villages where we expect to work when we get the language sufficiently well. About 15 minutes' walk from where we live we found a child that is taught to be afraid of missionaries. Most places people are friendly. We saw several nice places to have Sunday school or open air services. This country is very mountainous, some very beautiful ones. About one and one-half miles from here there is a large mango tree about 4½ feet thick growing out of the rocks. Near it is a new idol not nearly as hideous as the old one was that the white ants got the best of. Hundreds of people from about a dozen villages back in the mountains all must come past there to get to city or bazaar, many coolies carrying wood stop there to rest. Here is a place where you can sit in the shade, hang up a large picture roll and the heathen will come to you and you can teach them the Gospel. Nice cool breeze and lovely scenery. We opened a Mennonite native Sunday school in the mission bungalo last Sunday and expect to open another in a shed belonging to the rifle range, next Sunday, D. V., for children of the sweeper caste, who are great friends of us, and often come running out to catch our hands. We need Sunday school lesson cards and picture rolls. Some friends in America have sent several hundred and if they saw how these poor children prize them they would feel well repaid. There may be children or Sunday schools in the homeland who have a lot of old ones that would like to give their cards to your neighbors' children over here. At present we are giving each a card each Sunday and when they get 8 and want to sell them to us we allow them ½ cent for them. This makes them take care of them. We are thinking of opening work among the Parsees. On Monday, Tuesday, Thursday and Friday evenings at 6 p. m. we go to different parts of the city and hold open air meeting. These are attended by groups of 12 to 50, thus we get a chance to testify for Jesus to hundreds of people each week, for which we are glad and praise God. On going to these meetings we often go past the High School foot-ball game of the Parsees. We give them a small paper called The Missionary. They come running for them and are very friendly. I am getting some tracts for them as their mother language is Gujarati. Also for the soldiers that are in camp across the valley and attend our open air services and ask questions like this, How many gods do we recognize? They are taught that there are 330,000,000 gods in India. A converted Brahmin very well educated wrote a number of books on subjects like this: Hindu Objections to Christianity Answered, Price, 1½c.; Garland of Christian Doctrine, price 3c.; Comparison of Krishna and Christ, price 2c. A lot of people think they are the same and when they hear about Christ they think we are talking about one of their gods. We are using these books in our second year's study. Am getting an extra copy for the soldiers as they can read. We translate these books and others from Marathi into English, and 17 of R. A. Torrey's Selected Revival Addresses from English into Marathi. We enjoy spending the day studying and then in the evening and on Sunday we make use of what we learned. 1914 was a happy year but I believe 1915 will be better. We are putting in all

(Continued on page 772)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE MODEL HOME

By E. J. Berkey.

For the Gospel Herald.

(The following thoughts were awakened by a test question as to what constitutes a model home, and what I can do to make it such.)

A Model Home.—One in which all who are old enough are Christians; the children in subjection by love, and obedient through rightly taught principles and affection; prayer, song, good will, good cheer, and harmony prevails; the family devotion counted a privilege; a home where righteousness prevails, and is shown out to visitors, neighbors, etc. The children are taught industry as a livelihood, brought up and trained for the Church and for God, to be a blessing to the home and to the cause of Christ.

I can do a great part toward this **ideal** home by first consecrating myself and my all to God. "As for me and my house, we will serve the Lord." I should appreciate my companion and children. To prepare for this ideal family I must make the first right step —select a true, suitable **Christian** companion, live agreeably, and as the true children of God.

Parental Influence.—In expecting children I should show true fatherly, **worthy** affection, caution, and good care for the good of the offspring. We have an example in the life of Samuel who was a subject of **prayer,** "Therefore I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Sam. 1:27, 28). We see in Samuel a character blessed of the Lord without a blot on his character, a life of usefulness, blessing, and satisfaction.

We have the same brought out forcibly in the home of Jacob. We all know the story of how he worked hard for seven years for the Rachel whom he loved. At the end of the seven years he was deceived and disappointed, and had to take the older daughter as wife (whom he did not love). In spite of all Leah (his wife) could do she could not win his affection. I imagine I see him around his home, cold-hearted, crusty, with no affection for her. There is a poor, discouraged, despised, broken-hearted mother, who though there were sons born into the home with the mother taking hope that "now this time will my husband be joined unto me, because I have born him three sons" Afterward Rachel, whom he loved, comes into the home, and oh, the change! One who is loved, affection and care for her by the husband. She did not have children for some time, and coming in to Leah one day she desired some mandrakes which Leah's son had brought in from the field, and the poor mother whose heart was running over could hold in no longer—and here comes her answer: "Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also?" See the result of this marriage—ten sons of Jacob who like the father without love, sympathy, or tenderness, are rebellious, mean, sell their brother whom they **envy,** sorrow on the home, a failure in marriage, in rearing the family in spite of the hard trials, self denial, worry, and disappointed mother.

Now change the scene! See Rachel in the home, loved by the husband, with proper affection, devotion, care, etc., as becometh a good Christian husband. Here is a mother with proper encouragement, proper care, and affection and what about the children?—two lovely boys properly reared and trained—type of Christ, full of tenderness, sympathy, wisdom, blessed, and becoming a great blessing and benefactor to the home, to the country, a comfort to the home. My beloved brother, sister in Christ—this is a lesson that should appeal to each of us, whether just thinking of mating for life companionship, or as a companion in the home. On our attitude, affection, worthy conduct, etc., in the home depends more than all wealth we can gather. Take time for pure home association, devotion, and look after the loved ones, for that is the most of life. Having but once to go through life we should NEVER let anything come into the home through our neglect of proper attitude to our loved ones that will mar the beauty, the happiness, the comfort, and the blessedness of the future life of our loved ones.

The Father's Place.—Having the children in the home my place is from the first to tenderly care for them and the mother (my companion) and in kindness, cheerfulness, and love bring them up to appreciate us, the Church of God, and the Bible. True obedience should be cultivated and enforced from the first. Care should be taken to study their nature and deal with them accordingly. Children all have different natures and one rule of discipline will not fit each child—though the grace of LOVE should be mixed with each rule, even by way of the rod if that should be needed. We should give every encouragement for the highest ideal and readiness for usefulness in their future life.

Memories of the past.—Personally I have studied much along these lines and tried to follow these lines, as God gave us grace, in my home. The three children that are old enough are workers in the Church. The others are interested. There is mutual love prevailing between us and all respect, obey, and long to see me, and in the work for the Master I do not get to see them as often as I desire. Time is long and lonely when away from my own family. One of the great comforts of my life now is the message of Mamma about a week before she left us—"We have been together now nearly 17 years, and I have never received an unkind word from Papa." In looking back I see many places I could improve if I had the opportunity again, but always tried to do my duty at the time as best I knew.

Oh, that I could have had the privilege of remaining in our own home where the father, mother, and children in true affection and love could gather around that sweet family altar where we had so many pleasant, refreshing seasons of worship, of joy, and of God's abiding presence.

The True Home—the **only place** of real satisfaction, of beauty, of true affection, of true happiness and of real true life. God grant that all who read these lines from one who has had a real "home on earth" and now has none any more, may appreciate their loved ones, their opportunities of training a family for usefulness, for the Church and for His cause, and be in the proper attitude of a true father, and a true mother.

Our united motto now as a broken family, with father and children separated, and mother gone before is, "A UNITED FAMILY IN HEAVEN!" Pray for us that we may have grace to live so that we may realize it, and why not let us all make this motto for each family who reads this one. If we do, will we continue in the way we are doing just now?

Waynesboro, Va.

If you wish to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch. You will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose. —Charles Kingsley.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Sunday School

For the Gospel Herald.

Lesson for March 7, 1915.—I Sam. 8:1-10:27

SAUL ANOINTED KING

Golden Text.—Fear God. Honor the King.—I Pet. 2:17.

Introductory.—In our last lesson we had a view of the prosperity of Israel under the wise and faithful rulership of Samuel. One would think that under such circumstances no one would desire a change. But human nature is the same in all ages. We never appreciate our blessings until we have lost them. Prosperity usually makes people discontented. Another thing that made people complain was the apparent disposition of Samuel's sons. They were not what they should have been; but could not the people trust in God who had shown His ability to raise up the right kind of a leader on more than one occasion before this? Nevertheless God yielded to the demand for a king, and so directed that apparently the best man in the nation was chosen to that place. The lesson before us tells of the anointing of Saul.

Meeting of Samuel and Saul.—Samuel having been directed of the Lord to anoint him whom He had chosen king, met him on the way hunting his father's asses, and "the Lord said unto him, Behold the man whom I spake to thee of! this same shall rule over my people." Little did Saul think of this when he went up to Samuel, saying, "Tell me, I pray thee, where the seer's house is." "I am the seer," replied Samuel. Then he unfolded to Saul the purpose of his being there. Saul was amazed. "Am I not a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? How admirable his modesty. Add to that the description of him otherwise—tall, portly, dutiful, the Spirit of God upon him, and you have added reasons why the Lord should choose him to be the head of the nation. Had Saul continued in this humble attitude we woud have a different account of his reign. But once vested with power he gradually grew into a proud, haughty monarch, high-minded and head-strong, insanely jealous and desperately wicked. As the mircale of grace performed in the soul of the sinner can change him into a saint, so the demon-possessed soul is changed from the most admirable to the most despicable of conditions. The life of Saul stands out as a solemn warning to all who are favored with talent or power.

Saul Anointed King.—Samuel and Saul communed together. Rising at early morn Samuel called Saul to the top of the house, saying, "Up, that I may send thee away." Saul obeyed, and they both left together. With true Oriental courtesy Samuel accompanied his guest for a distance. Coming to the end of the city he said to Saul, "Bid the servant pass on before us . . . but stand thou still a while, that I may shew thee the word of God." The supreme moment had come. A king was to be anointed in Israel. "Samuel took a vial of oil, and poured it upon his head, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?"

A great change came over Saul. The Spirit of God came upon him and he prophesied. The people wondered at the change, and the beginning of his reign gave promise of great prosperity. What followed will be told in subsequent lessons.—K.

Dissatisfied with God's Provision (I Sam. 8).—God was providing plans for the government and well being of His people. All that God had done for them in giving them religious leaders and judges was calculated to teach them that it is always good for them to seek the counsel and blessing of God and to wholly trust Him. When the elders of Israel came with their own counsel to Samuel, based on how they had seen other nations, it was evidence of a backward step. Other nations had been their ruin all along and now to desire a man as king like they had, proved that they had rejected the plan God had for them and by which they had been blessed in the past.

God has a plan for every one of His children. It is a very precious one wrought in every detail to a rich and tender relation with Himself and abounding in fruitfulness and blessing toward the lives about us. But we in our inattentive heedlessness fail to follow closely in His appointed path and soon find our spirit fretting under the harness He has placed upon us. We look over at the plans of worldly minded people and begin to want some of their ways incorporated into our life. The Lord does the best with our self chosen ways He can. He gives us what we want but is bound to have a long siege of discipline with us before we behold our folly. But Oh, how much has been missed!

All about us, in earth and air, wherever eye or ear can reach, there is a power ever breathing itself forth in signs, now in a daisy, now in a windwaft, a cloud, a sunset—a power that holds constant and sweetest relation with the dark and silent world within us. The same God who is in us, and upon whose tree we are the buds, if not yet the flowers, also is all about us. Inside, the Spirit, outside, the world. —George MacDonald.

Our Young People

THE PRINCIPLE OF NONCONFORMITY.—Rom. 12:2; I Cor. 3:18-23; I Jno. 2:15-17

Topic for March 11

MOTTO

"If we live in the Spirit, let us also walk in the Spirit."

THE STUDY HOUR

I. **The Topic Defined.**—The word "conform" is from a Greek word meaning, "fashioned like." The word is found in I Pet. 1:14; Rom. 12:2; I Cor. 7:31; Phil. 2:8.

As a principle nonconformity is one of the important laws of our being. It is a law of unity which characterizes individuals who compose a group having the same aims and motives in view. There are two dominant spirits that are opposite in character who operate in the lives of men and women. Satan is the prince and god of this world and operates in all the children of disobedience. (Eph. 2:2). The Holy Spirit of God operates in the children of obedience. (Acts 5:32.) These are directly contrary the one to the other and no one can be friendly to one without being an enemy of the other. (Jas. 4:4; I Jno. 2:15; Gal. 5:17). There can be no neutral ground which men may occupy. (Matt. 6:24.) We are so constituted that we will serve some law of life. Since there are but two laws or courses in life to serve, it follows that we must be servants to one or the other. (Rom. 6:16.) We serve the one we love. If we love God we love everything that is in harmony with His will and our life will demonstrate our love by its works. If we love the world as dominated by its prince, the devil, our life will soon express the nature of our love. If we keep the principle of nonconformity to the world in view we will have a foundation for all our conduct in this world that will settle every question that comes. "This I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh" Gal. 5:16).

PERSONAL THOUGHT

Are we the children of God? How then do we love even the smallest manifestation of Satan's kingdom in our life? The straw tells the direction of the wind so the little things tell the effect of the Spirit of God or the spirit of the world upon our life.

S SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Love.**

For Young People.—

1. Loyalty to Christ Tested—
   a. By Our Speech.
   b. By Our Conduct in Society.
   c. By Our Dress.

For Older People.—

1. The Spirit of the World.
2. The Spirit of God.
3. The Transformed Life.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEB. 25, 1915

Field Notes

Baptismal services were held at Proctor, Mo., on Sunday, Feb. 14, at which time one precious soul was received into the fold.

Interesting meetings are reported from the Kaufman Church near Davidsville, Pa., where Bro. S. E. Allgyer has been laboring the last two weeks. Latest reports tell of 8 public confessions, with prospects for more. The meetings were to have closed last Sunday night.

Change of Address.—Bro. Oliver S. Snyder, from Floradale, Ont., to Elmira, Ont. Friends desiring to write him will please note the change.

Bro. J. E. Hartzler of Goshen, Ind., was with the brotherhood in the vicinity of East Lewistown, Ohio, last week, assisting in a series of meetings.

Bro. A. J. Steiner of North Lima, O., who has been sick for a number of weeks, is again able to be about his daily duties. May God grant him strength and health sufficient to battle for the Master at home and abroad.

Bro. Daniel Kauffman of this office left home on Friday of last week for ten days' evangelistic and Bible conference work with the Thomas congregation in the Johnstown, Pa., district. May God bless the work.—R.

Bro. J. B. Smith of Hesston, Kans., who has just passed through a severe spell of pneumonia, has improved to a sufficient extent to begin his school work again. God grant that his recovery may be complete and permanent.

Good interest is reported from Jenkins' school house near Carver, Mo., where Bro. J. M. Kreider of Palmyra, Mo., has been holding meetings. A number of precious souls had already confessed Christ and others were under conviction.

Bro. C. A. Graybill, formerly of this place but now of Schellburg, Bedford Co., Pa., spent several days in Scottdale last week attending to business matters. While here he led the cottage meeting at the Rollins home on Homestead Ave.

Bro. E. J. Berkey of Waynesboro, Va., arrived at Johnstown, Pa., Feb. 19 to begin work in that field. He expected to start at Elton, Pa., last Saturday evening, and hold meetings at a number of places before leaving the Johnstown vicinity.

Cottage meetings are being held each week in homes in and about the town of Scottdale. A good deal of interest in being manifested in these meetings. It has recently been found of advantage to divide the workers into two groups so as to reach two homes each week. Pray for the little congregation at Scottdale.

Bro. John E. Woods of Hollsopple, Pa., one of the active workers in the Blough congregation near that place, received a paralytic stroke recently which has left him almost helpless. Nevertheless our brother is of good courage and strong in the faith. He has many friends who are praying for his speedy restoration to health.

Bro. S. E. Allgyer of West Liberty, Ohio, who was appointed field worker among our missions at the last meeting of the Mennonite Board of Missions and Charities, expects, the Lord willing, to start in his work among the missions in a short time. He expected to stop with the Mission at Altoona, Pa., and Youngstown, Ohio, on his way home from Johnstown, Pa.

Correspondence

Johnstown, Pa.

Dear Herald Readers, Greeting:—Bro. S. E. Allgyer came to the Weaver Church on Jan. 23 and began evangelistic meetings. On the 26th Bible conference began and continued until the 31st. Bro. Allgyer and Bro. J. A. Ressler were instructors, and evangelistic meetings were held every evening by the brethren. These meetings were all very interesting. The Word was taught in its simplicity and in truth. Christians were encouraged and sinners warned of the awful fate if they neglect to accept Christ. We were made to wonder how sinners can sit day and night and hear such plain teaching as we had during these meetings and not yield their lives to God. It is the most manly step any one can take in life. On Friday, the 29th, Bro. Allgyer was called away on account of the death of his sister-in-law, returning on Tuesday, Feb. 2, his wife accompanying him. She only remained with us that night and one day, leaving for home on the night of the 3rd. Her visit was very much enjoyed by all of us, we learned to love her and were sorry she could not stay longer. Our sewing circle met on the 3rd. Bro. and Sister Allgyer were present with us. Bro. Allgyer gave us a very interesting talk on mission work, and encouraged us to go on in the work. Some of the members of the Stahl sewing circle also met with us. The number of members and visitors present was 31. The sewing done was for the Altoona Mission, and some quilting done. We held a special collection for the Altoona Mission. The amount received for the day was $17 00 which was sent to Altoona Mission. May the Lord richly bless each one who took part in the work and contributed. Our prayer is that more may become interested in this work, and give at least one day in a month to the service of the Lord to help the poor and needy, who are not so favorably blessed as we are. Bro. Allgyer remained with us and continued meetings every night till Feb. 7. He then left for the Kaufman Church where he is now holding meetings.

On Sunday, Feb. 14, we had baptismal services, when 4 were received by baptism, one reclaimed, and one from another denomination. May the Lord richly bless and keep these dear souls that they may be bringht and shining lights to those around them.

Ella Luther.

Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—The writer just returned home today from a trip to a new location where some of our brethren and sisters have settled. Their nearest railroad station is about 3 miles from the settlement and is named Earlie. It is about 40 miles from Hubbard. They have Sunday school every Sunday and preaching once a month. They have their Sunday school in a school house, also other services. This was my first trip there and I think the prospect for a church there is good. The land is cheap, yet it is at the foot hills, but the land looks reasonably good. Their crops are looking fair. Several big land holders there offer to cut their land up in smaller tracts and sell it and give good chances on it. The land sells there from $35 to $75 per acre, If any of our brethren in the east coming west will stop at this place and investigate, this would be a good place for a good, wide-awake minister to settle. For further information address M. B. Weaver, Suver, Oreg.

Feb. 10, 1915. J. D. Mishler.

Waterloo, Ont.

On Sunday, Feb. 7, twenty-five souls sealed their vows by water baptism at the Waterloo Church, Ont., and another one who could not be present on account of sickness will be baptized later and 4 from another denomination were also received, Bro. Jonas Snider officiating. May they all prove faithful to their new Master. Cor.

Feb. 12, 1915.

Topeka, Ind.

(Emma congregation)

On Jan. 7 Bro. D. D. Miller of Middlebury, began a series of meetings with the Emma congregation and on Monday morning following Bro. Silas Weldy of Wakarusa assisted Bro. Miller in a four-day Bible conference. Meetings closed on Sunday evening following. The meetings were quite well attended and interest proved good. As a visible result there were ten public confessions, the Church revived and strengthened.

Just at the close of these meetings scarlet fever broke out in several homes and at times since had caused much worrying. One of our faithful young brethren met death through the much dreaded disease. If the Lord be willing we shall again open our regular services on Feb. 21. We ask an interest in the prayers of all God's faithful children for the work of the Church at this place. Cor.

Feb. 13, 1915.

Avon, S. D.

Dear Herald Readers, Greeting in Jesus' Name:—Reading the Gospel Herald a number of years and receiving many blessings thereof, thought perhaps it would be of some interest to some of our Pennsylvania brothers and sisters to hear a few lines from this place Mellingers and Stumptown being our home congregation, we have often longed to see some of you dear ones and commune with you once more. It is 21 years today since we arrived here. We have had many hardships to meet with and still we feel very thankful toward God and the brothers and sisters who read this for the kind help and sympathy given to us in those days of need.

We are having a severe winter with lots of snow storms. It has been blowing all day today so that we can scarcely see the neighbors, so there is no church service and young people's meeting today. The feed is very scarce on account of the drought last summer. This makes it very hard for the cattle ranches. This is the first time crops have failed since 1894 and 95—the first two years that we were here. We are looking into the future with good prospects. Surely the Lord has been good to us during all this time, and has blessed us wonderfully both spiritually and bodily; also has blest us with a nice new home which we dedicated to the honor and glory of God Jan. 10 with a number of relatives and friends to witness May our lights shine as long as we dwell in it.

The prayer meetings beginning Jan. 3 and closing Jan. 9, were well attended and a blessing to all that took part.

Father and mother (Henry B. Dirks) are as usual—getting old and feeble Mother also sends her love to all who remember us. Many dear ones, such as Bro. Landis and Bishop Eby (who baptized three of us sisters) have gone to the great beyond. We shall never see their smiles on this earth again. May we all be found worthy to meet at the throne never to part again. Your sister in Christ,

Feb. 14, 1915. Lizzie Unruh.

Manchester, Okla.

(Springs congregation)

Greetings in Jesus' Name:—On Jan. 28 Bro. Chris Reiff of Newton, Kans., began a series of meetings at this place. Attendance was good and a good interest was taken all through the meetings.

The meetings closed last night with the visible result of 10 confessions. The dear brother expounded the words of life to the unsaved and others saw their lost condition that did not respond to the call. Our hearts are yet pleading to see them come out on the Lord's side, although these meetings have closed. Bro. Reiff has been away from home five weeks. He left to go to Medford, Okla., to be engaged in another series of meetings before his return home. Many prayers will ascend to the throne in behalf of our dear brother as he will be engaged in another series of meetings before his return home. We feel to express our heartfelt thanks for his being with us.

Feb. 15, 1915. Cor.

Berlin, Ont.

Dear Herald Readers, Greetings:—We have reason to be thankful to our Creator that He is ever mindful of us and blessing us both spiritually and temporally. We rejoice that two young souls have been added to our number by water baptism. They were baptized along with a number of others at Waterloo on Sunday, Feb. 7.

The six weeks Bible study course conducted by Bro. S. F. Coffman of Vineland, Ont., came to a successful close last week. The interest throughout was good. Quite a number of new students were in attendance this term.

Throughout the course special lectures were also given on other vital topics which were also much appreciated. On Thursday evening, Feb. 11, Bro. Coffman gave a talk on the "Book of Colossians in our church. At our regular Sunday morning service on Feb. 14 we had the privilege of listening to a goodly number of forceful arguments in favor of temperance. The speaker was Mr. Raymond of Toronto who came here in the interests of the Dominion Alliance. He used for his text Rom. 15:1: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves. For even Christ pleased not himself."

Our Sunday school was reorganized at the beginning of the year with the following officers: Supts., Wm. Bachert, Elizabeth Betzner; Primary Supt., Jacob B. Snyder; Chors., Titus Kolb, Irvin Kolb; Sec.-Treas., Josiah Martin; Libr., Mary Shantz. We have a staff of 23 teachers. A new feature in our school this year is a teacher training class, which is in charge of our minister, Bro. U. K. Weber.

Dalton, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings of love in the worthy Name of Jesus:—"The Lord hath done great things for

(Continued on page 773)

Miscellaneous

BLESSINGS

Blest are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven.
(Matt. 5:3)

Blest are the men of broken heart
Who mourn for sin with inward smart;
The blood of Christ divinely flows,
A healing balm for all their woes.
(Matt. 5:4)

Blest are they who stand afar
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great.
(Matt. 5:5)

Blest are the souls that thirst for grace,
Hunger and long for righteousness;
They shall be well supplied and fed
With living streams and living bread.
(Matt. 5:6)

Blest are the men whose feelings move,
And melt with sympathy and love:
From Christ the Lord shall they obtain,
Like sympathy and love again.
(Matt. 5:7)

Blest are the pure whose hearts are clean
From the defiling power of sin;
With endless pleasure they shall see
A God of spotless purity.
(Matt. 5:8)

Blest are the men of peaceful life,
Who quench the coals of growing strife;
They shall be called the heirs of bliss,
The sons of God, the sons of peace.
(Matt. 5:9)

Blest are the sufferers who partake
Of pain and shame for Jesus' sake;
Their souls shall triumph in the Lord,
Glory and joy are their reward.
(Matt. 5:10)

Oh, that the Lord would guide my ways
To keep His statutes still;
Oh, that my God would grant me grace
To know and do His will.

SOME THINGS I HAVE BEEN THINKING ABOUT

By T. K. Hershey.

For the Gospel Herald.

IV What We have Gained

After meditating on the subject what we as a church have lost, our minds were naturally drawn to the opposite—what we have gained. While the former subject caused a feeling of sadness, the latter will fill our hearts with joy. We shall again let the various conferences through their representatives take up the discussion.

Question:—Please take a backward glance of the history of the church, and then state what in your mind we as a church have gained.

Answers:

1. "Thirty years ago we did not have a single institution that was owned and controlled by the Church. Our loss so far as numbers are concerned were double then to what they are now."

2. "Since 1893 we have been putting forth greater efforts to gather in the young people and the lost generally. A few series of meetings were held then which resulted in the saving of souls. We have gained in mission interests, and the spirit of giving has greatly increased since then."

3. From one of the largest conferences comes this answer. "More money, more mission spirit, more young people, consequently, more activity in the Church."

4. "In my mind the Church has gained in numbers in spite of the loss. She has gained in strength spiritually."

5. "The various missions and charitable institutions of the Church have been a great unifying factor. We have also gained in power and influence. We have succeeded in stimulating the liberality of our people by giving them an opportunity along this line."

"By having Y. P. M. we have been able to counteract worldly influences better than we otherwise could. The activity of the Church has brought the old and young people closer together. We have gained in Bible study and mission activities."

6. "I sometimes fear that we are anxious only to hold our own, and I question after all if we have gained very much. Our church institutions have helped greatly to check the tide of worldliness and save the church from dwindling away. But beyond our own children, what have we gained?"

7. "Many that have been saved to the Church are now active in mission fields saving the lost. This creates a greater mission interest at home. The churches are taking hold of the field with greater interest and a greater determination to discharge her duty. We have gained in systematic Bible study, and giving."

8. "The greatest thing in my mind that the Church has gained is an awakening to the fact that the Bible is the **living WORD**. Its promises are for us. Its commandments are to be heeded—and its contents are to be understood."

"Looking backward, the Church evidently had the shell of our faith, viz., ordinances, form, restriction, etc., but the kernel or the essence of the matter was not as prominent as it is today. So when an awakening along the line of real Bible study came, with it came an awakening towards mission institutions, etc. However with vision and understanding came also responsibility. (This is the secret of the loss or gain.)"

9. "Since about 1890 when our dear brother, J. S. Coffman, began to hold continued meetings, the Church in Canada has at least not lost so many of her young people as she had before. We have gained a large vision. We have learned the importance and need of mission and revival effort."

10 "With the advent of Sunday schools early in the eighties there has followed the ingathering of from 800 to 1000 of the young people. Again with the systematic organization of mission work since 1892, from 350 to 400 souls have been added to the Church on the borders, some of whom are not of Mennonite descent."

These answers will suffice to show us that there is a brighter side. After reading last week, "What the Church has lost, the reasons, and the results," no doubt we felt somewhat discouraged. But after reading "What we have gained," as ten of the leading brethren in the Church viewed this question, we ought with Paul "take courage." Yet we must not allow a little praise (if you desire to call it so) to make us feel that we have done all there is to do. There is much yet to do. On my way to Colorado from Ohio, I traveled through many, many towns which as yet know nothing of the Mennonite Church. If we believe the principles of our faith are Biblical, let us continue to put forth every effort to promulgate these principles. This interest and zeal can only be gained as we comply with the suggestion given in paragraph eight. Read it again.

Our next subject will aid us to continue to grow and gain for God. "How bring about a greater co-operation and similarity in our district conferences."

(To be continued)

La Junta, Colo.

A PARTING SCENE

By Clarence Shank.

For the Gospel Herald.

Feeling impressed to write a few lines concerning the last days we spent at Alexandria, Va., Bible School, I will write a few of the happenings. On Sunday, Feb. 7, we commemorated the death and suffering of our Lord and Savior Jesus Christ. The services were very impressive, conducted by Bros. Christ Good and L. J. Heatwole of Dale Enterprise, Va Text, Luke 22: 19. On Sunday evening Bro. W. W. Hege of Marion, Pa., preached. Text, Rev. 3:21. Bro. Heatwole while in our midst gave three talks on the subject, "God's Glory in the Heavens." Our school work ended on Tuesday afternoon.

We can well say that we had a profitable time, and learned many precious truths. May we ever strive to live up to what God taught us through our instructors. The sentiment of

some, if not all, was a desire to live nearer to God, and be willing to do more for Him. During the four weeks we were together many pleasant associations were formed, and we became bound together as one family. But the time came to say "farewell." And not knowing whether we would ever meet here again there seemed to be that sympathetic feeling and concern one for another that if we never meet here again we can all meet where partings are unknown. With this feeling we said "Good-bye," and parted, some one way and some another. And doubtless tonight the majority of us have arrived at our homes.

"Dear friends, farewell, I do you tell,
Since you and I must part;
I go away, and here you stay,
But still we're joined in heart.
Your love to me has been most free,
Your conversation sweet;
How can I bear to journey where
With you I cannot meet?

"I trust you'll pray both night and day,
And keep your garments white,
For you and me, that we may be
The children of the light.
If you die first, anon you must,
The will of God be done,
I hope the Lord, will you reward,
With an immortal crown."

Chambersburg, Pa.

THE POWER OF LOVE

By John D. Risser.

For the Gospel Herald.

Love when considered by even the most narrow-minded is regarded as being the greatest power in the world. In consideration of its needs, how easily it can be had, and its great benefits, we are made to wonder why there is being so little of it used. Oft times when great problems confront us, instead of applying love, we apply most every conceivable method and meet with failures, when wonderful success could be wrought if we would but ask God to help us by filling us with His love, for He will bless every act of obedience.

I Jno. 3:18 reads, "My little children, let us not love in word, neither in tongue; but in deed and truth." We cannot benefit the suffering ones in European countries by talking of their awful experiences and situation, but rather manifest our love by rendering to their needs especially when an opportunity is given. If we are filled with the divine love the same is known of us, and if it isn't known of us, it is not the want of opportunity to manifest it. And opportunities bring about responsibilities.

This great love is that which brought about the birth of Christ, in order to redeem fallen humanity. God would have had great reason as well as power to destroy humanity or to allow them to suffer the penalty for sin. If He would not have made a way, through the suffering of His Son (which was all love) we would by this time not know of Him. Since eternal life can be had for simply the asking there is no excuse; but many who confess to know of this love are so ungrateful as to grieve Him by disobeying Him, against better knowledge. The fact that we must reap whatsoever we sow, should enable us discern why our children grieve and disobey us after being so plainly taught of the consequences of disobedience.

The only thing that prolongs our lives and permits us to still enjoy His blessing is His great love, because God can love those who do not love Him.

In the case of the present war with all the efforts, they are trying to overcome the enemy with the strongest weapons that nations have ever discovered, sacrificing millions of dollars and lives, when love would cost no more than the surrender of self which would soon overcome the situation or could have prevented it as well.

When love is lost sight of man becomes brutish. If Cain would have loved his brother he would not have slain him; but, like in our day, jealousy took its place and death was the result. The Bible speaks of jealousy as being "cruel as the grave." The expression is frequently made, "It is so hard to love those who do not love us" —which is true when we do not possess the divine love, but how do I know when I have the right love?

In I Jno. 5:3 we read, "For this is the love of God, that we keep his commandments." And he commands that we should love our enemies. Since there is more than one kind of love, we can discover no better test than to manifest our love to those who do not love us, and thereby kindle their love toward us which could not be accomplished by any other means. Whatever we hand out to others we are sure to get in return sooner or later, whether it be in love, grievous words, or revenge. So why not allow ourselve to become humble and suffer the abuses and the evil speaking and return kind words of love, thereby receive the blessing as well as proving a blessing to others.

How can I exchange the besettings of my nature for this love? It can be obtained by no other means save to become willing and humbly ask God to cleanse our hearts of all malice, selfishness, covetousness, jealousy and all things pertaining to nature, filling them with divine love, after which we need not tell those around us we love them because it will manifest itself in all its ways.

How natural it is for us to manifest our appreciation or kindness, in its various forms, visits and words of approval by returning the same to those from whom we receive. But if God wouldn't love save those who love Him, I am sure more would learn to love Him.

If we would read His Word over and over and then be able to double our conception, we could but grasp a small degree of the vastness of His love, and the power thereof. In Rom. 13:10 we notice that "love worketh no ill to his neighbor." There are numerous ways by which we may work ill to our neighbor. By speaking evil of him, not using the golden rule, asking more of him than we prove willing to do ourselves, or seeking our own and not regarding the interest and rights of others. To be sure we never work hardships upon those whom we love. How can we take the advantage of one whom we love as ourselves? May the love of God so constrain us that we become more humbly interested in the welfare of one another and our own selfishness will soon disappear.

Hagerstown, Md.

LAUNCH OUT

(Extracts from a sermon delivered by John K. Charles at Habecker's Church, Lancaster Co., Pa., Sunday, Jan. 24, 1915, as reported by Mary D. Martin.)

Text, Luke 5:4, 5.

Scene of disciples at their occupation.

Simon was fishing but caught nothing. Jesus came and saw the ships and the disciples washing their nets. Jesus was very popular among the people in that day and large crowds gathered to hear Him, so they thrust out from the shore that all the people might hear Him.

Jesus' message was very important in that lay as well as in this our day. Let us launch out into the deep, not for natural fishes but as fishers of men. Let us let down the Gospel net for a draught of fishes for Him. As the message was so very important in that day just so today it is as necessary for His children to launch out because the souls of men and women are too precious to be lost.

Many children of God today are afraid to launch out into things we cannot see or understand. So Jesus cries, "Let down the Gospel net for a draught of fishes for me." Gideon no doubt thought the 135,000 Midianites were too strong for his small army of 300 but, "The Lord hath said, Go. The Lord fought for Gideon, likewise He will fight the enemy for us if we trust in Him. The battle-ship of Jesus Christ must be launched forth. Many today are out on the deep who hear His

Word but do not accept. Let us launch out farther and farther with the Gospel net and thereby gather men into the ship with Jesus Christ as Captain. The message to launch out comes to us today as children of God to go forth to conquer without questioning as to results. Not every one is thinking this same way, yet many have accepted, and many more are still out on the deep. Let us not trust in our skill to cast the net into the sea. We as servants of God cannot alone do the work but the Lord is back of us. While in the Church let every man stand in his place as Gideon's army, then we will not go out alone but the prayers and sympathies of God's children will go along. Then while we stand still and see the salvation of the Lord and then with the sword of the Lord and Gideon or in other words the sword of the Spirit or Word of God and His faithful followers today do the work.

Not only those outside the Church are going astray but many in the church who are not standing in their place are going astray also.

As the coming of the Lord draweth nigh it is very important how we stand. Just as impossible as it was for the children of Israel under bondage to make bricks without straw, just so today many things seem impossible—but let us go forth in the strength of the Lord because with Him all things are possible.

Peter said that he toiled all day and caught nothing. He worked in his own strength. Jesus asked, "Have ye here any meat." Peter said, "No!" If we fail to come before Him in prayer and obtain meat we cannot go forth to do His command. As Jesus, unknowingly to His disciples, was standing on the bank, just so Jesus will come to us in a time when we know not, and were He to ask meat of us would we say, "No?" Let us cast our net on the right side of the ship, as He would have us do, that lost souls may be gathered in. Our forefathers know of a time when there were no Sunday schools, while some launched out into the deep and Sunday schools were organized. Some one was concerned in doing good to others. The Lord receives the blessings in that many souls have been gathered into the fold. We receive some reward here, but will receive a greater reward in the eternal world. While the command comes to us to launch out, let us not hinder the cause by being indifferent ourselves in the cause of Christ. Let us not be lukewarm. It is our duty or rather privillege to gather in unsaved souls, not only along the shore but out on the deep, and blessings are sure to follow. While we obey and follow the command of the Lord, let us plead with others that every man stand in his place for the welfare of others that they too may be saved, not for our glory but for the glory of the Lord. May we lay all upon the altar and launch out.

Washington Boro, Pa.

CORRESPONDENCE

(Continued from page 769)

us, whereof we are glad." The work in this part of God's vineyard is prospering. On Feb. 14 four young precious souls were received into the Church by water baptism at the Pleasant View Church. They confessed Christ during the meetings conducted by Bro. C. K. Brenneman. We trust that they may find much joy in their Christian life and that their life may be a life of service for Jesus.

Bro J. E. Hartzler preached for us on the 14th, using for his text Acts 2: 38. We were indeed glad for the message. Bro. Hartzler conducted a series of meetings at the Martin's Church beginning Feb. 6 and closing on the 14th. Bro. J. I. Byler directed the singing. Good interest was manifested and four souls were willing to come out on the Lord's side.

We now have Sunday school every Sunday at the Martin's and Pleasant View churches, and preaching every other Sunday as before. We have a better interest in Sunday school and a more regular attendance since we have Sunday school each Sunday.

A few from this place availed themselves of the opportunity of attending the two weeks Bible school at Canton. We received many helpful instructions along various lines of church and Sunday school work. Among some of the lessons were studies in the book of Amos, I Corinthians, and the Life of Christ. May the Lord bless us all and help each one of us to do the work assigned to us faithfully that much good may be accomplished.

Feb. 16, 1911. Dema G. Horst.

Schellburg, Pa.

We are glad to report a season of refreshing during our Bible conference conducted by the Brethren J. A. Ressler and J. F. Bressler. Previous to and during the conference Bro. Bressler was engaged in evangelistic efforts. During these meetings we had the Word presented in no uncertain sound, and we could all see clearly God's will regarding us, but individuals were not willing to to submit their wills to His will, so there were no confessions; yet we realize that the seed sown was not in vain.

We were glad to have with us Bro. and Sister Eli W. Graybill and son Eli, of Thompsontown, Pa., and Bro. Orie Yoder of Mattawana, Pa.

Feb. 19, 1915. C. A. Graybill.

MISSIONS

(Continued from page 765)

our time, energy and income and enjoy it very much, knowing that our labors of love are not in vain and that we shall reap in due season. Our courage is good to obey the Lord. Pray for us that utterance may be given us and if you have Sunday school cards or picture rolls that you would like the heathen to enjoy with you, you can send them to me and we will try and make good use of them for you.

Igatpuri, India.

MISSIONARY ACTIVITY AS A STIMULUS TO CHRISTIAN GROWTH AND DEVELOPMENT

By Emma King.

For the Gospel Herald.

(Concluded)

Faith, one of the secrets of growth, is severely tried and tested when on the battle-field. Often prayers and pleadings and warnings seem unavailing. Souls **will not** accept salvation. The tempter says: "Give it up." Again, souls accept their Savior, give every evidence of a change—a transformation. The worker is encouraged. Then comes the trying hour—the convert yields to temptation, falls, sinks deeper into sin than ever. Jerry McCauley Mission of New York, Pacific Garden Mission of Chicago, Helping Hand Institute of Kansas City, Rescue homes and all soul-saving institutions meet with these heart-rending, faith-trying experiences. "Does it really pay?" asks the tempter, "Why not give up?" But as the worker looks to God he somehow receives new faith and courage and goes on his way strengthened and better fitted for service.

Mission work affords opportunity for the exercise of patience. "The trying of your faith worketh patience." People of culture, and intelligence and wealth as well as those in ignorance and poverty are not always ready to understand and receive the simple way of the cross and require patient teaching, "precept . . . . upon precept, line upon line; here a little and there a little" (Isa. 28:10).

Love, another element in the Christian, is deepened by a vision of the lost. When Christ "saw the multitudes He was moved with compassion on them." Thus it is when coming in contact with humanity, seeing the exceeding sinfulness of sin, realizing anew the "horrible pit" and "miry clay" from which we have been digged, that love is awakened and the heart goes out in new pity and compassion for the unsaved, and greater love to God for His wonderful salvation.

The truly consecrated worker who is awakened to conditions will often be driven to his knees. Prayer is one of the greatest stimulants to growth, and any one interested in the salvation of others will often find it necessary to talk to God.

Another thing the Christian will find necessary is an experimental, practical, workable knowledge of the Word. Through this the soul receives nourishment. Christ says: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jno. 6:53). Through study and meditation the soul is fed.

Another stimulus to growth is witnessing for the Lord. The early Christians were bold in this, telling of His death and resurrection wherever they went. Sinners are often touched by the testimonies of those saved by the blood. It not only convicts and convinces them, but strengthens the believer. "They overcame him by the blood of the Lamb, and by the **word of their testimony**" (Rev. 12:11).

To the one engaged in this Father's business, who sees the coldness and indifference; the few that really get saved, the "falling away," comes the conviction that the "coming of the Lord draweth near." The return of Christ should be an incentive to holy living, for "every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:3). With sin of any kind in the heart, there can be no growth or development, hence the great need of purity.

In service for the Lord it will be necessary to follow Peter's injunction: "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"—which will result in growth. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful" (II Pet. 1:5-8).

The consecrated worker will find ample opportunity for exercise of all the Christian graces and virtues, and then as he through prayer, obedience and trust keeps pure and near to God, he will find that the trials and difficulties, the sorrows and disappointments peculiar to his work, are but stepping stones which lead him on to higher heights and deeper depths until "with open face beholding as in a glass the glory of the Lord" he is "changed into the same image from glory to glory" (II Cor. 3:18).

May we as "workers together with him" avail ourselves of **every** opportunity to witness for the Lord, exercise **every** talent, live up to **every** privilege, keep **all** on the altar and under the Spirit's control and we shall truly "grow in grace and in the knowledge of our Lord."

Hesston, Kans.

CHRIST THE GREATEST MISSIONARY

By Mary Brenneman.

For the Gospel Herald.

When we wish to accomplish anything we desire a pattern. Since every Christian should be a missionary, Christ is the pattern of every true child of God. All the qualities of a missionary were embodied in Him.

It is true, many great missionaries have lived since the time of Christ, but never any equalled Him. He was certainly the greatest missionary that ever lived.

It was through the great sacrifice of God, that Christ was sent into the world to redeem fallen humanity. He suffered and died on the cross to atone for our sins. Even though He knew that He would have to pass through trials and be crucified, He truly fulfilled His mission. He was willing to pass through anything that was prophesied, just so He might prepare a home in heaven for mankind if they but believe. If Christ would have gotten tired of His work and refused to do it as we often do, we would not have the grand opportunity of being saved. It is through His obedience that we have this blessed privilege. If we are faithful and obedient we can do a great deal for the benefit of those about us.

Are we willing to pass through the trials and persecutions, as this greatest Missionary endured, for the cause of Christ? "Yea and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

Nevertheless this should not separate us from the love of Christ, and will not if we live close to God.

When we think of the great sacrifice of God, our minds are drawn to the small sacrifices of the majority of professing Christians today. Not all are called to go to the foreign field or to do city mission work, but every one is called to spread the Gospel and win souls for Christ. All around us souls are perishing, and what sacrifices are **we** making to win them? We are not called to do anything which we cannot do, so why not do those things which we are called to do.

"If we cannot cross the ocean
And the heathen lands explore,
We can find the heathen nearer,
We can find them at our door."

Christ is our Perfect Example as a missionary. What the world needs today is more people who follow this Example and endeavor to lead others to Him.

He did good to all with whom He came in contact. Everyone saw by His walk and conduct that He was a perfect Man, even though they tried to find fault with Him. Where He was there was a holy atmosphere. What a great privilege the people of that time, especially the disciples, had in being with Him during His earthly life. The true followers of Him today have just as great a privilege. We can pray to Him, and if we live a life of prayer God is present everywhere. If we live close to God we will also live in a holy atmosphere. His very presence brightens our lives.

It has been disputed and is being disputed by learned men that Jesus Christ is the Son of God.

The Bible is no plainer on any subject than on this one. If He would not be the Son of God, He would not be a missionary but simply a great teacher. It is the reason for His being sent into this sinful world that makes His earthly life so very dear to us. Many books have been written concerning His earthly life but hundreds more could be written, and still all of the truths of His teachings could not be given. His life was a life of service and ours should be the same.

There are always opportunities for Christians to work for God. There is always an opportunity to speak to some one about God and His only Son, the greatest missionary. Souls are dying all around us, and what are we doing to lift them to a higher plane of life? The first recorded words of Jesus are these, "Wist ye not that I must be about my Father's business?" And from then until now He has been calling us to go forth and work for Him.

It should be our highest aim to become like this greatest missionary. Although perfection cannot be attained in this world, we should ever strive to become more like Him. If we follow this perfect example, we will never go wrong or lose the way.

While this greatest missionary was here upon earth He did good to all. He entirely fulfilled His mission for which He was sent. Since we are all placed here on a mission, are we fulfilling that mission or are we cold and indifferent?

Millersville, Pa.

AFRICAN INLAND MISSION

The Africa Inland Mission was founded in 1895, by Peter Cameron Scott. It now has seventeen stations distributed over a territory equal to one-fourth the area of the United States and requiring six months travel to visit them all. Twelve of these stations are in British East Africa, three in German East Africa, and two in Belgian Congo. It has one hundred missionaries, twenty-five schools and eleven chapels.—Sel.

REPORT

Of Bible Conference Held at Baden Mission Hall, Baden, Ont., Jan. 20, 21, 1915

For the Gospel Herald.

Moderator, John O. Jantzi; Sec., Noah Weber, Moses H. Shantz; Instructors, Jonas Snider and Noah Stauffer in German and Urias K. Weber in English.

Topics discussed: **Faith, Joy of Believer, I John 1:8-10 and 2:1-12; Regeneration, Obedience, Cross-bearing, Consecration, Peace, Missionary Effort, Rom. 12:1, 2.**

Thoughts presented:

Lasting are the joys of the true believer. The source of joy is in God.

No genuine religion without love. Impossible for us to be in the light and hate our brother.

No man accepted by God unless regenerated. The Lord cannot perform regeneration against our will.

The more we get our will in line with God's will the less cross-bearing we will have. Christ is our example of consecration. The Lord will bless us in special blessings if we consecrate ourselves to Him. God is a God of peace. Peace is necessary for enjoyments in life. We can't expect to do missionary work before we give ourselves to God.

Secretaries.

MENNONITE CHILDREN'S WELFARE BOARD

For the Gospel Herald.

D. S. Weaver, Pres., J. D. Mininger, Sec.-Treas.

The following is a report of work done by the children in the year 1914 which is to go towards the procuring of a Children's Home at some place in the West, in the future, as the Lord and the Church may direct.

In the meantime, the above said Board, at a meeting held Feb. 6, 1915, decided to open a temporary Children's Home at one of the near-by congregations as soon as the building and the workers are available.

The plan under which the money was raised may be of interest to some not directly in touch with the work. Each child was given a quarter dollar or its equivalent to invest in whatever the child or its parents decided. The returns were given towards this Children's Home. The contents of this report is the result of the plan for 1914, and we trust that many more congregations and Sunday school classes will be added to our list of workers for 1915.

1. Report of Children's Earnings—from Kans.-Nebr. Conf, District

Spring Valley Cong., Kans.	$ 62.81
Penna. Cong., Kans.	115.00
Catlin Cong., Kans.	44.99
West Liberty Cong., Kans.	96.55
La Junta Cong., Colo.	32.00
East Holbrook Cong., Colo.	84.20
Brandon Cong., Colo.	14.35
Plainview Cong., Texas	56.80
Roseland Cong., Nebr.	90.05
Milan Valley Cong., Okla.	36.40
Protection Cong., Kans.	108.11
Pleasant Valley Cong., Kans.	91.05
Hesston Cong.	38.22
Total	$870.53

2. From Mo.-Iowa Conf. District

Mt. Zion Cong., Mo.	$ 99.35
Carver Cong., Mo.	22.75
Oronogo Cong., Mo.	19.23
Palmyra Cong., Mo.	13.00
Tuleta Cong., Texas	15.00
Liberty Cong., Iowa	46.20
Berea Cong., Mo.	7.50
Alpha Cong., Minn.	15.25
Fairview Cong., N. Dak.	48.28
Spring Valley Cong., N. Dak.	106.25
Mt. Pisgah Cong., Mo.	20.36
Bethel Cong., Mo.	120.50
Total	$533.66

3. Report of the Children's Earnings from the Western A. M. Conf. District

Plum Creek Cong., Nebr.	$ 35.58
Pleasant View Cong., Okla.	40.05
Crystal Springs ong., Kans.	64.20
Metamora Cong., Ill.	120.15
East Bend ong., Ill.	28.05
West Union Cong., Iowa	109.08
Metamora Cong., Ill.	51.83
Cedar Creek Cong., Iowa	55.35
Zion Cong., Oreg.	29.00
Waldo Cong., Ill.	47.85
Pleasant Grove Cong., Ill.	9.00
Pleasant View Cong., Mo.	10.00
Roanoke Cong., Ill.	51.85
East Union Cong., Ia.	80.65
Total	$732.64

4. From Alta.-Sask. Conf. Dist. (Western Canada)

West Zion Cong., Carstairs	$171.60
Mt. View Cong., High River	78.45
Reist Cong., Reist	25.0
Mayton Cong., Mayton	4.00
Sharon Cong., Guernsey	50.20
Salem Cong., Tofield	117.25
Total	$446.50

5. Report from Congregations

Freeport Cong., Ill.	$ 63.40
Clinton Brick Cong., Ind.	29.68

6. From Sunday School Classes

Ida Cressman, Bloomingdale, Ont.	10.00
Mrs. J. F. Brunk, Marshallville, O.	26.75

7. From Children of Isolated Families

From Mo., Ind., Mich., and Ohio	25.29

8. Returns from the Argentine Mission Garden

72.00

Total	$227.12

9. Grand Total of Money Received to Date

$2810.45

10. Items of Interest

a. The return from four "quarters" $101.95

b. The return from five "quarters" each $10.00 and over.

c. The returns from seventy "quarters" each, $5.00 and over.

d. The returns from one hundred and fifty "quarters" each, $3.00 and over.

e. The returns from the average "quarter" $2.00.

f. The "quarters" were invested in at least 32 different items as follows: ducks, chickens, pigs, pigeons, turkeys, bantams, pop-corn, potatoes, corn, onions, calves, feterita, cow-peas, beets, cucumbers, wheat, melons, lamb, pins, sweet-potatoes, tomatoes, beans, trapping, flower-seeds, flax, cabbage, geese, running errands, oats, garden seeds, cauliflower, HARD LABOR, etc.

11. Conclusion

In looking over the above report, we can only say, "The Lord hath given the increase" and we pray God's blessing upon every individual who had a part in making this report possible.

We especially thank those who provided the "quarters" and those who encouraged the children in this great work the past year and give a hearty invitation to anyone who has "quarters" to put out in this way for the Lord's cause, this spring. We hope to need a good many, let us hear from YOU. The quarter fund is supplied by free-will offerings.

At this time we also make a strong appeal to Supts., S. S. teachers, and isolated families, who might be interested in this great work, to get your school, class or family to work this spring, the Lord will bless you for it. All you need to do, is simply to ask for the "quarters" and give them to your children to invest. We are trusting the Lord for them; have already several hundred "quarters" waiting to be called out and put to work.

For further information, write to Your brother, in behalf of fortunate and unfortunate children, Allan Good, 3105 Strong Ave., Argentine, Kansas City, Kans.

Married

Zook—Zehr.—Bro. Amos Zook and Sister Emma Zehr, both of Manson, Iowa, were married at the bride's home, Nov. 18, 1914, Bro. D. D. Zehr officiating.

Zehr—Birkey.—Bro. Ben Zehr and Sister Kate Birkey, both of Manson, Iowa, were joined in holy matrimony by Bro. D. D. Zehr at the bride's home on Dec. 6, 1914.

Zehr—Morgan.—Bro. Arthur Zehr and Sister Eva Morgan both of Manson, Iowa, were married at the Cedar Creek Church, Dec. 20, 1914, by Bro. D. D. Zehr.

Hershberger—Crilow.—On Dec. 24, 1914, at the home of the officiating bishop, Bro. M. A. Mast, Bro. D. M. Hershberger of Walnut Creek, O., to Sister Ida Crilow of Martin's Creek, Ohio.

Snyder—Bortz.—On Jan. 26, 1915, at the home of Fred Bortz, near Carstairs, Alta., Bro. Isaac Snyder to Sister Emma Bortz, Bro. N. B. Stauffer officiating. May their joys be many through the journey of life.

Miller—Wertz.—On Feb. 4, 1915, at the home of the officiating bishop, Bro. S. C. Yoder, Bro. Urie Miller and Sister Amanda Wertz, both of Kalona, Iowa, were united in matrimony. May the Lord grant them a long and happy life is our prayer.

Birkey—Good.—On Feb. 14, 1915, Bro. John J. Birkey of Shickley, Nebr., and Sister Mary Good of Hopedale, Ill., were united in holy matrimony by John C. Birkey at the A. M. Church. May the Lord use them to His name's glory, is our prayer.

Wertz—Swartzendruber.—On Feb. 11, 1915, at the home of the officiating bishop, Bro. S. C. Yoder, Bro. Samuel Wertz and Sister Lena Swartzendruber, both of Kalona, Iowa, were united in matrimony. May the Lord bless them and make them a blessing.

Nissley—Dinteman.—On Feb. 16, 1915, Bro. Irvin E. Nissley and Sister Mary F. Dinteman, both of near Bainbridge, Pa., were united in holy matrimony by Bro. John G. Ebersole at his home near Lawn, Pa. May the peace of God which exceeds all understanding lead them in the path of happiness.

Earnest—Herschberger.—On Jan. 28, 1915, Bro. Chris Earnest and Sister Lucinda Hershberger, both of East Fairview Church, near Milford, Nebr., were united in marriage at the home of the bride's father, A. P. Herschberger, Bro. Peter Kennel officiating. May their wedded life prove one of spiritual blessedness.

Miller—Miller.—On Feb. 7, 1915, at the home of Bro. Calvin Mast, Bro. Alvin J. Miller and Sister Civilla Miller both of the Martin's Creek congregation, Holmes Co., O., were united in the holy bonds of matrimony, Bro. J. S. Gerig officiating. May God's richest blessings go with them through life.

Hershberger—Yoder.—On Feb. 1, 1915, Bro. Noah Hershberger and Sister Elsie Yoder, both of the Kaufman congregation near Davidsville, Pa., were united in matrimony at the home of the officiating minister, Bro. L. A. Blough. May their life be one of peace and happiness that God's richest blessings can ever attend them.

Obituary

Detweiler.—Walter, infant son of Bro. and Sister Noah Detweiler, near Reist, Alta., was born Jan. 8, 1915; died Jan. 25, 1915; aged 17 days. Funeral services on Jan. 28, conducted by Bro. N. B. Stauffer, assisted by Bro. M. Schmitt. May God comfort the hearts of the bereaved parents.

Shantz.—Sylvia Edna, second child of Bro. Norman and Elmina Shantz, was born near Berlin, Ont., Aug. 4, 1911; died near Freeport, Ont., Jan. 30, 1915, of lymphatic lacemia; aged 3 y. 5 m. 26 d. Funeral on Feb. 2 at the Berlin Mennonite Church. Services were conducted by Bro. Absalom Snider and Bro. Noah Stauffer.

Bontrager.—Bloudina Bey, infant daughter of Abraham and Bey Bontrager, was born May 15, 1914; died Feb. 10, 1915; aged 8 m. 25 d. Funeral services Feb. 11 at the home in Jet, Okla., conducted by Simon Hershberger from II Kings 4:26. Buried in the Jet Cemetery. Her twin sister preceded her to the glory world 3 m. 12 d. She leaves to mourn her early departure parents, grandparents and a number of relatives.

Brox.—Susannah, daughter of Frank and —— Meier, and wife of Jacob Brox, was born Sept. 23, 1863; died at their home in Waterloo, Ont., Jan. 9, 1915; aged 51 y. 3 m. 17 d. She was a member of the Mennonite Church for a number of years and gave evidence that she left this world in peace and to be with Christ, which is far better. Funeral services were conducted on Jan. 13, by Bro. Noah Hunsberger from Rom. 6:23 and Bro. Enoch S. Bauman from Rev. 20:6.

Hollsopple.—Bro. Henry Hollsopple of Rummel, Pa., died Jan. 22, 1915; aged 67 y. — m. — d. Funeral services were conducted at Rummel in the Church of the Brethren on the 24th by L. A. Blough and Alex. Weaver, assisted by the pastor of the Church of the Brethren. Interment in the cemetery near by. He was a member of the Mennonite Church and left the evidence behind that he was entering into rest. May God richly bless the widow and children and all mourning friends.

Blough.—John H. Blough was born Jan. 2, 1834; died Feb. 10, 1915; aged 81 y. 1 m. 8 d. He was married to Fannie Blough 58 years ago. They both united with the Mennonite Church 53 years ago and remained faithful to the end. To this union were born 8 children, 7 living, 1 dead; 37 grandchildren, 5 dead; 47 great-grandchildren, 7 dead. Funeral services were conducted at the Blough Church near Johnstown, Pa., on the 12th, by S. E. Allgyer in English, Bro. —— Stoltfzus in German, and by Jas. Saylor. Buried in the cemetery near by.

Baer.—Anna Grace, daughter of Adam H. and Bertie Baer of near Hagerstown, Md., died Feb. 9, 1915, of acute diabetes; aged 11 y. 7 m. 5 d. Services were conducteb by the brethren Strite at the Paradise Mennonite Church. Grace was the oldest daughter and the first to break the family circle. She always wore a sweet and tender expression. Of her has been said by one who knew her well, "I never saw her in a mood of vexation."

"Green be the turf above thee,
Child of your tender days,
None knew thee but to love thee,
None named thee but to praise."

Wingard.—Wilson Grant, son of Bro. Jacob Wingard and Emma Wingard, of Johnstown, Pa., died after a brief illness of grip and pneumonia; aged 17 y. 9 m. 4 d. He is survived by his parents and grandparents, Bro. John and Sister Susannah Wingard and these brothers and sisters: Edith, wife of Chester Trent, and Leander, Elsie, Grace, Bessie, Viola, Paul, and Howard, to mourn his early departure. During his illness he was received into church fellowship by water baptism. Funeral services were conducted at the Weaver Mennonite Church (the place of interment) by David Berkey and D. S. Yoder. Text, "Is the young man Absalom safe?"

Buckwalter.—Henry Buckwalter was born near Intercourse, Pa., July 23, 1875; died Jan. 16, 1915; aged 39 y. 5 m. 23 d. He was sick one week with pneumonia. About 18 years ago he and his departed brother united with the Mennonite Church, of which he was a faithful member until God saw fit to call him home. For the last six or eight years he was janitor of the Paradise Church, to which he faithfully discharged his duties. He leaves to mourn his companion, 2 children, Ira and May, his mother, and 4 sisters. One brother and 1 sister preceded him. Funeral was held Jan. 20, conducted at the home by Bro. Jacob Mellinger and at the Paradise Church by Bros. Mellinger, Senger and Brackbill. Interment in adjoining cemetery. Mourn not as those who have no hope; we believe he is sweetly resting in Jesus.

Gingerich.—John D. Gingerich was born Jan. 17, 1834, in Somerset Co., Pa.; died Jan. 13, 1915, at his late residence near Kalona, Ia.; aged 80 y. 11 m. 27 d. In his infancy his parents moved to Holmes Co., O., where they lived until the fall of 1853, when with the rest of the family he came to Johnson Co., Ia., locating in the community where he spent the rest of his life. Here he grew to manhood, united with the Amish Mennonite Church, to which he was loyal and faithful to the end.

In 1857 he was united in marriage to Christina Kempf, who preceded him in death 25 years ago. To them were born 3 sons and 2 daughters, who with a host of friends remain to mourn his departure. He quietly and peacefully fell asleep in Jesus, to await the resurrection morn, when the dead in Christ shall hear His voice and come forth.

Funeral services Jan. 15, at the East Union Church, by D. J. Fisher and J. K. Yoder in English, and J. L. Hershberger in German. Text, II Tim. 4:6-8.

Yoder.—Albert, son of Daniel V. and Fanny Yoder, was born in La Grange Co., Ind., June 28, 1894; died Feb. 4, 1915; aged 20 y. 7 m. 7 d. Albert gave himself to Jesus about a year ago, became a member of the Mennonite Church at Emma, Ind., and proved a faithful member until death. He leaves to mourn their loss father, mother, 3 brothers, 2 sisters, besides many relatives and friends. He was of a kind and loving disposition and was very patient during the severe illness. He was perfectly conscious until nearly the end. He was willing for the Father's will to be done and when in severe pain wished that he might go over home before night. His desire was granted for just at the usual retiring hour the spirit took its flight.

Owing to the nature of his first disease (scarlet fever) no funeral proper could be conducted, but by the consent of public authority the body was taken to the Yoder Cemetery on the second day after his death, where a large number of people met to pay the last tribute of respect and where a short service was conducted by his home minister, Oscar S. Hostetler. Bro. Yoder's family has the sympathy of the entire community in their sad bereavement.

Kohr.—Ira, oldest son of Bro. and Sister Daniel and Sarah Kohr, Hershey, Pa., was killed in an auto accident Feb. 5, 1915, near Beaver school house; aged 32 y. 7 m. 5 d. Apparently through a misunderstanding the auto was stopped too suddenly and it skidded to a side, capsized, and Ira was killed under the car, but Hershey escaped slightly hurt. Ira Kohr was married to Fannie Emerick. To this union were born 1 son and 1 daughter, Norman and Gladys. Funeral services at Hummelstown, Feb. 10, 1915, by Bros. D. Z. Miller and John H. Mosemann. Text, "If a man die, shall he live again" Job 14:14)? Bro. Miller in his appeal said how important it is to be prepared to meet our God. Ira had not yet made the good confession. Two brothers and 3 sisters belong to the Mennonite Church. The rest of the family, the two youngest sisters made application for membership at our meetings in January. A very loud call this was indeed.

"Why should men say and that there is
A lot of time to wait,
We know not when, nor how, nor where,
Our life shall come to naught,
But this we know and 'tis but fair,
To trust in God as taught."

Miller.—Jacob S. Miller was born near Springs, Pa., Aug. 12, 1855; died at Johns Hopkins Hospital, Baltimore, Md., of heart failure, aggravated by pneumonia, Jan. 25, 1915; aged 59 y. 5 m. 13 d. The funeral was held at the Miller or Maple Glen, Amish Mennonite M. H. near Grantsville, Md., on Jan. 27, which was very largely attended. Services at the home were conducted by Samuel T. Yoder and at the meeting house by the above named brother and by Jonas D. Yoder, both of Belleville, Pa., in German and by Noah J. Brenneman and Jonas B. Miller, home ministers, in English. Our beloved departed brother united with the Amish Mennonite Church in early youth. Was ordained to the ministry of the Gospel by Bish. Joel Beachy at the Miller (Maple Glen) M. H. May 16, 1886. As a preacher he was forceful, resourceful, and original; his addresses were, at their best, distinguished by simple, child-like directness, freedom from assumption and pretension and were very practical as well as expository. As a member of his community he was well and widely known and beyond question no death in his community ever occasioned as great a sense, in general, of loss as did his. He was a staunch friend of the poor and needy; one with the "helping hand," as many a grateful one with streaming eyes recalled, when the word went forth—"Jake Miller is dead." His pioneer

(Continued on next page.)

Items and Comments

A German air man dropped bombs near London last week. Little damage was done and no lives were lost.

Metcalf's comet, discovered in 1906, has again appeared to view, according to a report from Harvard College.

Italy remains neutral but there is great agitation going on urging that sides be taken in the war. Military preparations are being made in the mean time.

Owing to the advancing prices in rye it is reported that several distilleries in western Pennsylvania are about to close. It is a dark cloud that has not some silver lining to it.

Berlin is making special effort to conserve its bread supply. Wheat bread can only be obtained by those having tickets which have been given by the authorities. Bread supposed to be made from rice and potatoes can be obtained without tickets.

August E. Beck, who for more than 30 years has conducted a large department store in Ft. Wayne, Ind., recently gave his establishment to his employees. His only reason was that he had made enough money and wished to retire in favor of those who had made his business a success.

It is reported that an American cotton ship, the Evelyn, was sunk near the mouth of the Ems river by a mine that is supposed to have drifted from its anchorage. The captain and crew of 27 men were saved. The sinking of the vessel is supposed to have been purely accidental and no blame it attached to Germany in whose waters the accident occurred.

"Produce more, waste less," is the advice given by a prominent Toronto daily as a means of relieving present conditions of want among the hundreds of thousands of needy people. This advice has been heard before, but people are more ready to give it than to take it. It is time for some James to rise and admonish, "Be ye doers of the word, and not hearers only."

Believing that the favorable results from the great Anti-Saloon League Meeting in Columbus, Ohio, in 1913, will be more than equaled by the meeting to be held at Atlantic City, N. J., July 6-9, those having that meeting in charge are making great efforts to secure a general representation from churches, W. C. T. U., Y. M. C. A., and all kinds of temperance associations.

From Chicago an admirable suggestion for conserving the food supply has been made by a prominent capitalist in this city to milling interests in Minneapolis—namely, that white corn (or even mixed or yellow) shall be used as a blend with wheat in the manufacture of flour. It is thought that about 20 per cent. of the corn flour would be right. Of course, such a product would be branded so that the consumer would know what he was using.

38,126 accidents during the year 1914 were reported to the State Department of Labor and Industry in Pennsylvania alone. Of these 34,000 were of minor seriousness. It is estimated that these accidents affect the living of over 100,000 people. This vast number of accidents seems to indicate a degree of carelessness that indicates that more education along the lines of caution is needed. If this was the loss in one state, what may have been the loss in all the states?

Of the 503 fires reported by the forest service as having occurred in 1914 on the national forest purchase in the White Mountains of New England and the southern Appalachians, 319, or 60 per cent., were caused by sparks from locomotives. More than half of these fires, or 272, occurred in Virginia alone, and of these 227 were from locomotive sparks. Three hundred and seventy-nine of the fires were confined to areas of less than ten acres each, and 296 were extnguished before one-quarter of an acre had been burned. The total loss amounted to $2,192 and the cost of fire-fighting to $1,300, an infinitesimal sum compared with the value of the timber and reproduction protected. As the areas swept by fire were mostly cut-over, the greater part of the damage was suffered by young growth.

(Continued from preceding page).

efforts in a great measure, brought about the establishment of the Amish Mennonite Children's Home. He however had defects and faults also, and as he frequently admonished, "all our righteousnesses are as filthy rags" when contrasted with Him who is perfect in holiness and righteousness and that alone through the merits of Jesus, the Christ, is redemption and salvation possible through "faith which worketh by love" as Bro. Miller frequently reminded in his sermons.

"Thou shalt be missed"—and we deeply grieve;
We, of whom thou wast one.
But in thy hopeful trust, we believe
That thou a crown hast won.

Bro. Miller was married to Anna, daughter of Bishop Joel Beachy, Dec. 13, 1877. To them were born 9 children, of whom 4 sons and 4 daughters survive with the widow. One son preceded the father to the long home. The sons are John D., near Springs, Pa., Menno J., Grantsville, Md., Simon and Noah at home. The daughters: Amanda, married to C. J. Yoder, near Grantsville, Md., Amelia, married to Alvin J. Schrock, near Springs, Pa., and Lizzie and Lucy, at home.

J. B. Miller.

CRY OF A LOST SOUL

God's call has ceased forever,
It no more can reach my soul;
Lost to joy and hope and heaven,
While eternal ages roll.

Once my heart was touched and tender
To persuasion's warning voice;
Once I trembled for the future,
But I made the fatal choice.

Listen! Listen! To my warning,
Lest this place your doom shall be:
Turn from sin this very moment,
Look away to Calvary.

Soon will close thy brief probation,
And the Spirit strive no more;
Soon be fixed the soul's condition,
And thy days of grace be o'er.

Then too late will be thy pleadings,
Then too late to enter in;
Then too late thy wail of anguish,
Then too late thy crown to win.

—Anonymous.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., M. Elizabeth Brown, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ——— ———, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio. J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

"My Fatherland, my Heaven,
I shall not cease to long
For thee in all thy beauty;—
My love for thee, how strong."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 4, 1915 (Gospel Witness Established 1905) No. 49

EDITORIAL

"Great peace have they which love thy law; and nothing shall offend them."

It is not enough that we simply favor peace. We must be willing to pay the price, or we will never have it.

The warring nations of Europe have failed in their efforts for peace because they are trying desperately to make their enemies pay the price of peace instead of imitating the example of our Savior and lovingly paying the price themselves.

As signs of approaching spring are upon us, we notice increased activity in preparing for the work of the coming summer. Youth is the time to prepare for that period in life when people are expected to bear "the burden and heat of the day."

Christ's observation on the parable of the unjust steward was that "the children of this world are in their generation wiser than the children of light." If all the professed children of God were as loyal to Him in Christian service as soldiers are to their respective countries in carnal warfare, as studious and careful and industrious in ways and means of promoting the Master's cause as business men are in their search for wealth, as diligent in their search for souls as the children of this world are diligent in their search for dollars or pleasure, it would only be a question of time until our Savior's Great Commission would be carried unto the uttermost ends of the earth, until all the world would have heard the glad tidings of salvation which our Savior declared should be preached to every creature.

"One thing have I desired," said the psalmist. With this sentence but partly finished, and putting yourself in the place of the psalmist, what word would you place after that "one thing?" Don't answer with your lips; let your life speak. Toward what end have the most strenuous efforts of your life been directed. What one thing called for more of your time, thought, work, effort, etc., than any one thing that can be named. There are many things for which some people are striving—riches, pleasure, self-indulgence, ease, honor, worldly glory, revenge, etc.—but the one thing was, "That I may dwell in the house of the Lord all the days of my life." Lord, help us that this "one thing" may be our foremost desire at all times.

In some of the copies of the Gospel Herald of this issue there will be found subscription blanks. If you happen to find one of these blanks in your paper, you can consider it an evidence that the Publishing House staff is under the impression that your subscription is in arrears. This blank is sent to you so that you may have a convenient way to renew. We do not wish to lose a single subscription from our lists so we ask you to attend to this matter while you have it in mind—"lest we forget."

It is just possible that there will be some blanks inserted in the wrong papers. Perhaps you have already sent in your renewal and it had not reached us up to the time of mailing. In that case, just pay no attention to the blank—or else keep it until time brings around the season for renewing again.

There may be some inserted by mistake—we all make mistakes once in a great while—and in that case, if you see that your label is ahead, you can just pay no attention to the matter. It was a mistake and we will not have any means of checking up such a mistake—and that is the end of it.

Perhaps you are in arrears and you know it. It is of no use to remind you of it for you are painfully aware of the situation. But you have not the means at hand to send in the renewal. In that case, we will greatly appreciate your kindness if you just write us a postal card and frankly state **how it is**. There is a Free Herald Fund from which deserving poor are furnished with the paper at half price. Those who are blessed with means and wish to use it in a way that it will do good can make a little money go a great way by sending contributions for the Free Herald Fund. In case we do not personally know the parties who are to receive the paper free, we ask that some minister or other person known to us vouch for the person's condition and needs.

Perhaps a word of explanation regarding the labels would not be out of order. "feb15" on your paper after your name does not mean that it is paid until Feb. 15th of some year, but that it is paid until February, 1915. "mar12" shows that the paper was paid until March, 1912, and is, therefore, three years in arrears.

In any case, if you do not understand your relation to our subscription list, or if you feel that we have been looking on you as a delinquant when you are not, or there is any other cause of dissatisfaction whatsoever, just write us about it and we will do our very utmost to make matters right and satisfactory. Write pleasantly if you can. We like that kind of letters best. But if you can't write pleasantly write anyhow. That will give us an opportunity to get matters straight. Perhaps your letter was the very first intimation we have had that anything was wrong.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE WINNING SIDE

Where, oh, where's the winning side,
In which I may, I can confide?
Men stop to think, but don't decide—
Sure, they're not on the winning side.

The winning side seems in the dark
To those who make this world their mark,
To each new creed they gladly hark—
These are not on the winning side.

Some only wou'd by crowds be led,
In paths of m'rth and pleasure tread;
W'd'e husks in vain they're fed—
These are not on the winning side.

Some choose according to their taste,
And, heedless on the'r journey, haste;
But vain their way, much time they waste—
For they're not on the winning side.

The winning side is found alone,
Here seeds of truth with care are sown;
And these have strong, like stalwarts, grown—
We find them on the winning side.

The way is narrow, trav'lers few,
So said our Lord, and Paul said, too;
All who believe these sayings true—
Are surely on the winning side.

Sometimes we need just to stand still,
Until we learn to know God's will;
When, lo, His promise He'll fulfill—
And lead us on the winning side.

There's good Elijah, hid away,
Fed by the ravens day by day;
Though dark his lot, to God he'd pray—
Sure, he was on the winning side.

Under that tree he sat in fear;
He did not see the angel near,
Who spoke, and, lo, gave words of cheer,
True he was on the winning side.

When Paul, imprisoned, seemed forlorn;
Shackled and chained, by tortures torn,
The saints for him did weep and mourn.
Yet Paul was on the winning side.

When he was tossed by wind and tide,
His mates in awe stood by his side;
When God good cheer and help supplied,
Then Paul was on the winning side.

Oh, ye who stop and wait to choose,
Ye stand with those who're sure to lose.
Hear now His call, do not refuse,
Step out and join the winning side.

—I. J. Rosenberger.

"With a purpose strong and steady,
In the great Jehovah's name,
We rise to snatch our kindred
From the depths of woe and shame;
And the jubilee of freedom
To the slaves of sin proclaim."

SCRIPTURAL REASONS WHY

By Daniel Kauffman.

For the Gospel Herald.

VIII. WORSHIP

1. Why we worship God only.

Because it is in Him that "we live, and move, and have our being." All blessings come from Him. "Without him was not anything made that was made." In the beginning He spoke the word, and all things created sprang into existence. His words, "Let there be light," brought light to all the universe. He sets His bow in the clouds, and man understands that all danger of violent storms is past. He has set His Bow in the heaven and all who care to look are safe from the terrible storm to come. (II Thes. 1:7, 8; Jno. 3:14-16). He occupies His throne in the heavens and beholds the innermost thoughts and intents of every human heart. He created a glorious world for our eternal well being hereafter. He opened the portals of glory, sent His only begotten Son into the world despoiled by sin, that poor, sin-deluded man might be awakened to righteousness, won to salvation, and in the end received up into glory. He inspired holy men of God to write His Word and will into a book, that the whole world may know how to come to Christ and to glory. He is infinite in power, in love, in mercy, in justice, in goodness, in purity, in holiness. Well may men (Acts 14:11-15) and angels (Rev. 22:8, 9) refuse to be worshiped by their fellow creatures. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever. Amen."

"Thou shalt worship the Lord thy God, and HIM only shalt thou serve."

2. Why we kneel in prayer.

Because we have such excellent examples. Behold the noble-hearted, loyal, worshipful Daniel, as three times daily he knelt down at the window toward Jerusalem and prayed to the God of his salvation. Dan. 6:10. Behold the blessed Savior in the garden, kneeling (Luke 22:41), on his face (Matt. 26:39), pouring out His soul to God in agonizing prayer. Witness that band of faithful disciples kneeling down and fervently praying by the seashore as Paul was about to depart out of their midst, never to see them again in this life. Acts 20:36. Search the Scriptures, and you will see that in times of fervent devotion to God this was the posture during prayer. And shall we, who claim to be filled with the Spirit and moved with pious devotion to God in all things, leave off following after the example set by Christ and the apostles and prophets? Shall we rather pattern after those whose prayer is mere form and whose life lacks that fervent devotion to God that all Christian people should possess? That the Christian Church of today has lost much of its fervent piety is evident not only from the fact that the practice of kneeling during prayer is unknown in many places, but also from the general coldness that surrounds the kneelingless prayers. The virtue is not in kneeling, but in the humble devotion that makes the kneeling posture an appropriate attitude.

3. Why we assemble for worship.

We are admonished not to forsake "the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Looking to the apostolic Church, we have examples in abundance. Behold the disciples coming together the first two Sunday evenings following the resurrection of Christ (Jno. 21); the meeting in the large upper room in Jerusalem during the ten days previous to the descent of the Holy Spirit (Acts 1 and 2); the daily meetings following this great event (Acts 2:46); the coming together on the first day of the week to break bread (Acts 20:7); the prayer meeting in behalf of Peter (Acts 12); and numerous other occasions where the disciples were together to the glory of God and the strengthening of the cause of Christ. It is a delightful and edifying thing for the children of God to come together and, "sitting together in heavenly places in Christ Jesus," worship Him "in spirit and in truth." The spiritual coldness and subsequent apostasy of many who have allowed "the cares, and riches, and pleasures of this world" to cause them to neglect this privilege of coming together to the praise and glory of God, is proof of the wisdom of God in directing that His people shall not neglect the assembling of themselves together.

4. Why men should worship with heads uncovered and women with heads covered.

"Now I praise you that ye remember me in all things, and hold fast the traditions, even as I have delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is

not of the woman, but the woman of the man. For neither was the man created for the woman; but the woman for the man: For this cause ought the woman to have a sign of authority on her head, because of the angels" (II Cor. 11:2-10. R. V.)

5. Why the worship of Jehovah exalts the worshipers.

The psalmist frequently declares that "it is good." It lifts us into the realms of the most exalted and holy God means to be lifted into the realms of godliness. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is a well known fact that man invariably becomes like the God or gods whom he worships. In this is found the secret of the great superiority of Christian nations over heathen nations. Worshiping God, we walk in blessed fellowship with Him. He saves us from sin, keeps us in His service, answers our prayers, and His righteousness exalts our souls. None can truly worship the Father without being made partakers of the benefits of His fellowship, His righteousness, His purity, His holiness.

Scottdale, Pa.

THE BIBLE
What It Is to Me

By J. W. Shank.

For the Gospel Herald.

The Bible—a book of sermons, of proverbs, of history, of songs, of story, of poetry, of prophecy—is truly the greatest book in the world. I cannot imagine another book that can so completely fill the vacant places in human hearts. I cannot suggest another book that has continued to inspire changing generations for thousands of years, as the Bible has done, and still continue to retain all of its original brightness and vitality. It is impossible, for such another book was never written.

For the Bible, I have always felt a deep reverence. Memory goes back into the years reminding me of early impressions that seemed to give honor to the sacred book and its messages of love. Among these were the songs—"Blessed Bible How I Love It," "Cling to the Bible though all else be taken." The latter song especially suggested the great reason why the Bible is like a fortress to the soul. It was not only the songs that helped to create a reverence for the Bible. Expressions made by its life-long friends were full of meaning. They spoke of it as a "Guide," "a Comfort," "a Lamp," "a Light," and such names have been given because Christians have found it to be such for their lives.

Once my reverence for the Bible was felt because of its deep mystery and because it is a record of events that occurred centuries ago. The records of the strange happenings and heroic lives, when I read them, gave me a peculiar feeling of awe.

However, a more thorough acquaintance with the Bible as a whole and with individual books, and a more careful analysis of the Bible characters has given me a new reverence which is far more satisfying than the earliest kind. Now it is the reality of Jesus as our Savior, the wonderful truths that He uttered, the wisdom, power, and love of God in creating the salvation plan, that inspires within me that feeling of reverence. I love the Bible more because I have tasted more deeply of its message and have discovered the boundless store of good things yet to be searched out and enjoyed. I love it more because it has become more real to me and at the same time has become more divine.

With each rereading of the Gospels I am made to marvel at the infinite wisdom and divine character of the Master. Each time I read the historical or prophetic books of the Old Testament, I am impressed more deeply with the fact that God was guiding the movements of His people and was paving the way for the advent of Christ. Each time I read these books my conviction grows stronger that God used the prophets and historical writers as instruments to reveal Himself to men. Each time I read the epistles I am impressed with the fact that the apostles were divinely called to carry on the missionary enterprise begun by Jesus and that they were His ordained embassadors to establish the Church of Christ.

Thus, the more I read the Bible, the more divine it seems and the more thoroughly am I convinced that only God could produce it. It is the one authorized God-inbreathed message to man. The thread of His purpose and plan is interwoven through all parts of it. A true Christian cannot read it without feeling His presence and, therefore, revealing Him.

I have read extracts from the supposedly sacred books, such as the book of Mormon and the Koran, but these can bear no comparison to any part of the Bible. Their phraseology, their thought and their characters are so far inferior to those of the Bible that one feels it is sacrilegious to speak of them as sacred books.

To me the Bible is superior to anything else that has been written for religious purposes. It is authoritative because its message is distinctly divine. It contains truths that are of equal value to all ages. It never grows old. It contains examples of every conceivable quality of goodness of which human beings are capable and its moral standards are always above the highest we observe among men.

Let it not be said of another book, "It is as good as the Bible." Any Christian who thoroughly knows the Bible, will agree that such a statement can never be true. The Bible is in a class by itself. It is unique and truly sacred and will admit of no comparison with another book.

La Junta, Colo.

ARE WE DRIFTING?

By Lena W. Unternahrer.

For the Gospel Herald.

We are living in an age when professors of Christianity are inclined to drift along with the current of the world. James says that we should keep ourselves "unspotted from the world." This means that we should be entirely clean, not a spot to be found. We are told that whosoever shall keep the whole law yet offend in one point, "he is guilty of all" (Jas. 2:10). Christ did not come to save us in our sins, but to save us from our sins. Let us think from a true Christian's standpoint. Can we as true Christians go to Sunday school or church on Sunday morning in plain clothing, hear a sermon preached after Sunday school, then go home and dress more like the fashions of the world and go to spend the afternoon in some world-pleasure, such as practicing for some entertainment or go to some ball game, etc.? Can we indulge in these things and still be true children of God? In Jas. 4:4 we read, "Know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."

One more point I wish to state here is that of attending to our work or business on Sunday. Why can't we attend to our town business on Saturday and return home in place of waiting till Saturday afternoon to go to our far-off towns so we can't get back till Sunday?

Thurman, Colo.

People talk about hypocrites in the Church. There never was a hypocrite in the Church, and there never will be. There are many hypocrites along pretending to belong to the Church (and they are church members), but they have never been in the Church of Jesus Christ.—W. W. Hege.

May we as a people be known by the outflow of our lives rather than by the professions that we make.—H. B. Keener.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Nampa, Idaho

Dear Herald Readers, Greeting:—As a result of a series of meetings held here in January by Bro. Bontrager of Albany, Oreg., four souls, a mother and three of our Sunday school children, became willing to accept Christ. After closing the meetings here Bro. Bontrager went to Filer, Idaho, for several weeks' service.

On last Monday evening he again stopped with us on his return journey home and on Tuesday evening baptismal and communion services were held.

We were glad for the spirit of these meetings, and glad for those who were willing to step out on the Lord's side. We were especially impressed with one boy who was baptized. About a year ago when Bro. Shetler was here and held meetings he came out and said he wanted to live for Jesus, but because of his age, his parents decided he had better wait a while until they were sure he knew what it meant. Throughout the year he kept talking about it and wondered when they would baptize him. When he again came out during the meetings held this time, his parents said they would no longer hold him back. Our prayer is that he with his older brother who united with us a year ago may be such living witnesses that the parents, who are not Christians, too may become willing to forsake all and follow Him. We feel encouraged with the young people who have come into the fold within the last year.

We can truly say they are a band of willing workers.

There are still many who have not yet become ready to leave all for Jesus. Pray for them that they too may realize it pays to serve Jesus at whatever cost.

Our Sunday school retains its interest as usual, and is an encouraging feature of our work. We very much need a visiting sister or one who will be willing to help out in a general way. Our prayer is that God may lay His hand on some one and that there may be a response to His call.

Bro. and Sister J. A. Hilty.

Feb 18, 1915.

SOCIAL PROBLEMS IN OUR CITY MISSIONS

By Lydia Oyer.

For the Gospel Herald.

When God created the universe He had a plan and a purpose for everything that He made. Man, the crown of creation, was created a social being. God said, "It is not good that the man should be alone." He did not simply mean that Adam needed "an help meet for him," but down through the ages to come He saw the needs of the whole human race. It is a God-given instinct—this social part of our being which craves the society of others.

The Psalmist, speaking of one who had once been his friend, but became his enemy, said, "We took sweet counsel together, and walked unto the house of God in company," showing how natural it was for him to mingle with his friends, and how it grieved him when a friend proved untrue.

The various Scriptural allusions to friends both good and bad, show what a wonderful influence they have, either for the welfare or for the downfall of a person.

Instance after instance is given in the Bible of those who were helped and encouraged to live godly lives, while on the other hand, many were lured away from all that was pure and good, and dragged down to destruction.

One of the wise man's proverbs is, that "a man who hath friends must show himself friendly" (Pro. 18:24). In other words he must be sociable. A normal person enjoys the fellowship of friends. He cannot bear to be deprived of social privileges, and be separated from agreeable companions. And this is the problem which confronts us everywhere—how to cultivate Christian sociability, and how to better social conditions.

We cannot hope to refine society to the extent that nothing but good can be found therein, but we can do a great deal toward bettering the society in which we move.

Even in our country homes and communities this is a great problem, but it is a far greater and more serious problem in the city.

In a large city there are many open doors which, if entered into, lead the way to ruin; many allurements to draw people from homes which are, indeed, uninviting, and lacking in those elements which make a real home.

Brilliantly lighted saloons, from which pour forth sweet strains of music; nickelodians and dime museums, where much of evil may be seen and imbibed for a small amount of money; public parks and resorts of questionable nature; beer gardens, dance halls, and theatres—these are some of the allurements held out to city boys and girls.

The proprietors of these places are busy. Their doors stand wide open to receive the thousands who have no home, in the truest sense of the word. It is not unusual to see a bar-tender standing in his doorway, inviting passersby to come in, and above many an entrance to places of amusements can be seen such signs as "welcome," or "walk in."

We, as a Church, were moved with pity when we learned the condition of a people less fortunate than we—people who lived in crowded tenement districts, and slums of the cities, deprived of the beauties of nature, and of many other blessings of life. Their ignorance of Bible truths and of spiritual realities, however, appealed most of all to us as a need which we should try to meet. Hence the primary purpose of sending missionaries to the city was to teach the message of salvation as contained in the Bible, and the faithful efforts put forth bore fruit, in due time.

But it did not take the missionary long to realize that more is required of him than simply to instruct others in the Word of God. In fact, city missions would be a failure if other duties, pertaining to temporal things and to social conditions, were neglected. Therefore, the question which perplexed Solomon in his day is a question which confronts and perplexes the missionary of today: "For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow" (Eccl. 6:12)?

And in looking upon the steady stream of humanity coming and going, noting the expressions of unrest, dissatisfaction and yearning for pleasure, one is led to exclaim with him, "Surely, all is vanity!"

In trying to solve some of these problems, the missionary has often been unjustly criticized. On the other hand, serious mistakes have been made by resorting to methods that might be questionable in order to draw and hold the people. It would be only charitable on our part to refrain from making adverse criticisms until we have placed ourselves in the missionary's position, viewed the matter from his standpoint, and made sure that such criticism is necessary.

I think Paul, on his missionary journeys and in his work of caring for the churches, had much the same difficulties to meet with, and some of the same problems that confront our city missionaries. He speaks of being

"troubled," "perplexed," "persecuted," "cast down," and in meeting these perplexities, he became "all things to all men," that he might "by all means save some."

The Gospel of Jesus Christ is the "power of God unto salvation." The true missionary understands this fact, but also realizes that, "for the Gospel's sake," he must adapt himself to circumstances, and, like Paul, make himself "servant of all," that he might "gain the more."

This then is one of the first problems the worker must try to solve—how to adapt himself to the social needs of the people. They respect him as a teacher of God's Word, but they also expect him to associate with them. If he neglects to visit them, or mingle with them in some way or other, outside of religious services, they lose confidence in him. He must know how to interest but the least inconsistency on his part is detected.

A certain institutional church in one of our cities doing settlement work, organized various clubs, for boys and girls. The object of these clubs was to get in touch with the young people and induce them to attend religious services. The institution was open every day and the motive of the missionaries was good. They succeeded in keeping a large number of boys and girls off the streets, at least part of the time, and had a large Sunday school enrollment. But in course of time, a partisan spirit or feeling of jealous rivalry between the different clubs, became very noticeable. Also, as the boys and girls grew older, some of them seemed to consider their club-membership a good substitute for church-membership, and neglected to make a public confession of Christ as their Savior. others felt that they had outgrown their clubs, and went to places where they could indulge in more questionable forms of amusement. Thus the real aim in view—that of winning souls to Christ—was not as successfully accomplished as if some other method had been used.

One of the most serious questions is that of holding the young people who through missionary effort have been won to Christ. Many have taken a noble and definite stand, and, like some of Paul's converts, "did run well," for a while, but "who did hinder (them) that (they) should not obey the truth?" Nine times out of ten it was their associates, life long friends, some of them, who influenced them to renounce their faith and turn back. In order to avoid as much as possible the loss of these young people the missionary must know how to counteract the evil influences of their social surroundings.

It is a serious problem, even in Christian homes and in good society, to tide young people over the critical stages of life and to lead them safely through all the temptations and dangers to which they are subject, in the teen age especially.

How much more difficult must it be for young people whose parents are not even morally good, and whose associates are a hindrance instead of a help to them. Yet the missionary is held responsible, to some extent, for these young people. He must be, not only a spiritual advisor, but must often take the place of father, or mother, able to give sound advice and safe counsel, and to use good judgment in matters pertaining to their private affairs and social relations.

The task, however, is much more difficult for him than for Christian parents who are interested in the welfare of their children, for very often parents of the children for whom the missionary is concerned, are not in sympathy with him, making it doubly hard for him to work successfully.

Except for the all sufficient grace of God, the guidance and direction of the Holy Spirit, it would be utterly impossible for the missionary to cope with these problems.

Another thing which very seriously affects the social problems of our city missions, is the attitude which we country people take toward them. Many times the burdens have been lightened and some difficulties satisfactorily solved and adjusted by the faithful co-operation of home congregations, but too often the efforts put forth by the workers are hindered by inconsistencies in our lives.

For instance, the missionary teaches a high standard of religion, and holds before his people high ideals to which he urges them to attain. The use of liquor and tobacco are condemned, and strictly forbidden, yet occasionally some who profess to be Christians, but are addicted to these habits, visit the missions, and their influence has a telling effect upon those who are not strong in the faith.

Again, our missionaries teach that it is wrong to go out pleasure-seeking and sight-seeing on the Lord's day, and those of their people who profess to be Christians do not desecrate the Sabbath. But sometimes Christian professors from country homes take advantage of Sunday excursions to the city, and some have even been known to spend the day in the parks, instead of attending services in the Mission hall. Such conduct on our part not only adds to the burdens already upon our missionaries, but it is possible that some soul may be led to ruin through the example set before them.

The doctrines of nonresistance and nonconformity to the world are faithfully taught, and our city brethren and sisters deserve a word of commendation in that they sometimes more readily conform to Bible teachings along this line than do many in the country, and they often are sorely puzzled when they see visiting brethren and sisters unconsistently and unbecomingly attired. It not only perplexes them but the missionary often is at a loss to know just how to give an account for the double standard seemingly held up by the Church.

Many times the young sisters in our mission church in Chicago, and perhaps in other cities, have singled out some visitor as an example of inconsistency. "You teach us that these things are wrong, yet your home church tolerates the same thing. It is unfair. It is unjust," they say. Sometimes they challenge the missionary thus: "If your teaching is according to the Bible, and you require us to live up to it, why do not your country people live up to the same standard, at least as nearly as we do?" These are very reasonable arguments, and the missionary can only explain that the Church as a whole has but one standard, and that some people faithfully live up to it, while others do not.

These are only a few of the problems concerning social conditions of the people with whom the city missionary works. Many more might be named by the worker himself, and it would be interesting to know just how they have solved some of these problems, but since we know that our attitude has much to do with their success or failure in solving them, it behooves us to live consistently, and faithfully stand by them in their work of winning souls for Jesus. Since we know that "the effectual fervent prayer of the righteous man availeth much, may we by the grace of God, and under the direction of the Holy Spirit as our Intercessor, pray earnestly in behalf of our city missions.

Hesston, Kans

Faithful work today gives strength to do better work tomorrow. Indifference in the performance of any task lessens the power of achievement in the future. Every day's work well done makes one more competent. Capacity is increased when rightly used and diminished when neglected. Faithfulness brings its sure reward. —Sel.

"God has first claim upon all that we call our own. One-tenth of our income should be devoted to His cause."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

NO PLACE FOR THE BOYS

What can a boy do, and where can he stay,
If he is always told to get out of the way?
He can not sit here, and he must not stand there;
The cushions that cover that fine rocking-chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are made not to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere, and what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner and pause at the door
Where other boys' feet have passed oft before;
Should pass thro' the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say, "Here's a place for the boy."

Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Oh, what if they should, because you and I,
While the days and years and months hurry by,
Are too busy with cares and with life's fleeting joys,
To make round our hearthstone a place for the boys?

There's a place for the boy. They'll fiind it somewhere;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas! in the street,
'Mid the gilding of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our lifetime employs,
If we fail to provide a good place for the boys.

—Selected.

"Let others seek a home below,
Where flames devour and waves o'erflow;
Be mine a happier lot to own,
A heavenly mansion near the throne."

A MESSAGE TO YOUNG PEOPLE

By a Sister.

For the Gospel Herald.

Dear Young Brother and Sister in Christ: for some time the message which I have for you has been laid on my mind and heart, but because of inability to write well, not knowing how best to perform the same, we have put off the task from time to time. Part of the article, "Ten Minutes too Late" in the Gospel Herald of Jan. 28, has spurred us on to action.

When you arrive at the momentous time of your lives, the choosing of a life vocation, take time to consider well from every stand-point you can think of. Above all, make the matter a subject of prayer. Trust a better wisdom than your own to lead you, to open up to you the avenues of thought which lead to the right motives and you will find the way. Others who are of a more advanced age will be able to advise you, too. It will be to your spiritual welfare to place the highest confidence in your Maker, who knows better than any one what place and work you are fitted for. Your previous environment and education may have prepared you for some occupation you may not have considered. You may have cherished some favorite ambition, but the way may be closed. In some unexpected way then, having reached the place of willingness to give up your cherished ambition, the Lord shows you an opportunity to labor in His vineyard. Follow to the part of the vineyard and to the work chosen by him for you, and success and happiness will follow; success, because you made His choice yours.

Should the choice be personal work for the Master, you will be filled with joy in the thought of so serving your Leader, then prepare for the same with the means at hand, leave advancement to Him. Stint neither time, money, nor other means the Lord gives you in preparation of the chosen work. If it be as leader to those in spiritual darkness, give the Lord the same time and money in the preparation that you would to any other work. There is such a mistake as missing one's calling. Let the Lord call, anywhere, any time and following, you find your place. "Follow, follow, where His voice is guiding. Follow, follow on."

Lancaster, Pa.

Persons who make a profession of religion should be fruitful and pure. The unfruitful branch of the vine is cut off and cast into the fire. The unholy temple must be cleaned. The Christian must indulge in nothing that will defile either his spirit or his body.—Sel.

"SAFETY FIRST"

It has been a matter of interest and gratification to note that the railways in America are awakening to the fact that they must be more careful of the human lives that are placed in their charge. There has been a craze for speed. To this too much has been sacrificed. So the instructions are going out to put safety first. The notices are being posted up where they will attract attention and remind drivers and other trainmen of their instructions. It is reassuring to the public to see the words posted up: "Safety first."

The injunction might be laid to heart in every walk and department of life. Those who are inclined to go through life at too swift a pace should remember that safety should be put first. Men are killing themselves by undertaking to do too much in too short a time. The nervous strain and rack of the present day is destroying too many. They are breaking down under the tension. It is not necessary to win so much wealth or so much power. Let us learn to think and to love and to pray and to believe, to do good and to get good, whether we become very rich or not. Better is it to work moderately, and to move safely, and to be spared to usefulness and happiness, than to rush on headlong to physical wreckage.

But there is a speed that is even worse than this in what is known as a "fast" life. The recklessness of sin is folly. All sin is foolish. Every step in the "fast" life is a step on the broad way that leads to death and everlasting destruction. No one can move so rapidly in the way of sin that he cannot be overtaken by the swift retribution that follows. Those who walk softly and obediently before God in the way of life may be accounted slow and behind the times by these reckless sinners; but they walk safely, by the side of God, and in the direction of everlasting happiness and holiness. It is not a mark of intellect to be reckless as to results. They who are wise and prudent will be careful as to the direction and the character of their lives, that they bring not destruction upon themselves in their antagonism to God.

The Gospel of Jesus Christ is a message of salvation. It puts safety first. It tells us how to be saved through faith in the Savior. The true herald of the Cross lets men know how they may be saved. He makes this his great theme. If he is true to Christ and the Gospel, he invites sinners to come and be saved. He knows of nothing so important.—Sel.

Speak gently.

Sunday School

For the Gospel Herald.

Lesson for March 14, 1915.—I Sam. 11: 1-15

SAUL GAINS HIS KINGDOM

Golden Text—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

Introductory.—The portion of the tenth chapter not included in our last lesson is taken up with the account of the departure of Saul from Samuel after he had been privately anointed king, the incidents which befell him on the way, and the public choosing of the king by lot. By Rachel's tomb Saul and his servant met two men who told them that the lost animals had been found and that Kish had ceased to care for them, and was anxious about his son. A little farther on they met three men who shared with them their provisions. Still farther on the way they met a band of prophets and Saul joined them and began to prophesy. All this was in accordance with what Samuel had told Saul, and Saul knew that the message was from God. Saul modestly omitted saying anything to his uncle about the kingdom, though he told him about the interview with the prophet Samuel. Some time afterward Samuel called all Israel together at Mizpeh and there cast lots for the tribe, family, and man whom God had chosen for the kingdom. Saul, of course, was taken, for God would not choose him by word of mouth to Samuel and then choose another by another method. After this Saul went back to his home for a time.—J. A. R.

The Lesson Story.—Nahash the Ammonite came against Jabesh-gilead a city of Israel. The people did not expect to overcome them, so they offered to surrender and become servants to Nahash and make a covenant with him. But Nahash wanted to be severe with them and said if they would let him put out their right eyes as a reproach on Israel he would make a covenant with them. The men of Jabesh asked for seven days to decide till they would send for help. Nahash gave them the time.

Then they sent messengers to Saul's city, Gibeah, and told these things. All the people wept when they heard it. Saul came home from the field driving his cattle. He asked why the people wept. When they told him, the Spirit of God came upon him. He hewed a yoke of oxen to pieces as a sign of God's wrath against the enemy. He sent pieces of the oxen to all Israel saying that whoever would not come up after Saul and Samuel should have their oxen hewed in pieces. The Lord caused all the people to fear and come up to Saul to help Jabesh. There were 300 thousand of Israel and 30 thousand of Judah who were numbered in the city of Bezek.

Saul sent word to Jabeshgilead that help would be there by the next day's sun. Then the men of Jabesh sent word to Nahash that they would come out to them the next day for them to do to them as seemed good to them. But before daylight Saul's army came and surrounded the Ammonites and overcame them.

Then the people of Israel wanted Samuel to have all the men put to death who had hated Saul at first when he was made king. But Saul said no one should be put to death because the Lord had given victory to Israel that day.

Samuel called a meeting at Gilgal and there again they made Saul king before the Lord and offered sacrifices of peace offerings and rejoiced greatly. —J. R S.

The Greatest Conqueror.—Alexander was called "The Great," but was conquered by his own lusts. Napoleon was called "The Man of Destiny," but in the closing hours of his life, deliberately falsified dates and facts in order to add to his fame. General Grant was a stubborn fighter and victorious leader. Of Robert Burns, Carlyle says, "Will a course of the sun work softly in the harness of a trade horse? His hoofs are of fire, his path is in the heavens, his task bringing light to all lands." Yet his brilliant genius and his song-intoxicated soul succumbed to the reign of sin, the end of which is death. The true conquest is the conquest of the spirit and is greater than the conquest of cities or nations. It is greater in results; it is greater in character.—Arnold's Commentary.

Self-Defense.—"Do you think it would be wrong for me to learn the art of self-defense?" asked a young man of a venerable teacher. "Certainly not," was the answer, "I learned it in youth myself, and I have found it of great value through life." "Indeed, sir, what system did you learn?" "I learned Solomon's system." "Solomon's system?" "You will find it laid down in the first verse of the fifteenth chapter of Proverbs; A soft answer turneth away wrath. It is the best system of self-defense I have ever heard of."—Sel.

Practical Helping.—Said the patient, "Doctor, I suffered greatly when I heard of the catistrophe at Martinique. I am so susceptible to the misfortune of others that I ought to give up reading that sort of news." "And," said Dr. Dubois, "you think you are expressing an altruistic sentiment by it. "Certainly. What else could it be." "Pardon me, but it is nothing but intense fear. You have a constant dread of death, are alarmed at the smallest indispositions. The tale of this misfortune merely awakened your terror by reminding you of the frailty of human existence, above all, of your own. I don't believe you have given a sou to the victims of this cataclysm." "That's a fact," he replied, smiling. "I never thought of that." The men of Gibeah wept—Saul acted.—Sel.

Our Young People

TEMPERATE IN ALL THINGS
I Cor. 9:19-27

Topic for March 21

MOTTO

"I keep under my body."

THE STUDY HOUR

I. **Our Topic,** Temperance, is a word that means to have all the powers of mind and body in subjection that they will in no way be master. Those who have earthly aims in view only recognize the value of having all the appetites and passions under subjection in a way that they do not defeat the end for which they are striving. The world praises temperance movements, because of the selfish and earthly benefits they bring. But when we come to true temperance we find that it includes much more than the world often recognizes in its reform movements. Temperance in the use of drinks is only one phase of control of the appetite. It is just as much a part of intemperance to be in slavery to the appetite in the use of tobacco, or coffee or tea or even food that might be healthful when used in right measures. So with other desires and passions of the body which might get advantage of us, such as our mind, tongue, sense of enjoyment, sexual desires, affections for others, love for knowledge, music, association or whatever it be, unless God is the supreme object of our devotion and all our being is in the fullest sense kept in submission to the purpose for which He created us, we are not temperate in all things.

PERSONAL THOUGHT

I would be at the disposal of the Lord in every part of my being. Let every power He gives me be brought into submission to attain the highest efficiency for Him.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **All.**
2. Giving My Hands, Feet, Head, Heart, Tongue, and All to the Service of Jesus.

For Young People.—

1. Temperate in Our Natural Life.
2. Temperate in Spiritual Life.
3. The Reward of Being Temperate in All Things.
4. The Folly of Temperance Reforms that Reach Only the Surface in Their Effect.

For Older People.—

1. Self-control in Old Age.
2. The Secret of Success in Bringing Our Whole Being into Subjection to the Will of God.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 4, 1915

Field Notes

Communion services were held at Oyster Point, Va., Feb. 21, with Bish. Joseph Mast in charge.—H.

Among the worshipers at the Scottdale Mennonite Church last Sunday were Bro. and Sister P. M. Sheeler of Spring City, Pa. Having lately become "one flesh" they have the best wishes of many friends whose prayers ascend that a long and useful life may attend their wedded life.

Bro Abram Metzler of Martinsburg, Pa., filled the regular appointment at the Scottdale Mennonite Church last Sunday evening.

From Carver, Mo., Feb. 25, we receive this word: "Meetings still in progress at White Hall school house. Bro. Kreider left for Olathe, Kans., today."

The article on "Christ the Greatest Missionary," printed in these columns last week, should have been credited to Mary Zimmerman instead of Mary Brenneman.

There are several applicants for baptism at the Salford Mennonite congregation near Harleysville, Pa. There are more under conviction. May they yield before too late. May God be praised for results.—G.

Baptismal services were held in Breslau, Ont., Feb. 21, at which time five precious souls were baptized and two received. Another one is to be taken into the fold at that place later. The Lord bless and keep them faithful unto the end.

On Sunday, Feb. 21, nine precious souls were received into fellowship at the Springs Church, near Manchester, Okla., two by water baptism and seven upon confession of faith. Bro. S. C. Miller was the minister used on this occasion.

Bro. E. H. Brunk of Denbigh, Va., has forty acres of land to dispose of under conditions that enable us to make this announcement without violating our rule against advertisements. For particulars address the brother named.

Baptismal services are announced for 7 P. M., March 7, 1915, at the East York Mennonite Church, near York, Pa. Bro. Abram B. Herr of New Danville, Pa., is to have charge of the services. May God's richest blessings attend those who are to seal their vows with their Redeemer.

Bro. S. P. Hetrick of Tuleta, Texas, in sending in his renewal for the Gospel Herald, writes an interesting letter and also sends an article for publication which will appear later. The brother is nearly eighty years old and his companion is nearly seventy-six. He writes with a firm, clear hand. May God spare this aged couple for many years of usefulness.

A most commendable movement is on foot to revive that excellent book of sacred song, the Harmonia Sacra. The Christian people of the Shenandoah Valley of Virginia are at the head of the movement. If a sufficient number show a practical interest in the matter a new edition will be published. Already sufficient interest has been shown to almost insure the success of the enterprise, but the committee will be glad for any additional evidences of practical support. The committee is not aiming to make money out of the publication, but will charge only the bare cost of publication. Any one wishing to have a copy of the book when it is out will kindly write to Bro. L. J. Heatwole, Dale Enterprise, Va.

Correspondence

Filer, Idaho

Dear Herald Readers:—Since the last communication has been written from this place God has been abundantly blessing us. Sunday evening, Jan. 24, Bro. J. P. Bontrager of Albany, Oreg., preached for us, this being the beginning of a series of meetings. He remained with us three weeks and labored earnestly and faithfully. During this time he preached a gospel sermon each evening and held one week of Bible normal during which time he gave fifteen lessons in Bible study. On Sunday afternoon, Feb. 7, we had a Sunday school normal conducted by Bro. Bontrager. As a visible result of these meetings five precious souls were added to the Church, two by baptism and three upon confession. Others were deeply convicted but were unwilling to yield. On Thursday, Feb. 11, communion was observed and nearly all members were present and all expressed a desire to be there. At present we have forty members. Truly God has been good to us and may we so live that we may prove by our lives our appreciation for His goodness to us is my prayer. We as a little band of God's children at this place ask an interest in your prayers.

Feb. 16, 1915. Alta B. Snyder.

Tuleta, Tex.

Dear Herald Readers, Greeting in the Master's Name:—The forepart of January Bro. Andrew Shenk of Oronogo, Mo., came into our midst and remained with us a little over three weeks, during which time we certainly enjoyed rich blessings. As always, he gave us some very deep, heart-searching sermons. The Church has been strengthened, two added to the Church. Eternity will only reveal how

much good these meetings have done. We are so very far away from all other churches, and are always glad to have brethren come this way. We expect Bro. S. G. Shetler to stop with us at least several days, on his way east.

Yours in Christian service,
Feb. 19, 1915. Peter Unzicker.

Wood River, Nebr.

Greeting:—On Jan. 30 Milo Stutzman of Tofield, Alta., came here and stayed until Feb. 1. He preached two impressive sermons. We very much enjoy such visits and extend an invitation to ministering brethren when convenient to stop with us.

The A. M. Sunday School Conference of Nebraska will be held here some time in May, the Lord willing. We are looking forward for a spiritual feast and extend an invitation to all who are willing to help to be present with us. Pray for us.

Mary Zimmerman.
Feb. 21, 1915.

Gap, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—On Sunday, Feb. 21, the Brethren J. S. Mast and Sylvanus Stoltzfus of Elverson, Pa., were with the congregation at Millwood Church. Bro. Mast gave us a very impressive sermon, which we hope fell on good ground. Our aged brother, Samuel Kauffman, was on the sick list for some time, but was again able to attend church services on Sunday.

Fannie G. Stoltzfus.
Feb. 23, 1915.

Perkasie, Pa.

(Blooming Glen congregation)

Dear Herald Readers, Greeting in the Name of Jesus:—"The Lord hath done great things for us whereof we are glad." We rejoice to write that twelve precious souls have been become willing to take up the cross and follow Jesus. Our prayer is that they may make an unconditional surrender and be bright and shining lights in the world. The Lord willing, they will be received into the visible Church Mar. 7.

On Sunday, Feb. 14, the Sunday school from this place went in a body to the front of Sister Moyer's home to sing for her daughter, Sister Sallie, who has been confined to her bed of suffering for more than twenty years. She is too weak to have many people in to see her at a time. We sung quite a number of hymns when she sent word down that it "sounded like heavenly music, and we could sing as long as we wanted to. May we remember the sick and suffering who do not enjoy blessings and privileges as many do.

We were glad to have Bro. Clayton Derstine of Altoona Mission preach for us on the evening of Feb. 17. He warned the sinner to flee from the wrath to come. May God bless his efforts put forth to win souls into the kingdom of God.

There are many sick and dying in our midst. May God comfort the bereaved is our prayer.

Yours in His name,
Feb. 24, 1915. Laura F. Fuss.

Minot, N. Dak.

Greeting to all Readers of the Herald:—God is still extending His loving hand to a fallen but a bought race. The weather has been more frosty and foggy for some time past than we usually have in North Dakota during the winter months. The results are much cold and sickness, a few deaths —sometimes an aged settler, at another time a darling babe, answers the call to the icy hand of death, reminding us that we have no abiding city here, but should seek one to come. At present there are not less than four of our little flock here under the doctor's care. While still a few others manage to get along without. We hope they may soon be restored to their former health.

Our midweek evening meetings held in private homes where invited are becoming more interesting. We hope they may prove a blessing to man and a glory to God.

In His name,
Feb. 25, 1915. L. S. Glick.

Belleville, Pa.

Bro. Clayton F. Derstine came into our midst on Saturday, Feb. 20. Meetings were held every evening this week. Attendance large, interest good, with a number of confessions. Meetings to continue until Thursday, Mar. 2. A later report will follow. Pray for the work. J. H. Byler.
Feb. 26, 1915.

North Lima, Ohio

Greeting:—The meetings and Bible conference at the East Lewistown Union Church were well attended. The instructor was Bro. J. E. Hartzler of Goshen, Ind. One result of the meetings was two confessions. While many more ought also to have made a confession perhaps the thoughts received may bring forth fruit later. Many admonitions were also given to those who profess to be His children, which all should heed. Bro. Paul Whitmer of Goshen was present at the Sunday morning service and instead of having the regular Sunday school he gave a lecture to the school from the lesson.

Bro. A. J. Steiner, who has been ill and could not fill his place for five weeks, is able to attend services again Cor.
Feb. 26, 1915.

Lititz, Pa.

The Lord willing, a series of meetings will open at Hess' Church, Mar. 14, conducted by Bro. Sanford Landis. Oh, for the prayers of all Gospel Herald readers, that God may pour out His Holy Spirit, that we as sheep may be fed and sinners turn to God. "In **united** prayer there is strength."
Feb. 27, 1915. John S. Hess.

Roseland, Nebr.

"All things work together for good to them that love God: to them that are the called according to his purpose." On Sunday, Jan. 31, votes were taken in the church here for a deacon, to fill the vacancy caused by Bro. Chris Snyder leaving here and going to Filer Ida. The Church was unanimous for Bro. Emanuel Schiffler, who was ordained on Sunday, Feb. 7, Bro. Albrecht Schiffler officiating. Pray for the brother that he may be able to perform the duties that may come to him. Andrew Good.
Feb. 27, 1915.

"THE POOR HEATHEN"

Whose fault is it that there are any "poor heathen?" A speaker at a recent meeting of the Laymen's Missionary Movement drove this challenging question into the consciences of his Christian hearers: If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? **That's** foreign missions. People talk complacently about the "poor heathen." Why "poor?" Because the heathen have not received their share of the inheritance which the Father left us to give them. What shall we do about it?—S. S. Times.

God has a just claim upon the gratitude, obedience and service of all men. The wicked husbandmen were punished because they refused to pay the just claims of the owner of the vineyard. Severe punishment will come upon those who reject the claims of Jesus their King.—Sel.

Miscellaneous

THE FIRST PSALM

The man that walks with God is blest,
Ungodly counsel will detest;
He will not stand in sinners' ways,
Avoids the scornful seat always.

God's holy law is his delight,
His meditation day and night;
Like as the trees by rivers grown,
His fruit to every one is known.

His leaf you never withered see,
And all he does shall prospered be;
For God has promised to uphold,
And no good thing from him withhold.

Ungodly man will not be so,
But are as chaff blown to and fro;
Hence the ungodly shall not stand,
For their foundation is on sand.

The Lord knows well the righteous' way,
Whoever his blest will obey,
But woe shall the ungodly see,
For God has said, "Thus shall it be."

—William Rothfuss.

ANOTHER GLANCE AT THE DESK

By J. A. Ressler.

For the Gospel Herald.

The Editor is away again. Before he went away this time we had a long conversation beside The Desk and mostly about The Desk. The Manager was present during most of the conversation and one or two others were present during part of it. I cannot tell you all that was said, but if you have had any experience in gathering hints you may be able to guess at a good deal. Still, I would not have you attempt to read too much "between the lines," for I want to tell enough in plain English that it will not be necessary.

One thing that the Editor said was a promise that when he got home again he would remain at home for a while. So this will be the last peep you will get at The Desk for some time through these spectacles and you may reasonably expect from now on a better paper than you have had during most of the last six months.

There are several things that are very clear to one who sees the inner workings of The Editor's Desk. They may not be so clear to one who sees only the printed page that results from those workings. My object in writing now is to take you into our confidence regarding some of those "inner workings." If the Editor were at home his modesty would perhaps require him to strike his pencil through some of the following sentences, and yet if he were "cornered," he'd have to admit that they are true

In the first place, let us understand, once for all, that the Editor has the very best of intentions. Whatever happens, however obscure it may seem, never lose sight of the fact that the Editor means to do the right thing. He is human and has the ordinary human limitations and human failings, but he never deliberately sets out to do anything which he considers wrong. When the Editor has done something which you feel was wrong, decidedly wrong, it will be entirely superfluous for you to urge him to do the right thing before you first convince him that the thing he did was wrong. He thought it was right or he would not have done it. That seems so simple that you may wonder why we take the space to write it, and yet a glance at The Desk at work will show that there have been people who blamed the Editor for intentionally, deliberately doing wrong things.

In the next place, let us also understand that the Editor gives to others the same credit that he expects of them. When he has occasion to differ with a correspondent, even to the extent of refusing to publish an article, he gives the correspondent full credit for meaning to do and say just the right thing. If what is said and done is entirely wrong as the Editor sees matters, he tries to show the correspondent why he holds the opinion he does. The Editor has the repsonsibility for the conduct of the paper, and he must be final arbiter as to the matter which appears in print. But he gives all persons credit for trying to say the right and the best things for publication.

And then, it will help wondrously in making good results inevitable if each contributor gives each other contributor credit for good intentions. And this is a rule which will apply to all readers as well as to contributors. There are often articles or parts of articles, with which you do not and cannot agree. What shall you do about it? If the error is a serious and a grave one, a friendly letter to the Editor will be most welcome. It will give him an opportunity to explain the matter either in public or in private, to correct any wrong impressions that may have been made or to state more clearly the correct interpretation of the matter under consideration. Often a kind private letter to the writer of an article is all that is needed. It will start up a correspondence between individuals which may ripen into life-long friendship. It is seldom wise to answer an objectionable article with a controversial counter article. This is apt to arouse the spirit of debate and the temptation is to try to win in the debate rather than to edify the body of Christ.

Most of the contributors are modest. They give free license to modify the articles in such a way as to tell right doctrine rather than to give their own peculiar views. There are some, however, who have pronounced views in regard to certain matters and wish to state them. They see that the paper is a good medium for expressing themselves. The article is written and sent. A letter accompanies the article, kindly but firmly asserting that this is the view held by he writer and that if it is changed in any way the name must not be signed or else the article should be returned. That is the kind of articles that makes it worth while to publish a paper. It is this kind of article that makes the Editor's life worth living. The man or woman with an opinion is the person worth while. The opinion may or may not accord with that of the Editor. The opinion may or may not accord with those of most of the readers. The opinion may or may not be orthodox. The opinion may or may not be proper to publish in a church paper. But the having of opinions and the putting of the opinions down on paper for publication give the Editor food for thought and give him a positive reason for existence. The articles with which every one agrees could be put into shape for the printer by any ordinary clerk. The article with an opinion calls for an Editor. And he needs to be a fully rounded out, wholesouled man, and withal a complete, correct Christian.

But there are opinions and opinions. If your imagination is strong enough, imagine yourself an editor. Imagine three Men of Opinion who were occasional contributors to your paper. Imagine that each of the three differed in opinion from the other two, and that when the editor (yourself) changed anything in the article of any one of the three the contributor at once charged you with being too weak to allow him to express his opinion because of the influence of the other two. From your central position you can see the attitude of all three and you realize that they do not understand each other and do not understand you. But how can you get them to see each other as you see them? Can you imagine such a case?

You will remember that the Editor is careful never to ascribe evil motives. He has had evil motives ascribed to him falsely so often that he has learned to be slow in imputing evil. As a matter of fact, the number of persons who do wrong deliberately and intentionally is very small among the class of people who write for a paper like the Gospel Herald. With that fact well in mind, let us all begin right now to try to see that matter in which we have felt that the other parties are all wrong —not from the other parties' view point, perhaps few of us could do that —but from the view point of a firm be-

lief that the other parties mean to do right when they see the right. It will help our practical Christianity wondrously.

But this is just a little article about The Desk and not a sermon. It is not intended to regulate the universe but just to tell a few little things about a little office with a very modest little desk in it. For the man who usually sits at that desk and who bears the responsibility for what is said across that Desk I want to put in one more plea.

Don't yield for a moment to the temptation to think that The Editor is a coward. He couldn't be an editor for three days if he were. When you feel like delivering a sledge-hammer blow at The Desk for favoring the Other Two Parties, remember that blows have already been delivered at that Desk, just as heavy as the one you are planning, because The Desk has been favoring YOU and one of the Other Two Parties. It takes **courage** and true Christian grace to keep sweet under such conditions. Stand by your Editor like **MEN.** He's standing for a principle that's right because it's the principle of the Bible. And all of us who claim to stand by the Bible will do well to stand by him. Above all, let us hold him up in prayer.

Scottdale, Pa.

HINDRANCES TO PRAYER

By Mabel Groh.

For the Gospel Herald.

Prayer—that blessed privilege, and wonderful source of power and comfort. It is the golden key that unlocks the storehouse of heaven. It is the arm that reaches up to take the blessings that God holds out to us, and more precious still; it is a communion and fellowship with the heavenly Father that is more perfect enjoyment than that of the dearest earthly friends. How we look forward to the privilege of a good heart to heart talk with some one that we love, and whose counsel we have confidence in. Do we appreciate the "friend that sticketh closer than a brother," and who understands us better than we understand ourselves?

Jesus spent whole nights in prayer. Every great work that He undertook was preceded by prayer. The early Church received the Holy Ghost while praying. Peter was delivered from the murderous hands of Herod in answer to prayer. The greatest missionary of the Christian Church was appointed to his work in answer to the prayers of the Church. Paul throughout his life was a man of prayer and power in the Holy Ghost. All through the ages there have been some men and women as Luther, Mennon Simons, Wesley, Moody, etc., who were leaders in great reforms and revivals, and a study of their lives reveals the fact that they were men of prayer.

Geo. Muller's life and works stand as a witness to the power of prayer. For over 60 years he spent his life in the interest of orphan and mission work. In later years his homes were caring for more than 2,000 persons and required nearly $500.00 a day for expenses, yet he never asked anyone but God for a single cent of all that was required to build up and carry on the work. He sought continually the will and glory of God in everything.

The God of Paul, and of Muller, is **our** God, and is the same yesterday, today, and forever. So what is the reason that we are so powerless to accomplish the work that has been left to us (His children) to do?

Our subject suggests that our prayers may be hindered. God's Word tells what some hindrances are. May we find the hindrances and then see that they shall hinder us in our prayers no more.

I believe the greatest hindrance is

1. **Unbelief.**—Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). James says that he that doubts when he asks, need not expect to receive anything of the Lord. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Yes, we need to believe that God is allwise, allpowerful, everywhere present, and that He is as good as His Word. Yet where is there one of us who absolutely trusts God in all things, and for all things? He says (Psa. 55:22), "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." But we go about with a burdened mind, a worried look, and fretful complaints, sometimes forgetting even to mention our troubles to the Lord. God says (Prov. 3:9, 10): "Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." But we say we must work and save, and provide for old age, and then if we have some to spare we will give the Lord a little. How can we so utterly forget that it is only by the blessing of God that we are permitted to have any of these things. Jesus says (Jno. 15:5): "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." But how often we undertake to work the works of the Lord in our own strength and according to our wisdom, forgetting to consult God and His Word; or perhaps even saying, that since conditions have changed we cannot work according to the rules laid down in God's Word. What unbelief! Is it any wonder that we ask so little of a God in whom we have so little faith? and is it a wonder that God closes His ears to the requests of such double-minded children? The heathen has more faith in his gods of wood and stone than many Christians have in the living God.

2. **Sin in the Heart.**—"All unrighteousness is sin" (I Jno. 5:17) and sin separates from God. Is there any pet sin hid away in our life? or anything that we have not been willing to make right with our fellowmen? or perhaps an evil thought, or unholy desire, or unkind word or deed, or neglected opportunity to do good? These things, if not repented of, will surely hinder our communion with a holy God. Isa. 59:2: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." I believe we have all known times when our prayers seemed to hang over our heads like a heavy cloud and would not rise. The only thing to do is to get the sin out of the heart or life, to make confession or restitution as the case may require and then God will again hear our cry. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

3. **Disobedience.**—If there is any command of God that we are unwilling to obey we have no promise that He will hear us. He says: "Obey my voice and I will be your God" (Jer. 7:23). He requires absolute obedience to His Word and to the promptings of the Spirit. Many a Christian has lost hold on God because unwilling to take up the cross that God has laid upon him. Perhaps we are impressed that we should speak to someone about their soul and refuse, or He may call to the mission field or some other work and we do not obey. How long are we likely to pray, "Thy kingdom come, thy will be done," if we are unwilling to do the little part God asks of us?

4. **An Unforgiving Spirit.**—If we have ever tried to pray while feeling hard against anyone we know that either we could not lift our hearts to God; or, the hardness passed away and love and pity took its place. "If ye forgive not . . . . neither will your heavenly Father forgive you."

5. **Selfish Motives.**—Jas. 4:3: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." There are many things that it is right to pray for and God is desirous to give to those who will use them to His glory and the advancement of His kingdom, but when desired for our own glory or advantage

it may be a blessing to withhold. Are we praying for the power of the Spirit? If our desire is to be a greater blessing He will fill us, but if we have any thought of personal advantage we will ask in vain. Do we ask for temporal things, or wisdom, or influence, or success? God will hear if we have an eye single to His glory. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

6. **Temporal Cares and Pleasures.**—These things often crowd out time or desire for prayer. Many times, if we do get on our knees, our thoughts are far away; and though we may have repeated a form of prayer, we need expect no blessing because we have not desired any.

7. **Lack of Liberality.**—"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard" (Prov. 21:13). "For he shall have judgment without mercy that hath showed no mercy" (Jas. 2:13). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap bountifully" (II Cor. 9:6). What use to plead for mercy or blessing, if we have hardened our hearts to the cry of our fellowmen?

8. **Lack of Importunity.**—"Jesus spake a parable unto them to this end, that men ought always to pray and not to faint" (Luke 18:1). How easily we give up when we do not get an immediate answer to our requests. "Let us have this confidence in him, that, if we ask anything according to his will he heareth us: And if we know that he hear us whatsoever we ask we know that we have the petitions that we desired of him" (I Jno. 5:14, 15). Many blessings have been received, and many souls, apparently unmoved by entreaty or conviction, have been brought into the fold after years of pleading in their behalf.

Let individuals see that their prayer life is unhindered, and there will be such an awakening that the Church will go forward in God's strength and speedily accomplish the task she has been given to do. "Again I say unto you that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Can we say we are not responsible for lost souls when the powers of heaven are at our command?

Preston, Ont.

When we study the agony of our Savior in the garden of Gethsemane let us remember that it was for us that He suffered so.—Sel.

THE HIGH CALLING OF THE CHRISTIAN

Sel. by Nora Bair.

A short time ago the members of a Church received the following message from their pastor, in which he formulated the ideal Christian life:

To be sincere, just, faithful, humble, gentle, patient, kind; to be pure at the lips as at the heart; to love God and fellowman; to respect all that God has made, whether it be animate or inanimate; to deny self for Christ's sake; to serve the Church and to serve in the Church as though it were, indeed, the body of Christ; to believe that what ought to be done can be done, and to act upon the belief; to be a respecter not of persons but of character; to hate with perfect hatred all meanness, duplicity, jealousy, cowardice, cant, slander, sham and selfishness; to seek to be useful rather than to be happy, and to be contented rather than satisfied; to hold all the powers of mind and body and all possessions at the absolute disposal of God; to see the good rather than the evil in men, the good to declare and cherish, and the evil not so much to denounce as to overcome with good; to be temperate in all things; to regard the body as the temple of the Holy Ghost, and to discipline the soul by work, by play, by study, by suffering, and by prayer; to delight in simplicity rather than in luxury; to perform all tasks and to bear all burdens without complaint; to be loyal to friends, generous to enemies, and courteous toward all men; to believe in God as the same yesterday, today, and forever, and in the final triumph of the good; to see, betimes, the city which hath foundations, whose builder and maker is God, and to try to reproduce its outlines and character here upon the earth—this is to be a Christian according to Christ. —Christian Advocate.

REPORT

Of Bible Normal Held at Filer, Idaho, Feb. 5-12 1915

For the Gospel Herald.

Instructor, J. P. Bontrager.

Organization: Mod., E. A. Shank; Chor., Chas. Sieber; Secy., Alta B. Snyder.

The topics discussed are as follows:

The Book of Titus, Seven Churches of Asia, Present Day Evils The Overcoming Life, How Kept Under the Atonement, Christian Home, and The Lord's Day.

Following are a few of the many thoughts that were given:

What a Church that is in harmony with God's Word sanctions God also will sanction.

Study to know the Word and God will at the needed time give words to speak that are in order.

The true child of God must be thoroughly cleansed from iniquity before his prayers will be heard.

Many souls trace their downfall to the picture show.

Secy.

REPORT

Of 30th Quarterly Mission Meeting Held at Bethel Church, West Liberty, Ohio, Feb. 20, 1915

For the Gospel Herald.

Mission Sermon by A. I. Yoder.

It took a special revelation to show Peter his duty and privileges in regard to carrying out the great commission. Some of us need special revelations in regard to our duties. While our forefathers may not have been as active in the work as they might have been, neither are we.

A person who truly fears God is ready to obey Him if the whole world stands against him.

What can be done to Develop the Missionary Spirit in the Indifferent. Essay by Addie F. Yoder, followed by discussions by Herman Hartzler and C. H. Byler.

Genuine conversion will actually banish spiritual indifference.

To have the missionary spirit is to have the Spirit of Christ, and that Spirit will manifest itself.

Indifference is a sin.

Daily Bible study and prayer will develop the mission spirit.

Consecration and indifference will not go together.

Showing the needs of the field has a tendency to develop the mission spirit.

At the beginning of the afternoon session, Sister Barbara Yoder conducted a practical children's meeting which was quite instructive, after which the following questions were discussed in five minute talks:

Missionary Activities: (a) In personal work, S. L. Warye; (b) In Sunday school work, S. B. Plank; (c) In preaching services, Uriel Yoder; (d) In young people's meetings, Mattie King; (e) In every day life, Eli D. Yoder; (f) In giving, L. L. Hartzler.

See and feel the need; enter the open doors. you find them everywhere. Those who help others are the ones who enjoy life.

The Sunday school is the place where many impressions are made.

Is the ministry filling the demands of the Church? Progression must be met in the Church as well as elsewhere. If we want to build up and inspire we must respect the opinions of others.

Ministers should not always draw dark pictures; should be established in the doctrine they preach and not swerve from one hobby to another.

A Christian who is not a missionary denies the faith. God had only one Son and He gave Him as a missionary.

Does your neighbor know you are interested in him? Is your neighborhood made better because you are living in it? Some of us if we button up our coats button up everything we live for.

Giving beyond their means is what is said of the Corinthian Christians after they had given themselves.

The man that gives is the man that shares the blessing.

An offering of $198.27 for the general mission fund was taken, besides $$2.23 by the children for the children's fund.

D. S. Yoder, Mod.,
A. Metzler, Secy.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

January, 1915

General Fund

Springdale, Va., Cong.	$ 65.04
Mt. Clinton S. S., Va.	39.75
Bank S. S., Va.	11.05
Sugar Creek Cong., Ia.	27.50
Beech Cong., Louisville, O.	47.89
Lower Dist. Congs., Va.	42.00
Lower Deer Creek S. S., Ia.	14.22
Bible Conf., West Liberty, O.	10.94
Nettie Showalter	1.00
Weaver S. S., Va.	54.27
Pike S. S., Va.	46.00
E. Union Cong., Ia.	18.68
W. Union Cong., Ia.	42.30
E. Fairview A. M. S. S., Nebr.	57.61
A. M. Fairview S. S., Oreg.	7.00
Mrs. S. M. Cripe, N. D.	1.00
Gehr. F. Enns, Man.	2.50
D. E. Landis, Rock Glen, Pa.	2.00
Christian Bachman, O.	1.50
Total	$492.25

India Missions

Allensville A. M. S. S., Pa.	$ 11.57
Mennonite S. S., Manson, Ia.	19.15
Morrison S. S., Ill.	7.32
Upper Deer Creek A. M. S. S., Ia.	15.00
——— Kans.	1.75
Cullom S. S., Ill.	7.08
Mary Funk	5.00
Mattawana A. M. S. S., Pa.	10.00
Lower District Congs., Va.	3.00
Mennonite S. S., Sterling, Ill.	10.00
E. H. Zook, Belleville, Pa.	5.00
R. E. Zook, Belleville, Pa.	5.00
Two Friends, Holmes Co., O.	2.50
Lillie F. Minnich, Va.	10.00
Zion Cong., Woodburn, Oreg.	5.00
Willow Springs Cong., Ill.	6.54
A Sister, Pa.	1.50
Old Sonnenburg S. S., O.	25.00
S. S. Class No. 4, Mennonite Church, Concord, Tenn.	2.20
Mrs. Jos. S. Yoder, Kalona, Ia.	5.00
Oak Grove & Pleasant Hill Congs., O.	45.00
Bro. & Sister Hilty, Idaho	25.00
M. H. Eshleman's S. S. Class, Martin's Cong., O.	3.00
Berne S. S., Mich.	9.13
Hopedale A. M. S. S., Ill.	71.51
Science Ridge S. S., Sterling, Ill.	15.70
Roanoke Cong., Ill.	18.00
Bro. & Sister, Wilmot, Ont.	60.00
Brother, Olathe, Kans.	5.00
Midway Cong., O.	10.67
Rockton, Pa., Per J. N. K.	5.70
Cullom, Ill., M. E., Per J. N. K.	7.00
5th St. Mennonite Church, Goshen, Ind., Per J. N. K.	5.62
From Souderton, Pa.	14.00
John Buller's Silver Wedding, Minn.	42.26
Bergfelder Gemeinde, Minn.	26.81
A Sister, N. D.	2.00
From Different Ones, Mt. Lake, Minn.	20.08
Jacob P. Becker, S. D.	100.00
Allie Miller, Mo.	1.50
Jacob Roggie, Castorland, N. Y.	5.00
Rainham Cong., Ont.	2.50
Waldo Cong., Ill.	50.30
J. N. & Elsie Kauffman for Sunderganj Church	27.00
H. J. Harder for A. C. Brunk & Wife, personally	75.00
Per Clara Brubaker for Mrs. S. D. Esch personally	7.00
Total	$812.39

India Hospital

Edward Martin, Parnell, Ia.	$ 5.00
H. H. Fast, Mt. Lake, Minn.	45.00
Geo. Buhler, Mt. Lake, Minn.	5.00
Konenwalder Gemeinde, S. Dak.	40.00
A. Becker, Mt. Lake, Minn.	10.00
Total	$105.00

India Leper Asylum

I. G. Wenger, Caledonia, Mich.	$ 5.00

India Widows & Orphans

Salem S. S., Wooster, O.	$ 1.50

India Native Workers

Isaac Becker, Dolten, S. D.	$ 25.00
Mt. Lake Bruderthaler S. S.	53.85
Total	$ 78.85

India Bible Women

John R. Suter's S. S. Class, Va.	$ 12.16
Two families, Smithville, O.	18.00
Jonas Smoker, Smithville, O.	9.00
Ruth Wenger's S. S. Class, Va.	7.00
Cornelia Wenger's S. S. Class, Va.	7.55
Logan Co. Sewing Circle, O.	4.00
Old Sisters S. S. Class, Oak Grove S. S., O.	2.00
Salem S. S., Wooster, O.	2.00
Gospel Mission Cong., Chicago	15.66
A. R. Eschliman's S. S. Class, O.	3.00
Total	$ 80.37

India Missionary Support

Mennonite S. S., Manson, Ia.	$ 10.79
Girls Primary Class, Lititz S. S., Pa.	4.50
An Interested Bro., Ill.	10.00
W. Fairview S. S., Nebr.	21.65
Logan Co. Sewing Circle, O.	2.75
Mt. View Menn. Cong., Mont.	26.00
Walnut Grove & S. Union Y. P. M., O.	21.00
A Sister, Dalton, O.	20.00
Crystal Springs S. S., Pa.	7.70
Gospel Mission Cong., Chicago	46.50
Total	$170.89

Chicago Missions

Goodfield S. S., Ill.	$ 6.17
Lydia Oyer's S. S. Class, Ill.	21.22
An Interested Bro., Ill.	10.00
Willow Springs Cong., Ill.	13.90
A Sister, Pa.	1.50
Science Ridge S. S., Sterling, Ill.	8.60
Roanoke Cong., Ill.	18.00
A Primary Class, Metamora, Ill.	2.06
J. J. Smith, Metamora, Ill.	5.00
Hopedale Primary S. S., Ill.	20.00
J. Y. Smucker, West Liberty, O.	6.00
Washington Primary S. S., Ill.	8.00
Union S. S., Washington, Ill.	11.38
Total	$131.83

Ft. Wayne Mission Building

D. S. Weaver, Hesston, Kans.	$200.00

Ind.-Mich. Dist. Board Home

D. S. Weaver, Hesston, Kans.	$300.00

Canton Mission

Orrville Menn. Cong., O.	$ 5.25

Youngstown Mission

Orrville Menn. Cong., O.	$ 5.26

Orphans' Home

Lower District Congs., Va. (Donations to the value of $75.00)	$ 2.00

Belgian Sufferers

Ruth Wenger	$ 1.00
Plum Creek Cong., Nebr.	14.50
Mrs. D. L. Ebersole, Freeport, Ill.	1.00
School No. 7 Baughman Twp., Wayne Co., O.	5.00
Springs Menn. Cong., Pa.	13.20
Bro. & Sister Dan Roth, Ill.	20.00
S. P. Zook, Sterling, Ill.	5.00
A Bro., Montgomery Co., Pa.	1.00
Skippack Menn. S. S., Pa.	35.00
Thomas Gerbrand, Man.	2.45
Rundschau Reader, Okla.	5.00
Ben Grieser, Nebr.	1.00
Roy Rensberger, Ia.	5.00
Cornelius Siebert, Nebr.	7.00
Andrew Jantz, Ruff, Wash.	5.00
Total	$121.15

Mennonite Sufferers in Europe

G. S. Glick, Belleville, Pa.	$ 5.00
Henry D. Hackman, Hatfield, Pa.	5.00
Gerhard Froese, Man.	1.00
Bethel-Kirche, S. D.	50.00
Mrs. Katharine Wiens, Sask.	28.00
Noah Welty, Nappanee, Ind.	2.00
Total	$ 91.00

CANDANIAN TREASURER'S REPORT

M. C. Cressman, Treas., Berlin, Ont.

India Mission

Blenheim S. S.	$ 1.50
Sarah Bechtel	5.00
Warner's Cong.	15.69
Mrs. Daniel Cressman	5.00
David Bergey	20.00
Total	$ 47.19

South America Pledges

Menno M. Shantz	$ 15.00

Toronto Mission

Floradale Cong.	$ 24.00
Miss Snyder, Blomingdale	1.00
Wanner Cong.	10.34
Total	$ 35.34
Total for month	$ 97.53

KANS.-NEBR. MISSION BOARD

Vernon E. Reiff, Treas., Newton, Kans.

India Missions

Hesston Cong.	$ 23.94
La Junta S. S.	11.56
Pleasant Val. S. S.	9.37
Total	$ 44.87

Children's Welfare Work, Kansas City

La Junta S. S.	$ 32.00
Total for month	$ 76.87

MISSION BOARD OF THE SOUTHWEST PA. CONFERENCE DIST.

H. Frank Reist, Treas., Scottdale, Pa.

India Mission

Scottdale Cong.	$ 5.83

India Native Workers

Scottdale Cong., Per H. F. Reist	$ 15.00

Mennonite Sanitarium

Casselman Cong., Md.	$ 3.25
Stahl Cong., Johnstown.	14.00
Thomas Cong., Johnstown	16.50
Kaufman Cong., Johnstown	7.80
Blough Cong., Johnstown	10.60
Total	$ 52.15
Total for month	$ 72.98

IND.-MICH. MENNONITE MISSION BOARD

G. L. Bender, Treas., Elkhart, Ind.

India Mission

Nappanee (North) S. S.	$ 12.62

India Native Workers

A Sister	$ 5.00
C. A. Shantz & Wife	5.00
Ft. Wayne Cong.	3.15
A Sister	5.00
Total	$ 18.15

India Bible Women

Sisters Class, Elkhart S. S.	$ 2.00
Clinton Frame S. S.	4.00
Total	$ 6.00

India Missionary Support

F. W. Brunk's Class, Elkhart, Ind.	$ 4.50
J. J. Hostetler	10.00
Goshen S. S.	50.00
Goshen Cong.	75.00
Total	$139.50

Rural Missions

Salem S. S.	$ 32.89
Bowne Cong.	7.99
Shore Cong.	10.00
Total	$ 50.88

Chicago Missions

A. R. Miller	$ 1.00
Yellow Creek Cong.	15.00
Total	$ 16.00

Ft. Wayne Mission

Salem S. S.	$ 32.90
Fairview Cong. & B. R.	7.60
Goshen Cong.	15.00
Yellow Creek Cong.	15.00
Sunnyside Cong.	2.00
Shore Cong.	7.40
A. R. Miller	1.00
Total	$ 80.90

Ft. Wayne Mission Building

I. A. Long	$ 30.00
Daniel Null	20.00
A Brother	15.00
Adam Fisher	10.00
Mary A. Pletcher	50.00
Leander A. Weldy	5.00
Niles M. Slabaugh	3.00
Eli Stofer	10.00
Bro. Sommer	1.00
S. T. Miller	5.00
Simon P. Culp	100.00
J. D. Miller	2.00
D. W. Miller	3.50
Jonas Stineman	10.00
D. J. Yoder	5.00
J. P. Mishler	5.00
Menno Frey	10.00
Jonas Yoder	5.00
Mervin Eby	5.00
D. W. Wenger	30.00
Total	$324.50

Mennonite Sanitarium

Howard-Miami Cong.	$ 20.50

South America Pledges

J. J. M.	$ 10.00

District Board Home

S. J. Litwiller	$ 10.00

Belgian Sufferers

J. J. Hostetler	$ 8.56

General Fund

Clinton Frame Cong.	$ 21.65
Forks Cong.	16.40
Middlebury Cong.	20.10
Maple Grove Cong.	27.61
Total	$ 85.76
Total for month	$783.37

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Eli G. Reist, Treas., Mt. Joy, Pa.

Belgian Sufferers

Deep Run S. S.	$ 12.20
S. S. Risser	1.00
Total	$ 13.20

India Native Worker

A Brother	$ 30.00

India Mission

Hanover B. M.	$ 14.00
Hershey's S. S.	19.71
Habeckers Cong. & S. S.	30.00
E. Chestnut St. Cong.	4.00
E. Chestnut St. S. S., Lancaster	20.00
Kate Sauders	1.00
Salunga S. S.	12.47
New Danville Cong.	75.00
Bowmansville Mission Friends	36.27
Old Road S. S.	25.00
Masonville Cong.	24.00
Landis Val. Cong. & S. S.	81.69
Lancaster Quarterly Mission Meeting	13.00
J. S. Eby	10.00
Total	$366.14

India—Sister Hershey, Personal

Susie C. Hess S. S. Class	$ 7.00

India Mission—Auto Maintenance

Collected by M. A. Moore:

A Brother	$ 25.00
S. B. Nissley	10.00
M. A. Moore	10.00
Mrs. J. C. Brubaker	5.00
A. N. Wolf	10.00
J. B. Nissley	5.00
S. H. Musselman	5.00
H. H. Snavely	5.00
Harry Cassel	2.00
M. L. Swarr	1.00
Total	$ 78.00

South America Pledges

N. L. Snyder	$ 5.00
Christian Neff	7.00
G. Parke Book	5.00
Simon P. Hess	10.00
Joseph K. Charles	5.00
Ira E. Rohrer	5.00
P. S. Newcomer	5.00
Isaac H. Rohrer	10.00
O. H. Shenk & Mary Hostetler	25.00
Total	$ 77.00
Total for month	$571.34

LOCAL INSTITUTIONS

Old People's Home
J. F. Brunk, Supt., Marshallville, O.

Special Support:

Menno Yoder	$ 30.00
F. E. Kauffman	300.00
Lizzie Super	60.00
John Blosser	50.00

Offerings:

Oak Grove Cong.	30.00
Anna Zimmerman	62.00
Sales: Eggs	8.84
Total	$600.84

Nampa Home Mission
John A. Hilty, Supt,
Nampa, Idaho

S. S. Collection	$ 5.00

Mennonite Sanitarium
J. M. Hershey, Supt.
La Junta, Colo.

Hospital Fees	$300.03

Donations:

Mary Stoltzfoos	.25
Samuel Schmidt	2.00
Crystal Springs A. M. Cong.	10.05
Pleasant Val. Cong., Kans.	5.00
A. H. Leatherman	2.00
Hesston Holdeman Cong.	5.21
C. C. Lapp	5.00
Hettie Ranck	6.00
John Schrock	12.50
Jacob Hoover	1.00
Fred Wiggers	.50
T. T. Woodruff (Enment)	24.35
Total	$373.89

Kansas City Missions
J. D. Mininger, Supt.,
200 S. 7th St., Kansas City, Kan.

Eli Yoder	$ 1.00
John B. Yoder	1.50
Mabel Kauffman	.50
M. M. Buch	2.50
J. G. Wenger	10.00
Jane Randolph	1.00
Tom Byler	.50
Charles Diener	2.00
Wood River A. M. S. S.	9.00
Mo.-Ia. Dist. Mission Board	17.10
D. K. Conrad & Wife	25.00
Total	$ 70.10

Toronto Mission
M. Elizabeth Brown, Supt.
81 Gledhill Ave., Toronto, Ont.

Mr. Durry (Board)	$ 13.50

Gospel Mission
A. M. Fash, Supt.,
720 W. 26th St., Chicago, Ill.

Willow Springs Cong., Ill.	$ 6.40
Visitors	2.50

For Nursery Playground

D. S. Weaver & Wife	$400.00
Joseph Schertz	100.00
Mrs. Barbara Albrecht	100.00
I. D. Schertz	10.00
Debold Householter	10.00
Peter Householter	10.00
Man. Wagner	5.00
Henry Gerber	1.00
Lydia Smith	20.00
Kate Winkler	8.00
Sister Lapp	5.00
A Brother	1.00
Peter Summer	5.00
Joe Springer	10.00
Peter Wagner	2.00
Amos Newhauser	5.00
John Newhauser	2.00
Edward Newhauser	1.00
Henry Sauder	5.00
Peter Ulrich	5.00
Total	$705.00

Canton Mission
C. K. Brenneman, Supt.
1935 3rd St., Canton, O.

Medina Cong.	$ 5.00
A Sister	2.00
T. R. M. S.	3.00
Walnut Creek Y. P. B. M.	4.60
Oak Grove & Pleasant Hill Congs.	15.00
Martins Y. P. B. M.	4.00
Martins & Pleasant View Congs.	11.50
A Friend	10.00
A Sister	1.00
A Sister	1.00
Harry Mumaw	1.00
A Sister	.00
Total	$ 59.10

Lima Mission
B. B. Stoltzfus, Supt.,
825 N. Jefferson St., Lima, O.

(December)

Christ Good	$ 1.00
Mrs. Flisher	1.00
Nancy Umble	1.00
Lizzie Stoltzfus	1.00
Total	$ 4.00

(January)

Eli Yoder	$ 1.00
J. B. Stutzman	10.00
Simon Good	2.15
Total	$ 13.15

Orphans' Home
A. Metzler, Supt.,
West Liberty, O.

Sewing Circle, Fentress, Va.	$ 8.00
Brother, Archbold, O.	2.00
Lehman K. Horst	1.50
D. C. Eash	1.00
Sycamore Grove Cong., Mo.	22.75
Friends, Dalton, O.	2.00
Salem Cong., Wayne Co., O.	10.33
P. D. Steiner	5.00
Alexandria, Va., Cong.	8.46
Walnut Creek Sewing Circle, O.	8.00
Special Support	289.50
Total	$358.54

Home Mission
A. H. Leaman, Supt.
639 W. 18th St., Chicago, Ill.

Pleasant Grove S. S., Ill.	$ 5.00
Visitors	2.00
A. H. Leaman	.13
Total	$ 7.13

Ft. Wayne Mission
B. B. King, Supt.
1209 St. Marys Ave.,
Ft. Wayne, Ind.

Simon Smucker, West Liberty, O.	$ 9.00
Emma Cong.	10.00
Nappanee S. S. Class	4.50
Holdeman Cong.	10.00
Martin Fisher	3.00
Olive Cong., Per J. Brubaker	23.00
Holdeman Cong., per A. Weldy, for rent	14.00
Total	$ 73.50

Youngstown Mission
J. I. Byler, Supt.,
962 Federal St., Youngstown, O.

Midway S. S.	$ 10.67
Josiah Blough	5.00
Joe H. Detweiler	2.00
Elizabeth Lehman	5.00
Letter no Name	1.00
Weaver Cong., for Building Fund	5.00
Total	$ 28.67

(The Report of the Children's Welfare Board, properly belonging here was published separately in last week's issue of the Gospel Herald.)

Grand total for month $9336.60

Correction.—In December report under Orphans' Home Fund the item "Primary Depts.,

Roanoke & Harmony S. S., Ill.," should read "Birthday Money from the Primary Depts. Roanoke & Harmony S. S., Ill."

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Married

Good—Lichty.—On Jan. 13, 1915, at the home of the bride near Berlin, Ont., Daniel Good of Carstairs, Alta., and Sister Lovina Liechty of Berlin, Ont., were united in the bonds of matrimony, Jonas Snider officiating. God bless them.

Bare—Bower.—On Sunday, Feb. 14, 1915, at the home of the bride's parents, Bro. Joseph Bare of Harper, Kans., and Ida Bower of Protection, Kans., were united in mariage, Bro. N. E. Ebersole officiating. May God bless them.

Bechtel—Rudy.—Jan. 26, 1915, at the home of the officiating minister, Jonas Snider, Waterloo, Ont., Bro. Eden S. Bechtel of Berlin, Ont., and Sister Mary Etta Rudy of Bloomingdale, Ont. May peace and joy through the Holy Spirit be theirs through life.

Block—Litwiller.—On Jan. 13, 1915, Bro. Irvon Block and Sister Lydia Litwiller, both of the Wilmot A. M. Church, were united in holy bonds of matrimony at the home of the bride's parents. Bro. D. H. Steinmann officiating. May theirs be a happy Christian home.

Layman—Diller.—Bro. Emory E. Layman and Sister Lela P. Diller were united in marriage Feb. 17, 1915, at the bride's home near Elida, Ohio, B. B. Stoltzfus, Supt. of the Lima Mission, officiating. May the Lord's protecting care follow the lives of these promising young people.

Freed—Brunner.—On Feb. 13, 1915, Bro. Allen G. Freed of the Souderton congregation and Sister Alverda O. Brunner of the Plain congregation were united in marriage at the home of Bro. Jacob M. Moyer, Souderton, Pa. May the Lord bless the union is our prayer.

Cressman—Cressman.—Dec. 2, 1914, Bro. Jacob Cressman of Bloomingdale, Ont., and Sister Lavina Cressman of Berlin, Ont., were united in marriage at the home of the bridegroom's parents, by Jonas Snider. May the hand of a loving heavenly Father guide them through life.

Pence—Greider.—On Feb. 18, 1915, Bro. Elias E. Pence of Osborn, O., and Sister Anna Greider of Dayton, O., were united in the bonds of holy matrimony at the home of the bride's parents near Dayton, Ohio, J. M. Shenk officiating. May they enjoy many years of happy service for the Master.

Keffer—Schiedel.—On Jan. 27, 1915, at the home of the bride's parents, Bro. Jeremiah Keffer, and Sister Hannah Katherine Schiedel, both of the Cressman Church, Breslau, Ont., were united in marriage by Jonas Snider. May their lives be devoted to their Master, and may His blessings rest upon them through life.

You may as well separate burning and shining from fire as works from faith.—Luther.

Obituary

White.—Mrs. Carry Bucher White was born in Lincoln Co., Kans.; died Feb. 10, 1915, at her home 3 miles west of Macksburg, Oreg. In 1890 she with her grandparents moved to Oregon. In 1897 she was married to Alexander White. To this union were born 4 boys and 4 girls, all living.

Funeral services conducted by A. P. Troyer at the home; text, Heb. 13:14, on Feb. 12th. Remains laid to rest in the cemetery on the farm.

Tennefoss.—Bro. Joseph Tennefoss of Fentress, Va., was born in McIntosh, Minn., Jan. 7, 1894; died at the Mennonite Sanitarium, Feb. 11, 1915; aged 21 y. 1 m. 4 d. He was married to Sister Mary Keim Dec. 9, 1913, by whom he is survived with an infant son born 2 days after his death. Bro. Tennefoss bore his sickness very patiently and while he would have been glad to stay and provide for his dear ones he was perfectly willing to let God have His way and died rejoicing in God's precious promises knowing that they were for him. Bro. Tennefoss was buried in La Junta. Services were conducted by Bros. J. A. Heatwole and Aaron Leatherman.

Brenneman.—Gladys Pauline, daughter of John K. and Armindia Brenneman was born Nov. 2, 1914; died at her home near Kalona, Iowa, Feb. 11, 1915; aged 3 m. 9 d. She leaves father, mother, 5 sisters and 6 brothers to mourn the loss of their baby and sister. J. J. Maust of Huron Co., Mich., was present at the funeral. One brother could not be present on account of sickness. The funeral services were conducted at Lower Deer Creek on Feb. 14, by J. L. Hershberger, Rev. 7:9-17; J. S. Yoder, Mark 10:14, in German; S. C. Yoder, Job 14: 1, 2, in English.

"Go to thy rest fair child,
Go to thy dreamless bed;
While yet so gentle, undefiled,
With blessings on thy head."

Null.—Florence Viola, daughter of Bro. and Sister Daniel and Saloma Null, of Holdeman congregation, Wakarusa, Ind., died of congestion of the brain Feb. 15, 1915; aged 1 m. 6 d. This is the second child to be called from this home. She leaves to mourn her early departure father, mother, 4 sisters, 3 brothers, 2 grandfathers, 1 grandmother, besides other relatives and friends. Her stay on earth was short but long enough to endear herself to her parents, sisters and brothers. She was too fair a flower for this sinful world so God saw fit to call her to Himself.

The funeral services were held Feb. 17 at the North Union Church. Burial in the church cemetery. Services conducted by the home ministers, using as a text Zech. 8:5.

Zook.—Elizabeth (Kurtz) Zook was born in Mifflin Co., Pa., Sept. 24, 1834. At the age of 13 she removed with her parents to Lawrence Co., Pa. Was united in marriage to Solomon Zook to which union were born 1 son and 4 daughters. She died of asthma Feb. 16, 1915; aged 80 y. 4 m. 23 d. Funeral services the 19th at the home conducted by the home ministers assisted by Enos Detweiler of Calla, Ohio. Interment in the Amish Mennonite cemetery near New Wilmington, Pa. She leaves to mourn her departure 2 brothers, 4 daughtesr, 26 grandchildren, and 4 great-grandchildren. Her husband and 1 son preceded her to the spirit world. She was a member of the Amish Mennonite Church from early youth. Her children as well as all her grandchildren that have come to years of maturity belong to the same body of believers.

Schneider.—Marie Eleonora Schneider was born in Germany July 29, 1847; died Jan. 23, 1915. Jan. 19, 1858, she was united in marriage to John E. Schneider. In 1874 they came to the United States and took up a homestead in Kearney Co., Nebr., where they resided until 1889, when they came to Oregon and made their residence here ever since. She is survived by her husband, 5 children, Alfred, Arthur, and Paul Schneider, Bertha Bremer, and Minnie Schulz of Portland, 23 grandchildren, and 2 great-grandchildren; also her sister, Mrs. Koppe of Canby, Oreg. Her age was 77 y. 5 m. 22 d. The cause of her death was dropsy. She was a faithful and loving wife and mother and was loved and respected by all who knew her.

Funeral services Jan. 25 from the home and Rock Creek Church by A. P. Troyer. Text, Rev. 13:14. The remains were laid to rest within the Rock Creek Cemetery.

Turner.—Etta Florence Crossan was born June 23, 1867, in Ohio. She moved with her parents to Illinois in 1870. She was united in marriage to Walter Turner Dec. 19, 1884. Later they moved to Minnesota where they have resided 17 years. To this union were born 9 children, Sylvia, Clara, Orlando, Essel, Vernon, Lotus, James, Phyllis, Elvira, all of whom with her husband survive her. She also leaves to mourn their loss her parents, 2 sisters, and 5 brothers. Her death was caused by kerosene explosion Feb. 19, 1915. Her age was 47 y. 7 m. 26 d. Before her departure she called on God for the forgiveness of her sin, repeated the Lord's prayer, and asked God's blessing on her family by name, including sons-in-law. Did not wish to die but was willing if it was God's will. Services were conducted at the house by the writer, where a large concourse of friends gathered to pay their tribute of sympathy and respect. Interment at the Sherburn Cemetery where she awaits the coming of the general resurrection. Text, Matt. 24:42-44. C. J. Garber.

Weaver.—Minnie May (Hartman) Weaver was born in Harrison Twp., Elkhart Co., Ind., Sept. 23, 1879. She departed this life Feb. 11, 1915, at the home one mile east of Wakarusa, Ind., at the age of 35 y. 4 m. 28 d. On Oct. 10, 1896, she was united in marriage to Menno H. Weaver of Wakarusa, Ind. To this union were born 9 children. Florence, aged 1 y. 3 m. 12 d., having preceded her to the spirit world. Those remaining are Amzey, Harvey, Mabel, Goldie, Sammy, Harry, Lincoln, and baby Walter. She confessed Christ when yet in her youth and united with the Dunkard Church. On Feb. 2, 1915, she sent for the elders of the Mennonite Church and was received into the said Church by Bish. D. A. Yoder. She leaves to mourn her departure a husband, 8 children, 4 brothers, 4 sisters and a host of relatives and friends.

'Tis hard to break the tender cord,
When love has bound the heart.
'Tis hard, so hard, to speak the words:
"We must forever part."
Dearest mother, we must lay thee
In the peaceful grave's embrace:
But thy memory will be cherished,
Till we see thy heavenly face.

Funeral services were held at the Yellow

(Continued on next page.)

Items and Comments

Six forts at the Sea of Marmora entrance to the Strait of Dardanelles have been taken by the allies acording to latest reports. An attempt is being made to open this waterway to Russian ships so that Russian wheat may be sent out for the benefit of France and England.

It is estimated that the Colorado strike cost the Colorado Iron and Fuel Co. $1,250,000. It has probably cost the miners several times that sum in loss of wages. This is saying nothing about the bitterness in feelings and loss of life through the strike. Strikes are costly things.

The threatened war between Japan and China has been averted, at least temporarily, by a recent understanding between representatives of the two powers. Japan waives certain claims for the time being, and China agrees to certain concessions which may eventually give Japan control over China's affairs.

"Organized insanity," is the way that N. C. Schaeffer, state superintendent of schools of Pennsylvania, refers to the idea of introducing military instruction into the public schools. He refers to the present armed conflict in Europe, where the warring nations are desperately trying to destroy each other, as object-lesson enough to teach all civilized nations the folly of militarism.

It is suggested in some quarters that school and home may be brought together still closer by giving credit in school for housework done at home. How this can be done to advantage without making the home a department of the school is hard to see. When that stage is reached we will have completely reversed our position we used to hold when credit was given at home for the work done in school.

Because Clarence H. Howard, president of an Illinois steel company, refused an order for $2,000,000 worth of shrapnel from one of the warring nations, an organization in Pasadena, Calif., adopted a resolution of appreciation of his Christian stand. Mr. Howard declined the order with the words, "All the steel plants in the world and all the battleships and firearms are not so wonderful and valuable as one human life, with a soul wrapped up in it."—The Continent.

Under the heading, "If Saved, Can We Kill?" a writer in one of our exchanges refers to the account of a so-called "wonderful revival" among the troops in training on Salisbury Plain, England. After reading that thousands of the soldiers proclaimed their "acceptance of Christ as their Savior," one is made to wonder as to the real value of such a resolve. Will they, when commanded to "take arms," cross the channel to slay their fellow-men in battle, in obedience to their officers, or will they acknowledge allegiance to their Lord and King, Jesus Christ, who commands that the carnal sword, "be put into its place?" Christ clearly taught that His Kingdom is not of this world. Can we hope that the kingdoms of this world will ever become the Kingdom of our God, as long as the Spirit of Christ fails to dominate the hearts of the people? Not until Christ rules supreme, will they lay down all carnal weapons.—Gospel Messenger.

(Continued from preceding page).

Creek Church in the presence of about 800 people on Feb. 14, by the Brethren D. A. Yoder and Silas Weldy, using as a text II Cor. 5:10.

May the Lord comfort the family in their sore bereavement.

Liechty.—Mary Liechty, nee Guyman, was born in Etoben, France, Dec. 4, 1832; died Feb. 16, 1915, near Davenport, N. D.; aged 82 y. 2 m. 12 d. In 1852 she sailed to America, settled in Fulton Co., O., where in 1860 she was united in marriage to Joseph Liechty. To this union were born 6 children, 4 sons and 2 daughters. Her husband and 3 sons preceded her to the spirit world. Her husband preceded her 24 years. In 1885 she came to Allen Co., Ind., where she lived with her children until March, 1913, when she moved with her daughter, Mrs. Daniel Witmer, and son, Christian S., to Davenport, N. D. She was at the home of her daughter when death claimed her. She leaves to mourn her departure 1 son, and 2 daughters: C. S. Liechty and Mrs. Daniel Witmer of near Davenport, and Mrs. John Stucky of Plevna, Kans. She also leaves 24 grandchildren and 4 great-grandchildren, Two grandchildren preceded her to the great beyond. She accepted her Savior in early womanhood and remained faithful unto the end. The deceased was a member of the Mennonite Church for over 60 years.

Funeral services were held at the Addison Evangelical Church, conducted by George Hoefs. Text, Psa. 11:1, 9. Interment in the cemetery near by.

She has reached the end of her journey
And laid life's burdens down,
And has cast aside her heavy cross
And taken up the crown.

Overholt.—Adeline Bleam was born near Elmdale, Mich., Jan. 14, 1891; departed this life Feb. 19, 1915; aged 24 y. 1 m. 5 d.

April 27, 1912, she was united in marriage to John Overholt. To this union were born 1 son and 1 daughter: George aged 2 yrs, and Lily aged 5 months.

At the age of 11 years she united with the Mennonite Church of which she was a faithful member until death claimed her.

At the age of 2 years she with her parents moved to Waterloo Co., Ont., Can., where they resided 4 years, after which they returned to their former home near Elmdale. Here she grew to womanhood, loved and respected by all who knew her.

After her marriage she moved with her husband to Caledonia, Mich., where they resided 2 years, then moving on a farm near Logan, Mich., where they resided 1 year.

Adeline's health failing, they were obliged to leave the farm, so they moved in with Chas. Overholt (their former home) near Caledonia.

Jan. 31, 1915, she was moved to the home of J. O. Overholt of Grand Rapids, Mich., for medical treatment. All that medical science and skillful nursing could do was done, but of no avail; God called her to higher service.

She leaves to mourn her loss, a bereaved husband, 2 children, an aged father and mother, 1 sister and 2 brothers, and a host of friends.

Funeral services were held at the Mennonite Church, Feb. 22, conducted by Bish. Miller of the Mennonite Church, assisted by E. F. Caslow of the Church of the Brethren, of Grand Rapids.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	9402
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

THE MARCH NUMBER

The March number of the Christian Monitor was mailed last week. We give the titles of several of the articles contained in that number:

A Peculiar People, by A. J. Steiner.
The Second Coming of Christ, by John H. Mosemann.
Conditions in Turkey and Our Return to America, by Nora M. Lambert. (The 1st of a series of illustrated articles.)
An Organized and Working City Mission Sunday School (Illustrated), by A. M. Eash. (The 3rd of a series of 12 articles dealing with city missions.)
The Great War, The Balkan Question, by C. Henry Smith. (The 2nd of a series of 6 articles.)
Our Public Schools, Their Failures and Successes (Illustrated), by J. W. Shank.
The Teacher's Responsibility for Creating a Missionary Spirit in the Sunday School, by Ida Ligo.

All of the different departments contain material of interest and value. Every minister, every active Christian worker, and every one having any interest in the progress of the Cause, should read this paper regularly. Send for a free sample copy.

New subscriptions, 75 cents; to ministers, 50 cents. Address,

Christian Monitor, Scottdale, Pa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY MARCH 11, 1915 (Gospel Witness Established 1905) No. 50

EDITORIAL

"All unrighteousness is sin."

"Speak, Lord; for thy servant heareth."

They who hear with obedient ears are among those who are not simply hearers but also doers of the Word.

Our success in life depends not so much upon the wealth pleasure, power, and fame we win for ourselves as upon the number of precious souls we have won for the Master. It is not golden dollars but golden sheaves that will bring us joy before the judgment seat of Christ.

We appreciate the response from so many subscribers in filling out their renewal blanks and forwarding their remittance for the various papers published by the House. The Gospel Herald has had a copious shower of letters the past few days, enclosing renewals. We want to thank one and all for these favors. Among the letters were a few complaints stating that proper credit had not been given. One brother said he got too much credit. A few asked us to be patient as misfortune has made it impossible for them to renew. They want the paper continued. This we shall gladly do, as our principal object was simply to learn the wishes of those in arrears. Again thanking you for your prompt response and asking an interest in your prayers, we look forward with hope, believing that continued cooperation will mean a better paper and a growing circulation.

Revivals.—Do we need revivals? Yes, some need a revival badly. Their spirituality is decidedly on the droopy order. The cares of earth have dimmed their vision of heaven. The glamour and glitter of this world has so enchanted them that their Christianity is mostly form, and there is very little of that. So they need their drooping spirits revived, their eyes opened, their conscience quickened, their worldliness wiped out, their prayer life re-established, that spiritual life and godly service may be a living reality, the soul aglow with the love of God and filled with a horror for sin.

But our series of meetings should be looked upon as more than mere "revivals." Let them serve the purpose of a revival for all that need it, but why should any individual or congregation sink into a kind of half-dead and half-alive condition where a revival is necessary? Such a condition means a dearth of the real joy and satisfaction which a whole-hearted Christian service brings, and stand as a positive hindrance to best results in any series of meetings. Let us as individual members keep ourselves in the love and service of God at all times, and as the Spirit moves let us have occasional continued efforts for ingathering of the lost and the instruction and edification of the saved.

Our Mission Interests.—Bro. Ressler's article on "Have You done Your Share?" deserves a careful reading on the part of all who are interested in the cause of missions. We are grateful for the work already accomplished. We look forward with hope for results yet to be attained. Our people have responded to appeals very nobly in the past, and we feel sure that the coming Mission Board meeting in May will show increased contributions to the cause of missions. The thing to do now is to contribute largely to the missions reported in arrears, and to the "General Fund," that there may be money on hand to wipe out deficits wherever they may occur. We feel sure that those who have been contributing regularly will give a hearty second to those who are interested but who for some reason have not yet contributed to these missions this year, and that when the annual meeting of the Board is held there will be no deficit to report. With a hearty good will and a liberal donation from all concerned the work can be done. What can we do to make the financial report for March look encouraging?

"No Sectarian Teaching."—What is meant by this expression? If it is an advice to avoid blind churchism without regard to the question as to whether the church is right or wrong on the point at issue, then we say amen. But if it means that we should keep still as to our peculiar doctrines, then we have no hesitation in pronouncing it the voice of those who are either too weak or too disloyal to stand by their church and help promulgate its doctrines. In this age of questionable theology it is not infrequently the case that the most wholesome teaching on Bible doctrines is discredited as being "sectarian teaching" because it happens to be espoused by some church. It is the mission of every loyal son of God to follow the example of Paul and not shun to declare "all the counsel of God." That we should have the courage of our conviction goes without saying. That our convictions should coincide with the doctrines taught by the church of which we are members is equally clear. That all members and all institutions should be active and loyal in supporting the doctrines held by their church should never be called into question. If the promulgation of the faith we hold dear is to be called "sectarian teaching," then let us have more sectarian teaching.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SOME PHASES OF THE KINGDOM OF GOD

By William L. Stoltzfus.

For the Gospel Herald.

1. **The beginning.**

In those days came John the Baptist, preaching in the wilderness of Judaea. And saying, Repent ye: for the kingdom of heaven is at hand.—Matt. 3:1. 2.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke 16:16.

2. **Not a Literal Kingdom but a Spiritual Kingdom.**

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.—Luke 19:11.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you.—Luke 17:20, 21.

When they therefore were come together, they ask of him, saying, Lord, Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:6-8.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. 1:12, 13.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Jno. 3:3.

3. **Is with Power.**

I am come to send fire on the earth: and what will I, if it be already kindled?—Luke 12:49.

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mark 9:1.

And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:2-4.

4. **The Jews had the first Privilege of Receiving the Kingdom.**

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go preach, saying, The kingdom of heaven is at hand.—Matt. 10:5-7.

5. **When the Jews Rejected Christ His Kingdom did not cease to exist, but was simply turned over to the Gentiles.**

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. —Matt. 21:42, 43.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.—Acts 18:5, 6.

6. **Christ Preached the Gospel of the Kingdom.**

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people.—Matt. 4:23.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.—Mark 1:14, 15.

And it came to pass afterward that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God and the twelve were with him.—Luke 8:1.

7. **Christ Sent His Disciples to Preach the Gospel of the Kingdom and Instructed Them in the Things pertaining to the Kingdom.**

And he sent them to preach the kingdom of God, and to heal the sick. —Luke 9:2.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.—Matt. 13:16, 17.

And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables.—Mark 4:11.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.—Acts 1:3.

8. **The Disciples Preached the Gospel of the Kingdom after the Descent of the Holy Ghost and the Beginning of this Church Age.**

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Acts 8:12.

And now, beloved, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.—Acts 20:25-27.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.—Acts 28:30, 31.

9. **The Gospel of the Kingdom to be Preached among all Nations.**

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:19, 20.

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

But when they persecute you in

this city flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.—Matt. 10:23.

10. **Future of the Jews.**

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.—II Cor. 3:14-16.

And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.—Luke 21:24.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.—Rom. 11:25, 26.

Gap, Pa.

THE OLD TESTAMENT
Its Value to Me

By J. W. Shank.

For the Gospel Herald.

We do not use all parts of the Bible in the same way. While the Old Testament, in leading up to the New is thus closely attached to it, yet it is different in nature. Suppose the Old Testament were lost entirely, how different would the New Testament seem to us! Some have attempted to depreciate the value of the Old Testament, saying that the New is like a revised edition; that the New contains not only the essential teachings of the Old but all of the important parts of the divine plan. But I would not like to be without the Old Testament for the reasons which I now give:

First, **The Old Testament is valuable because of its history.** No history can be more interesting and instructive than that contained in this part of the Bible—interesting because it relates a great variety of events in the religious history of a people, instructive because such events are of great value to us in our religious life. It is valuable to me to study the events in Bible history that lead from Abraham to Isaiah, because in these I can observe the attitude of God toward the deeds of His people and also the fulfillment of His promises. All historical events of the Bible are associated with moral and spiritual truths, which makes a knowledge of these events doubly valuable to the Christian.

Second; **The Old Testament is valuable because of its biography.** I know of no class of literature that is more valuable for character building than good biography. The biography of Samuel, for example, is of great value in showing an ideal childhood, a strict fellowship with God, a good man's power with his people, and a contrast between his life and the lives of his people. If we are able to see errors in his life, we are also able to see opportunities for improvement in our own lives. Thus his life becomes "Profitable for instruction and reproof." A careful study of his life reveals also the character of God in His dealings with men.

Third; **The Old Testament is valuable for its prophecy.** If you lack courage, read the prophets. If you want to be more loyal to God; if you want to discover the secret of God's patience so as to become more like Him; if you want to learn the true meaning of worship that you may be more worshipful; if you want to understand more about Christian brotherhood, personal responsibility, character building, prayer, service, and self sacrifice, read the prophets—Isaiah, Jeremiah, Amos, Hosea, Micah, etc.

If you study an entire book of prophecy, you will find more inspiration in it than you would venture to expect. To read a chapter here and there is not sufficient. To know the book of Isaiah and understand its real value and purpose, you must study all of it—its tragedy, its sorrow, its terrible warning, its pleading, its yearning, and, greatest of all, its hope for the future.

Fourth; **The Old Testament is valuable for its worshipful character.** You may seek the world over, but you will never find anything that equals the Psalms for an expression of awe and reverence for God. Every feeling that worship inspires in human hearts finds expression in those wonderful poetic passages. Read them, ponder them, pray them—there will come to your soul an uplifting influence drawing you nearer to our eternal Father in whose praise the Psalms were written. Read the book of Job and see the evolving of a rare reverence and devotion for God which is an outgrowth of the deep burning experience of a human soul. Read all of the books of the Old Testament and observe the richness of food for contemplation. Its reading by a seeker of truth will bring a reward of faith and confidence in the God we love.

Much more might be said to show how rich is the Old Testament in food for the Christian's daily life. Surely we could not say that the New Testament is all we need! Let us have it all, the New and the Old. Let us seek for the meat which will endure. Let us read and ponder. Then will we enjoy eternal profit and richer glory in the world to come.

La Junta, Colo.

WORDS THAT BROUGHT ME TO THINKING

By Levi Blauch.

For the Gospel Herald.

While riding on a train some time ago a minster of the Gospel sat with me in the same seat. Our conversation was along Gospel lines and about church work. He finally told me that the Bible I had in my hand was not the Word of God, it was simply the thought of God and the words of men. This brought me to thinking, knowing that the poor man was mistaken. Now, the best thing for me to do was to look and see what the Good Book had to say. Here are a few of the many references given in the New Testament:

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed" (Luke 9:26). "The words that I speak unto you, they are spirit and they are life" (Jno. 6:63). "Thou hast the words of eternal life" (Jno. 6:68). "And the word which ye hear is not mine, but the Father's which sent me" (Jno. 14:24). "I have given them the word thou gavest me" (Jno. 17:8). "Preach the Word" (II Tim. 4:2). "But has in due times manifested his word through preaching" (Titus 1:3). "The word of God is quick and powerful" (Heb. 4:12). "And have tasted the good word of God" (Heb. 6:5). "By the word of God the heavens were of old" (II Pet. 5:5). "Thou hast kept my word" (Rev. 3:8).

Many more references might be given, but it seems to me that Jno. 14:24 and Jno. 17:8 ought to convince every one that the Bible really is the Word of God and not the word of men. May God help all those who have stepped into this misleading trap of Satan's, that they may tear loose and learn to believe that the Holy Bible is nothing else than the Word of God. What next, brethren? Satan is busy carrying on his work, which is always misleading. Whom shall we believe—Christ, who says the Word is not His but the Father's, or Satan who says it is the word of men?

Johnstown, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

Sunday, Feb. 28, was a busy day at our Kansas City missions. At Argentine a workers' prayer service was held 8:30 A. M., a Sunday school meeting from 10 to 12 A. M., a funeral in the afternoon where Bro. J. M. Kreider officiated, and a Gospel service in the evening with Bro. Allen Erb in charge. One confession.

At 200 S. 7th St., Sunday school at 2 P. M., followed by Sunday school meeting. In the evening a Y. P. Meeting, followed by a Gospel sermon by Bro. J. M. Kreider, with four confessions.

In His blessed name,
J. D. Mininger.

Mar. 1, 1915.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—This letter finds us well and enjoying the good things of God. The seven weeks' evangelistic campaign conducted by Evangelist Stough has come to an end. Over six thousand confessions. Many are the changes in various places and still wickedness abounds and multitudes are still without Christ. At the present time we are having a series of Gospel meetings conducted by Bro. C. K. Brenneman of Canton Mission. Real good interest prevails, although the attendance is not so large. A few have confessed their Lord. Pray for the work at this place.

Following is a report of the funds received during the months of January and February:

Martinsburg Sunday School	$ 5.25
No. 150	3.00
No. 151	1.00
Conestoga Cong.	17.00
Masontown Cong.	5.25
Souderton Bible Study Meeting	3.50
No. 152	1.00
No. 153	1.00
No. 154	2.00
No. 155	2.00
No. 156	1.50
Kaufman Cong.	16.25
Thomas Cong.	16.50
Blough Cong.	10.60
Scottdale Cong.	7.01
No. 157	5.00
No. 158	1.00
No. 159	1.00
Weaver Sewing Circle	17.00
No. 160	1.00
No. 161	3.00
Delaware Sunday School	5.06
Mattawana S. S.	7.30
No. 162	1.00
No. 163	.50

Yours in His service,
J. L. Stauffer.

March 1, 1915.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We have in the last few days found a home for a little baby at Lagrange, Ind., and for a girl 15 years old at Chenoa, Ill. We can readily find homes for little girls but the little boys seem much more unfortunate. We cannot account for the discrimination.

One and one-half day's absence and no tardiness is the record of our Home school for the present term, so far, with 35 pupils in the room. The pupils are making good progress in their studies.

We are very much in need of another worker. It will be an injustice to ask our present depleted force of workers to carry on the work of caring for from 85 to 90 inmates in addition to the extra work incidental to the opening of spring and summer work now rapidly approaching. Indeed, "Where are the nine?"

Many applications for admission are being passed upon and most of them rejected on account of a lack of school room.

All well and busy,
West Liberty, Ohio.

HAVE YOU DONE YOUR SHARE?

By J. A. Ressler.

For the Gospel Herald.

Last winter one day the word came to us that in our own little town of Scottdale with less than ten thousand inhabitants, where everybody is sociable and most people know something of everybody else's circumstances, there was a family in actual danger of starvation. The father was away from home hunting work. The mother with nine children, the youngest a pair of twins a few weeks old, didn't have a thing in the house to eat. How quickly the word passed from house to house. Churches, preachers, ladies' aid societies, sewing circles, W. C. T. U., groceries, drygoods stores, and I don't know how many other organizations, besides individuals, hustled around to "do something" to relieve the situation. All felt half way to blame for not knowing of the circumstances a little sooner so that the extreme condition could have been avoided.

If you have a lively imagination you can picture the result. At least one wagon load was taken there. There were some things sent in quantities sufficient to last a year or more. Some things that most of us call essential were omitted. There was a good deal of "splurge," some good done, some consciences made easier, many a sigh of relief, and then forgetfulness. I don't know anything about that family now. I wonder how many in this town do?

Hold on! Don't throw the paper down now and think that this is the end of the story part and the "This teaches" part can wait for some other time! That bit of work you meant to do in the time it takes you to read the rest of this article can wait, and you can think it over as you work.

In 1897 we heard of conditions very similar to those of the poor family, over in India but on a much larger scale. We hustled around, did a good deal of "splurging," got some work done—but the work is not all done yet. The parallel with the work in the city missions in the homeland is easy to draw. Not merely one family, but hundreds of them, perhaps thousands of them within reach of our organized work are in just the same circumstances as the one that excited our pity a year ago. And not only is there physical need. They are starving by the thousand and by the million for the bread of life. They are needing the Word of God and so sadly many of them do not yet know anything of the bountiful feast God has provided for them.

What are we going to do about it?

This morning came a letter from that much overworked and much abused individual, the General Treasurer of the Mennonite Board of Missions and Charities. It reveals conditions which I am sure none of us wanted to be so. But we did not know. Did you notice that during the year, more than ten months of which have already passed by, there has not been one single appeal from him for funds? The reports told the story, but it is to be feared that so many of us just gave the reports a casual glance and did not stop for a moment to consider what the figures meant.

India short $3,900.00. Chicago short $400.00. Canton short $80.00. Need I put down the whole list? Total short something like $6,515.00 that must be made up before May 1, 1915, or the financial year will close as it has never yet closed—with a deficit.

That is a mere trifle if we go about it in the right way.

It can be done.

Let's do it!

And now, since you have read so far, you may as well read on to the

end of the story before you forget all about it.

The General Treasurer writes that during the year nearly all of the contributions have come in from districts, congregations, and individuals who have some system of giving. That's just the point. No hustle, no display, no appeal. The regular systematic giving plan presents the need of the Lord's work and its obligations are met as a matter of course just as we meet the weekly milk or grocery bills, pay our toll on the pike, or the rent for the market stall. The present emergency must be met by a little extra effort, true enough. But after that, why not get into the systematic habit and make an emergency impossible in the future? It ought to be so. It can be so. Will it be so? It rests with you to say.

And while we are getting our financial matters on a systematic basis let's get our getting of missionaries to work on a little more of a systematic basis too. Just now the conditions in India, so far as missionary help is concerned, are most deplorable. This condition was foreseen ten years ago when we used to plead and appeal for **at least** two new workers to come every year. For various reasons they waited and did not come. Now the time has come when a large proportion of the workers of experience are urgently needing rest and many of them are in America getting strong for another siege of the strenuous life in India and the force in India is pitiably weak in comparison to the work to be done.

Thank you for your attention.

Scottdale, Pa.

MISSIONS

By Viola Wise

For the Gospel Herald.

Mission work, like all other kinds of Christian work, must be done with a purpose. That purpose should be (1) to glorify God, (2) to improve the condition of the people.

The Bible is the greatest of all books on missions, we find it full of missionary messages.

The Gospel of Jesus Christ is a missionary Gospel. The first message at the birth of Christ was a missionary message. The first disciple, Andrew, was a missionary; he brought Peter to Christ. The first message of the risen Lord was a missionary message. During His ministry and before His ascension He commanded that the Gospel be spread. He spoke of the ripened harvest of souls. In Him we have a perfect example of what a missionary should be. His whole concern was to bring about the salvation of men, and if He could afford to sacrifice heaven to come to earth as a missionary we ought to be willing to make sacrifices and self-denials for the cause. The Commission, "Go ye into all the world and preach the gospel to every creature," comes to us in the same clear voice today as it did to the disciples.

Love must be the missionary's supreme motive—not a narrow, selfish love, but a wide, deep, love that embraces the whole world. If we are ever going to accomplish anything for God or for lost souls a real compassionate love for the lost must be the motive which prompts us to the work. Every true Christian has a mission to fulfill. Unless we do it, it will be left undone. Not all are called to go to foreign fields or be a worker at some home mission station. But let us remember God has called us to fufill a mission as holy as those who have been sent across the ocean to bring the Gospel message to the heathen. He asks of us just as much consecration and self-denial and to put forth every effort to help spread the Gospel and win souls for His kingdom. Before a missionary can be successful in this work he must do two things, and these must correspond. He must teach the Gospel truly, and live up to his teaching. Unless he lives up to what he teaches he will only be a stumbling block to others whom he would help. We know that those whom Christ sent out to preach the Gospel when He was here had many trials and persecutions to endure, but the Lord was with them to the end, as He had promised them, and still promises His workers today: "And lo, I am with you alway, even unto the end of the world."

Wayland, Iowa.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Should our churches, in order to maintain evangelical nonconformity to the world, define or determine forms of attire as permissible and restrict their members thereto? or should no rule be established and endeavor be made to maintain nonconformity by teaching and preaching alone? J. B. M.

The first question to be determined is, Does the Bible teach nonconformity? That question determined (even liberalists concede that it does, to a certain extent), the next question is, Should the Church teach what the Bible teaches, and exercise discipline to the end that its members conform to the teaching of God's Word? Perhaps the average individual could answer more clearly if the subject were something else besides nonconformity—say stealing. Now we will repeat the questions again: Does the Bible teach that Christians should not steal? "Yes," say all Christians in unison. Should the Church teach the same things that the Bible teaches? "Yes," say all Christians in unison. What should be done with members that steal? "Bring them to repentance, or else excommunicate them," say all Christians in unison.

Nonconformity to the world is as emphatically taught against in the Bible as is stealing. Then why not deal with a transgressor in one as you would with a transgressor in the other? You might as well argue against disciplining a thieving member because his natural inclinations are to steal as to advise against disciplining a fashionable member because he or she loves to dress in conformity with the fashions of the world.

The Church has a right to expect that all members conform to the teachings of the Bible on the dress question. It also has the right to define what forms of clothing are scriptural or unscriptural. After conversion, the best safeguard against drifting into worldliness in dress lies in uniformity. It is as natural for the child of God to follow the customs of godly people as it is for worldlings to conform to the fashions of the world. When a member manifests a disposition to conform to worldly fashions it is an evidence of worldliness in the heart and should receive immediate attention.

Please explain Rev. 13:17. What is meant by the mark of the beast? L. J. Y.

Bible students differ. Many believe that it refers to the Roman Catholic Church. Others believe that the union label fits this scripture better. The tyranny of labor unions which not only bind themselves not to use anything which does not bear the union label but try desperately to compel nonunion laborers to either join their lodges or keep them from work fits this description very well. When the time comes, if it ever does come, that they will succeed in compelling all manufacturers to put the union label on their goods on pain of being boycotted in case they refuse to do so, we will have come to the time when we can neither buy nor sell without this mark of —— ——.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

DON'T STOP MY PAPER

Sel by A. K. Kurtz.

Don't stop my paper, printer,
Don't strike my name off yet,
You know the times are stringent,
And dollars hard to get;
But tug a little harder,
Is what I mean to do,
And scrape the dimes together,
Enough for me and you.

I can't afford to drop it,
I find it doesn't pay
To do without a paper,
However others may;
I hate to ask my neighbors
To give me theirs to loan,
They don't just say, but mean it,
"Why don't you have your own?"

The children want the paper,
And wife is anxious too,
At first to glance it over,
And then to read it through,
And I to read the leaders,
And con the book reviews,
And scan the correspondence,
And every scrap of news.

Just take it kindly, printer,
If pay is somewhat slow,
For cash is not so plenty,
And wants not few, you know.
But I must have the paper,
Cost what it may to me,
I'd rather dock my sugar,
And do without my tea.

So printer, please don't stop it,
Unless you want my frown,
But, lest I miss a number,
I'll pay the cash right down.
So send the paper promptly,
And regularly on,
And let it bring us weekly,
Its welcomed benison.

Oyster Point, Va.

THE DISCIPLINE OF SUFFERING

Sel. by Alice Nissley.

"Thou who didst fashion man on earth to be
Strong in Thy strength, and with Thy freedom free,
Complete at last Thy great design in me.

"Cost what it may of sorrow and distress,
Of empty hands, of utter loneliness,
I dare not, Lord, be satisfied with less.

"So, Lord, complete Thy great design in me,
Give or reclaim Thy gifts, but let me be
Strong in Thy strength, and with Thy freedom free."

There is no royal road to the freedom brought by the indwelling of the Holy Spirit, fellowship with God, spiritual mastery, ability to help and comfort others. The one who has been through the wrecks, the prison cell, the stripes and stonings, writes the most joyful epistles. A man of intellectual calibre, gifted in speech, and of commanding presence in the pulpit, but who had never known a sorrow, was called upon at one time to preach the funeral sermon of a little child. As he heard the story from the heart-broken parent of the loveliness of the little one who had gone away, and the loneliness of the home now, he said, "Brother, go around the corner to the parsonage of the ——— Church and ask that man to preach the sermon; he lost his little boy some time ago, and he will know just what to say and how to say it." True enough, he had been fitted to comfort others, by traveling the way of sorrows himself. Did not Jesus take this way? Was He not tempted in all points like as we are "that he might know how?" "For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same" that He might deliver and help those who were in bondage.

When the sorrow comes, when the hands are empty, when there is no longer the patter of little feet on the floor, when the foot-fall of the loved one is no longer heard at the door, when the heart cries in its loneliness, may it not be a part of the discipline that He permits to come to us, preparing us to go out and comfort some other lonely, heart-broken one? Burden-bearers have a blessed part in this life. There are burdened ones all around us. There are wounded ones, souls that are scarred; and very few to care for, or help scarred and wounded ones.

"Laugh and the world laughs with you,
Weep, and you weep alone."

Christ on the way to the cross, stopped to help blind men, went to the home where death had come, hurried toward Nain because He knew there was a mother with breaking heart coming through its gates following her only son to the grave; others knew it too. **But He cared.** On the way to the cross He stopped to help others.

O beloved, sorrowing ones, God may be permitting you to bear hard and heavy crosses because somewhere down the road there are souls that will need your help, your counsel, your sad experiences, to help them!

It takes the Christ-like spirit to help and there is so little of it, yet there is some. There are people who, for Jesus' sake, for the sake of the lost ones for whom He died, are going out to the stained ones, the marred ones, the ones who are down, and like Peter at the beautiful gate, are stretching out the hand to the impotent ones, and in the name of Jesus are bidding them to rise and walk. Some of the devotees of art, who are worshiping stained-glass windows and architecture, being there in Peter's place, would have seen only the beautiful gate of the temple, would have passed by the impotent man, but the Apostle had been through the fire himself and knew the need of help, knew what and how his Master did, and, like his Lord, he reached out the hand to help. Give the Christ-like spirit, and there are souls that will feel it and respond. Lift up Jesus and men will be drawn. Christianity is cold, harsh, Pharisaical, "holier than thou" in its manner; real Bible Christianity is warm, loving, helpful. For nineteen centuries it has been following Jesus, going the way of the cross, passing through fires, seeking the lost, but all the time has been gathering trophies that will shine in the diadem of Jesus. Jesus must "needs pass through Samaria," says the Word. There was a soul, a poor sinner, that needed His help. We are suffering at times that we may help others. Moses, going up to Pisgah's top, found the way toilsome and the rocks hard, but at the top he caught a view of the land of Canaan such as he would never have had in this life but for that climb. From the summit of our sorrows we often get the brightest views, and in the place of anguish, **the mists roll away.** Suffering belongs to this life; if we suffer **with Him,** we shall also reign with **Him.** Cheer up, saints of God, He permits the sorrows. Not till the everlasting day breaks (and break it will, the gleams are already athwart the eastern sky), can we afford to do without clouds, but when the light of the **Eternal Day** comes, then **"down crosses and up heaven forever."** Amen!

Our Children

If I should get to the highest place in Athens I would lift up my voice and say: What mean we, fellow-citizens, that ye turn every stone to scrape wealth together, and take so little care of your children?"—Sel. by L. H.

Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope. But he who wins with heaven is the man who grasps the rope boldly and pulls continuously with all his might.—Spurgeon.

"Judge not."

Sunday School

For the Gospel Herald.

Lesson for March 21, 1915.—I Sam. 14:1-13

JONATHAN AND HIS ARMOR-BEARER

Golden Text.—Let us put on the armor of light.—Rom. 13:12.

Introductory.—Saul is now firmly established in his kingdom. He has proven his qualities, so that the people have learned to trust him and follow him. Nevertheless, he is already beginning to show evidences of a characteristic in his makeup that promises to prove his undoing. Samuel again protests his disapproval of the action of the people in calling for a king, and upon meeting with his people face to face receives the acknowledgment that his entire public career has been free from blame. In the conflict now on between Israel and the Philistines a young man appears in view—Jonathan, one of the bravest of the brave, unselfish and devoted, a worthy son of an unworthy father.

Israel's Distress.—Saul was accompanied by about 600 followers. The Philistines were encamped in great numbers in the land of Israel. Dwelling in "the uttermost part of Gibeah," a place well suited for protection, Saul and his people were doubtless intrenched, awaiting some move on the part of the enemy. Looking at things from a natural standpoint, it will only be a question of time until the whole of Israel is subdued. But there is a God in Israel, and He is soon to show that numbers and the power of man alone are not sufficient for victory.

Jonathan the Deliverer.—Saul had a son, Jonathan, who inherited his father's bravery, and besides this possessed a number of other noble qualities in which his father was sadly lacking. He did not share in the general fear and disheartedness which pervaded Israel, but proposed to go over to the Philistines to see what the condition is there any way. He was fortunate in having an armor-bearer as brave as himself. "Do all that is in thine heart." said this faithful servant to Jonathan. This was to be the sign: If the Philistines should say to them, "Tarry till we come," then it was to be a token that they should not go farther; but if the Philistines should say, "Come up unto us," then they should accept the challenge and engage the Philistines in mortal combat. The fact that these two men, lone-handed, should thus engage the entire company of the enemy was proof that it was God, not man, who was to bring about the victory. On the part of Jonathan and his companion no credit is due save that of trusting in God and standing up in defense of their people. Victory through the Lord is sure for all who put their trust in Him and move forward at His Word.

Jonathan's Great Victory.—Confident that God would direct and protect them, Jonathan and his armor-bearer went forward and "discovered themselves unto the garrison of the Philistines." Their bravery seemed like fool-hardiness to the Philistines, who in derision said among themselves, "Behold, the Hebrews come forth out of the holes where they had hid themselves." Then turning to Jonathan and his armor-bearer they said, "Come up to us, and we will shew you a thing." That was all that Jonathan wanted. It was to him a token that the Lord had delivered the enemy into his hand. To his aid he said, "Come up after me: for the Lord hath delivered them into the hand of Israel." So saying, they climbed upon their hands and feet, and fell upon the Philistines, putting them to flight and slaughtering many. God through Jonathan had achieved a mighty victory. The people, seeing what was being done, came out of hiding and helped to complete the rout.

The Attitude of Saul.—It was in connection with these events that Saul's real character first became evident. He was strong, fearless, of good judgment, and determined to make things go. But he failed to appreciate that it is only through the power of the Most High that permanent victories are won. He was not opposed to the forms of religion, and when Samuel delayed his coming to the sacrifice he hestitated not to offer the sacrifices himself, though unauthorized to do so. Reasoning things from a materialistic standpoint, he dwelt in safe territory while his army was dwindling. On the other hand Jonathan. having faith in God, went forth to meet the enemy. Giving a foolish order which put Jonathan in jeopardy of his life, Saul nevertheless proved himself true to his promise although it meant the condemnation of his son. As a man of the world, Saul ranked very high. As a man of God, he was a complete failure. In him the cold, calculating, Spiritless church member will find his type and ought to find a wholesome warning. His final rejection was foreshadowed in the fact that he was not "a man after God's own heart."—K.

"Because we do not know when the Bridegroom will come it is necessary to be ready to meet Him at all hours."

Our Young People

WHAT MISSIONS DO FOR THE WORLD.—II Cor. 2:14-17; Jno. 3:16-21

Topic for March 28

MOTTO

"My word shall not return unto me void."

THE STUDY HOUR

I. **Our Topic.**—The purpose of the topic is to take a view of what God expects mission work to accomplish in the world and to encourage God's children to go forth doing the work which God has assigned them to do.

We have talked with different persons who were almost at the point of doubting the success of the Gospel because they had a false view of what missions are expected to do for the world. There are false standards that try to make it appear that the world is rapidly getting more Christ-like, and that the time is approaching when the world as a whole will be converted. Those who accept this theory are either ignorant of affairs in the world or are ignoring the fact that the human heart is hopelessly corrupt without a personal work of grace. They have come to the standard where they pass by many evils testified against in the Word and call evil things good. Again there are others who do not ignore the truth of conditions but have lost faith in the power of the Gospel to transform lives because they do not see multitudes accepting it and consequently living changed lives. But as we study God's Word diligently we find that the error lies not in the weakness of the Gospel, nor in lack of religion among men, but in what men expect the Gospel of Christ to accomplish.

Salvation is full and free to all, and will not fail anyone, but our Savior plainly says, "Strait is the gate and narrow is the way which leadeth unto life and few there be that find it." shall we therefore quit our labors? Ah no. He says, "My word shall not return unto me void." Unless we are faithful in carrying the message, His will may not be done in us and souls may miss the opportunity of blessing.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Preach.**
2. What Did Jesus Bring to Make Me Happy?

For Young People.—

1. What Personal Benefit Do I Experience as a Result of the Gospel Message?
2. What is a Successful Mission?
3. How Many Souls Must be Saved to make the Mission Effort Worth While?
4. The Power of the Gospel.

For Older People.—

1. What Shall We Expect By Obedience to the Great Commission?
2. The Sin of Rejecting Christ.
3. What Are Missions Doing for Heathen Lands?

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 11, 1915

Field Notes

Bro. Joe C. Driver of Garden City, Mo., preached for the Larned, Kans., congregation on Sunday, Feb. 28.—M.

Meetings are in progress at the Kansas City Mission with Bro. Allen H. Erb of McPherson, Kans., in charge.

Bro. Chas. L. Shank of Creston, Ohio, prospective missionary to India, is spending a little season at Scottdale, Pa., among friends and relatives.

Bro. J. M. Kreider of Palmyra, Mo., conducted baptismal services at the Argentine station of Kansas City Mission on Saturday evening, Feb. 28.—M.

The brotherhood at Nappanee, Ind., has secured the assistance of Bro. J. K. Bixler of Elkhart, Ind., for a series of meetings to begin in the near future.

The bishops, Fred Mast and son Joseph, of Holmes Co., Ohio, who have spent the last two months with the congregation at Oyster Point, Va., have returned to their home.—H.

The date set for the communion at Skippack, Pa., is May 2, and for Providence, Pa., is May 9. May we all well consider, as the time approaches, that we "rightly divide the word of truth.—B.

Bro. Harry R. Diener and wife, formerly of Canton, Kans., expect to be in their new field of labor (Proctor, Mo.) by next Sunday. The Lord bless their labors and give them many souls for their hire.

A neat little folder containing a meeting calendar, a statement of Christian faith, and some practical suggestions as to Bible study has just been issued by the Kansas City Mennonite missions.

Baptismal services were held at Protection, Kans., on Sunday, Feb. 21, at which time 3 precious souls were received into church fellowship. May God bless them with the Holy Spirit's power to work for Him.—S.

Bro. J. F. Bressler of Richfield, Pa., arrived at his home March 1 after laboring for a season in the Master's service at Columbia, Pa. It was his intention, D. V., to leave for Maugansville, Md., for another season of soul winning.

Bro. E. S. Hallman of Goshen, Ind., is spending a few months at Grand Bay, Ala., for the benefit of his health. A recent letter from that place sounds quite hopeful, and we trust that he may be restored speedily to his former robust health.

Minister Ordained.—On Sunday morning, Feb. 21, an important meeting was held at the Spring Valley Church near Canton, Kans., when Bro. Harry Diener was ordained to the ministry. The Lord bless him and strengthen him in his responsible calling. Bro. and Sister Diener expect to make their home at Proctor, Mo., to lend a helping hand in that field.

Correspondence

Albany, Oreg.

Greeting in Jesus' Name:—Sunday, Feb. 21, J. P. Bontrager again filled the pulpit after four weeks of hard labor with the saints at Filer and Nampa, Idaho, with the result of 10 confessions. Does it pay?

"Behold, now is the accepted time! Behold, now is the day of salvation!" Now the Father will receive you. Now the Son will wash you in His blood, and cleanse you from all unrighteousness. Now the Holy Spirit will create in you a clean heart, teach you the way of truth, and fill you with joy and peace.

Sunday, Feb. 21, one more was received into the church by letter.

Bro. David Shenk, who has had a serious operation at St. Mary's Hospital, is very much better. May the Lord bless Bro. and Sister Shenk is our prayer, wishing the brother a speedy recovery.

On Feb. 28 Bro. John Whitaker and family will leave for their home near Goehner, Nebr., in the near future, after a short stay with the former's parents.

Bro. P. E. Whitaker preached a very interesting sermon in the absence of Bro. J. P. Bontrager, who in company with Bro. C. R. Widmer went to Hubbard, Oreg., to ordain a bishop. May every one be prayerful that God alone may direct.

Bro. Daniel Brenneman and family of Milford, Nebr., will arrive here this week to make this their home for the present.

Bro. Isaac Eash is still holding his own, after a long illness.

Sister Loma Stutzman from West Liberty, Ohio, is renewing her old acquaintance, as well as making many new ones.

It has been reported that on the opening day of the Pan. Pac. Exposition, San Francisco, 500,000 paid admission. We were made to wonder why people are so anxious to see such inferior work, in preference to work so far superior, a work not made with hands. Yours in Christian love,

Feb. 22, 1915. C. E. Grieser.

St. Agatha, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—We feel grateful to our Lord for the refreshments we receive from time to time at this place, both spiritually and temporally. All our ministers were away Sunday, Feb. 28, attending the funeral of Sister Jantzi, wife of Bishop Michael

Jantzi, near Tavistock, but we were glad to see and hear Bro. Peter Boshart in our midst dealing out the bread of life. He was also present in our singing service in the evening. Bro. Dan Schlabach was speaker, giving us an impressive talk and pointing out to us the dangers confronting us if we are not awake in the Christian service. Bro. and Sister Schlabach will leave for their home in Saskatchewan in the near future. May the Lord guide and prosper us all to the end. Yours in Christ,

Feb. 28, 1915. Jacob Litwiller.

Sugar Creek, Ohio

Bro. P. R. Lantz of Canton conducted services at this place on Sunday morning, which was very much appreciated by all. In the evening he gave a short talk in the Christian Workers' Union on the subject, "The Ten Conversions" which was very impressive and instructive; immediately following he preached a sermon, of which people talk very highly. We appreciate such calls from brethren, and any one is invited to stop with us.

On Feb. 21, Bro. A. H. Miller of the Church of the Brethren of Louisville, closed a two weeks' series of meetings, which were very well attended throughout and great interest shown. Six persons made the good confession.

Since the start of our Christian Workers' Union the attendance has been good and everybody is interested. We do not follow any line of topics but the subjects and programs are varied and that is what makes it interesting. The meetings are largely attended for having other churches in town.

Come again, Bro. Lantz, and all others are invited to stop off.

Mar. 1, 1915. Cor.

Lebanon, Pa.

(Gingerich's congregation)

We have just closed a series of meetings at Gingerich's Church conducted by Bro. John W. Weaver of Union Grove with a very good attendance. The meetings commenced Feb. 9 and continued till the evening of Feb. 23. Fifteen souls came out on the Lord's side.

On Feb. 28 we held our regular services. Counsel of the church was taken and communion was announced 8 weeks later. On Mar. 28 we intend holding baptismal services, when a number of applicants intend sealing their vows by water baptism.

Yours in His name,

Mar. 1, 1915. Katie N. Reesor.

Lebanon, Pa.

(Gingerich's congregation)

The continued meetings closed on Feb. 23. The attendance was very good, sometimes many not able to gain an entrance. In expressing the sentiment of our heart, we are impressed with Heb. 4:11-16, especially the consolation in verse 16; that under all circumstances we may come boldly unto the throne of grace, obtain mercy, and find grace to help in time of need. God's people were "workers together with him," who greatly blessed the work. There were 15 confessions, with others deeply convicted, for whom we continue to pray. Bro. J. W. Weaver proclaimed the precious Word, also gave edifying talks on Bible doctrine. We pray that he may ever be little in his own sight, like Saul was when the Lord anointed him king over Israel, that the Lord may use him and all His servants to His glory. Baptismal services announced for Sunday, Mar. 28.

Mar. 4, 1915. Mary K. Umberger.

Lancaster, Pa.

The great harvest being gathered in at Mellinger's Church. Many of the Herald readers are aware of the large church that was built the last summer to take the place of a smaller one, of which the congregation was multiplying so rapidly that it was seen wise to make more room.

We have now plenty of room and our dear young people are coming into the fold of Christ's kingdom.

At present Bro. I. B. Good is having revival every evening which is awakening the sleepy spirit of many and as eight precious souls had before hand made their wants known many more have been aroused of their condition and at this writing the number has increased to 18 precious souls won from the beggarly elements of sin. We as older ones have our part to do for these precious young lambs. Let us pray for them, that they may not be stumbling blocks before the world, but be true, shining lights.

May we as Sunday school officers and teachers be more careful that we do not trespass upon our dear ministers' time too much. The Sunday school should not take away the church service time. We should be thankful that we have the privilege of having Sunday school before church.

Yours in the Master's vineyard,

Mar. 4, 1915. Mary Huber.

Ephrata, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—The work of the Lord is still going on at this place, and we feel His blessing upon it. On Sunday morning, Feb. 28, Bro. Benj. Wenger preached to us, basing his remarks on Matt. 18. The semi-annual counsel meeting was held at this time. All expressed peace and wished God's blessing on the class of converts. On Sunday afternoon, Mar. 14, we expect to have baptismal services at Ephrata. There will be baptismal services at Metzler's Church on Sunday morning, Mar. 7. We rejoice to see in the Gospel Herald that converts are received into the Church throughout the brotherhood. May God bless them, and we also pray for more laborers in His vineyard. Your sister in Christ,

Mar. 4, 1915. Minnie E. Schload.

Aurora, Ohio

Two precious young souls were received into the Church here by water baptism Feb. 21. Another intended to unite but was prevented on account of being quarantined, the family having diphtheria. Bishop M. A. Mast officiated. E. B. S.

Mar. 5, 1915.

Belleville, Pa.

Greeting to all the Readers of the Gospel Herald:—The meetings held at this place by Bro. Clayton F. Derstine closed Tuesday evening, Mar. 2, with 31 confessions. Ten of these were members of the church who received new light and expressed their desire to live more consistent lives, or, as some put it, out and out for God. Twenty-one are applicants for membership and will be received later by baptism, after teaching them at least some of the needful "all things whatsoever I have commanded you." A few of these may, however, unite with other churches. We praise God for His timely visit to us through the brother in old Kishacoquillas Valley, for we sincerely believe that the many great revivals now taking place all over the land means the coming of the Lord for His saints—yea, the final work of the Holy Spirit is being done, the going out into the highways and hedges and gathering in the lame, the halt, the blind. The Spirit of God wonderfully convicted men "of sin, of righteousness and the judgment." On the last evening thirty-three forms of sin were mentioned that man or woman would not be engaged in were they sure that Christ was to come to Belleville the next morning. Some went away angry, some rejoicing in the hope of the glory of God.

May we with all those who have confessed be faithful and true till the blessed time when we will meet our Savior in the air and to ever be with the Lord. J. H. Byler.

Mar. 6, 1915.

Miscellaneous

BEHOLD HIS GOODNESS!

By Jason Miller.

For the Gospel Herald.

Oh, taste and see that the Lord is good!
And all His goodness try;
For without God 'twould be hard to live,
And harder still to die.

Oh, come to Jesus, come to Him,
On Him your burdens cast;
He will your soul with newness fill,
He'll help you till the last.

Behold His goodness in this life!
And closer draw to Him;
And later in a brighter land
You'll see His brightness beam.

Surrey, N. Dak.

SOME THINGS I HAVE BEEN THINKING ABOUT

By T. K. Hershey.

For the Gospel Herald.

V. How Bring about a Greater Co-operation and Uniformity in Our District Conferences.

Question, as was sent out for consideration:

"State what could be done to bring about a greater co-operation or similarity in our district conferences? For instance, in some conferences only bishops, ministers, and deacons vote; others, the laity also votes. Some have constitution and by-laws, others have none. Looking over different disciplines, I noticed they differ widely, yet in many respects they are similar. Should or would it be advisable to have conference programs? State arguments for and against, as you are impressed."

1. "I feel with you that this is a vital question, and can be largely remedied by General Conference. Where the Word of God is not outspoken or implied I think men should not lay too much stress and say, "So it must be." God is a God of order, and I believe that His Church should have order; therefore a constitution and discipline is in order, as all will know what is being done.

"I believe only bishops, ministers, and deacons should vote, for the reason that we have a good many children who are members of the Church, who do not understand these weighty questions."

2. "Conference members, especially bishops, visiting different conferences would be an advantage in gaining uniform methods. I think conference programs are good. Members can thereby better prepare themselves to discuss the various subjects. This awakens a greater interest."

3. "Our conference has grown very rapidly in interest since we have programs. I believe too those to whom the subjects are assigned study harder on their subjects than they do on their sermons. It is as important that the subjects assigned are live ones and of general interest as it is that there be a program at all."

4. "We should visit each other's conferences oftener, and then adopt such portions of the visited conferences that would be good. This would make them more similar. All local conferences should conform to General Conference. This would bring about a greater similarity quicker than anything else we could do. I am not in favor of the laity voting at conference. The example of the General Conference, when only the delegates vote is good. Those conferences that do not have a constitution and a by-laws or disciplines, should be urged to adopt the same. I am not in favor of programs. A program made out at ministers meeting is the best. One can select questions more wisely then. If the program is made out, I would favor a committee to solicit each congregation for questions and subject."

5. "I would favor programs, for then it would put all subjects before the church for prayer."

6. "Conferences should send delegates to the adjoining conferences, thereby co-operating with each other. Abiding by General Conference discussions will bring about similarity. I believe in conference programs. This would be a decided improvement. The program committee for the next year should be selected by the conference while in session. The ministers, deacons and laity should be instructed to send all questions arising during the year to the program committee. From these the committee should choose what they think should be discussed. This way the entire brotherhood would be benefited and also have the privilege to help along in church government. I do not believe in the laity voting."

7. "Our church government being in all respects congregational, the conference becomes strictly a legislative body. For this reason bishops, ministers, and deacons should vote.

"It is left to the church in each bishop's district to ratify or reject any or every measure that Conference adopts. In this way no act of Conference can be forced until the body of the Church has been counselled.

"Local conditions and environments of a conference are reasons for differences in the discipline between one conference and another. Every conference should have rules and regulations to govern it. Therefore the arranging committee should prepare programs for each session, as well as to have one appointed to open each question that comes before conference for consideration. This gives the brother appointed time to prepare before coming to conference, and while there can listen to others talk and need not be making up his own speech."

From the above discussion, we notice the brethren greatly differed in discussing how we may become similar. Should the length of this article permit I would like to give statements from many of the other brethren. One said he believed "in programs, if that would not push out the hour at conference where the shepherds of the flock have heart to heart discussions."

The conclusions reached by the brethren are:—More visiting among district conferences. Abide by General Conference. About all discouraged the idea of the laity voting. Again read paragraph seven on this. All felt the need of a constitution and a by-laws. Some were quite enthusiastic regarding the idea of conference programs. The idea was presented that it would help in creating interest in our conferences. Some who are just as conscientious in their belief were fearful as to the outcome, but the majority were strongly in favor.

May God speed the day when General Conference may have more power than to simply suggest. We believe this to be the greatest unifying factor in the Church, but has the least legislative power. In all our methods of conference work may we ever strive towards similarity and co-operation.

Our next subject is, "What is the work of a Resolution Committee?"

La Junta, Colo.

BLESSINGS IN SONG SERVICE

By S. J. Smucker.

For the Gospel Herald.

One of the most uplifting experiences of life is spiritual song service; for if rightly conducted it is a powerful force for good and for the development of Christian growth. The benefit and joy of the art is enough to make one desire to keep in constant touch with it. We can not help wondering why it is that we very seldom hear a sermon from the pulpit on the importance, benefits and blessings of spiritual song service.

Does not the Bible prove that God has in all ages encouraged His people to rejoice and sing praises to His holy name? In our church service it at times almost appears as though our song service or singing were simply a mere "fill-in." A little teaching and

preaching along this line would certainly not come amiss.

In Eph. 5:18 we read: "Speaking to yourselves in psalms and hymns and spiritual songs, and making melody in your heart to the Lord." Why so little heed is given to the importance of spiritual song service we fail to understand.

Psa. 100:2: "Serve the Lord with gladness, come before his presence with singing." Might we not infer from the teachings of the Bible that spiritual song service is just as uplifting and needful as preaching or praying?

We notice in Bible conference work nearly all subjects pertaining to the uplifting and upbuilding of Christian character are taught and explained, but seldom if ever anything taught of the importance of that part of our worship that the congregation as a body takes part in, namely, song service, and not only a few individuals.

In considering this subject we have reason to believe that, with the exception of a very small number, the human family in general is gifted at least in a measure with the gift of song. Since God has given us a voice to sing His love why not cultivate, encourage, teach, and use the gift of song to praise our God and Redeemre?

Cultivating the gift of song from a true Christian's standpoint is certainly a great help in developing good and strong Christian character and to fill us with pure and noble inclinations. We believe there are times in the Christian's life that he can in no other way give vent to his emotions so well as to break forth in singing some prayer song, and the effect is an uplift to our never dying soul and strengthening to our inner life.

In the Old and New dispensations singing has always been an important part of divine worship, and why should it not demand our very best in bringing the unsaved to the fold of Christ?

There is abundant reason to believe that the gift of song is one of mankind's greatest blessings and an elevating and refining sentiment. If rightly conducted in the home as well as in the church it is capable of yielding great benefits and enjoyment, and it is no more than natural for the child of God to give expression to its emotions by singing when it sees the light of Christ's love. Jno. 15:11 gives the assurance that the follower of Christ our Savior has a right to be full of sunshine, joy and song.

Even David, the noted Bible character and psalmist, in making a vow to live a saintly life said, "I will sing of mercy and judgment. Unto thee, O Lord, will I sing." If, then, the psalmist felt the need and importance of singing praises to God, why should not we make it an important and a very prominent phase of our Christian life?

And why not our ministers proclaim loudly from the pulpits the importance and great blessings of spiritual song service?

Without question, good, prayerful, song service carries that magnetic or persuasive drawing which makes it very difficult for the unsaved to reject the love and mercy of a crucified Savior and many a wayward son or daughter has been brought into the fold of Christ by its drawing influence. It makes little or no difference what line of work we wish to pursue in life, that work to make it a success must be nourished and developed from the right source or our efforts will prove a failure. And for the development of strong spiritual song service we believe it needs the sanction and encouragement firstly from the ministers in the pulpit and then also the loyal support from the congregation.

The effect and power of song as well as prayer is very beautifully set forth in the deliverance of Paul and Silas when imprisoned and so miraculously released. Acts 16:25. Song and prayer no doubt brought to them the soul-cheering presence of Him who shook the prison walls and loosened the fetters with which they were bound.

In conclusion I would again make an appeal that the song service part of our devotion may get an uplift from the pulpit that its influence and awakening power may be felt as never before.

Smithville, Ohio.

SECRET PRAYER

By Amos H. Shaub.

For the Gospel Herald.

> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. 6:6.

It is Christ who teaches us to pray. And the first He teaches His disciples is that they must have a place for secret prayer. Each one must have a solitary place where he can be alone with God. We have learned to know and accept Jesus as the only teacher in the great school of prayer. He wants each one to choose for himself a fixed place where we can daily meet Him. That inner chamber is Jesus' schoolroom. The place may be anywhere; it may change from day to day; but a secret place there must be, in which the pupil places himself in the presence of the Master. Being there alone, Jesus comes to us to teach us to pray.

A teacher is anxious that her school room is bright and attractive, filled with the light and the pure air of heaven, a place where her pupils long to come and love to stay. In His words of prayer, Jesus seeks to fit the inner chamber before us in attractive light. Our Father knoweth all things we need, so the first thing in a closet prayer: We must meet our Father. The light shining into the closet must be the light of the Father's countenance, the fresh air of heaven which Jesus, filled the atmosphere in which we breathe and pray, each thought, each petition, and every breath will be simple, hearty, child-like trust in the Father. Thus the Master teaches us to pray, bringing us into living presence of the Father. Our prayer there must avail, listening to hear what Jesus has to say. The secrecy of the inner chamber, the closed doors, the entire separation from all around us, is such a help to, the inner spiritual sanctuary, the secret of God's tabernacle where our spirit truly comes in contact with the Invisible One. So we are taught to remember that it is in the inner chamber, where we are alone with the Father, that we learn to pray right.

The Father is in secret. Jesus teaching us where He can always be found. We may complain that private prayer is not what it should be. We feel weak and sinful. The heart may be cold and dark. We may have so little to pray. We may be discouraged and keep from prayer by the thought that we can not come to the Father as we ought to or as we wish. Let us listen to our Teacher, telling us that when we go to private prayer our first thought must be: The Father is in secret, the Father is waiting there. Just because our heart seems cold and prayerless, we are in the presence of a loving Father. "As a father pitieth his children so the Lord pitieth them that fear him." We should not think how little we may bring to God, but how much He wants to give us. We should place ourselves before Him, look into His face, think of His love —His wondeful, tender, pitying love —tell Him how sinful and cold and dark everything is. The Father's loving heart will give light and warmth. Let us do as Jesus says—shutting our door, praying to our Father in secret. "And the Father, which seeth in secret, shall reward thee openly."

Jesus shows us that secret prayer cannot be fruitless. The blessings will show in our very lives. Alone with God to entrust our lives before men to Him, He will reward us openly.

He will see that the answer to prayer be made manifest in His blessings upon us. On our part there should be the childlike simplicity of faith, and the confidence that our prayers bring a blessing. Prayer to the Father cannot be in vain.

Our Father knoweth what things we have need of before we ask Him. At first thought it might appear as if this thought made prayer less needful. God knows far better than we do what we need. But as we get a deeper insight into what prayer really is, these truths will help much to strengthen our faith. Does our Father really know that we need this? When once we have been led by the Spirit to be certain that our request is indeed something, that with wonderful confidence we can say, Our Father knows we need it and we must have it, and should the answer be delayed it will teach us to cry: Father Thou knowest we need it. Let us ever hold still and quietly say; My Father sees, my Father hears, my Fathers knows, we know we have the petitions that we have asked of Him. And now as we take these lessons, practice them, trust Him, that we may dwell much in the inner chamber, with the door being shut. Shut in from the world, but shut in with God; it is there that Jesus teaches us to pray. "Lord, teach us to pray."

New Providence, Pa.

OUR TRIP TO VIRGINIA

By Noah Grabill.

For the Gospel Herald.

To the Herald Readers, Greeting in Jesus' Name:—Wife and I left our home near Goshen, Ind., Oct. 8, 1914, for the beautiful valley of the Shenandoah in Virginia. We arrived safely in Waynesboro the next morning in time to reach the Conference at the Springdale Church, which was then in session. It was an interesting conference. We met a few old acquaintances and made many new ones. I wish to say here that I was to this conference 37 years ago and to my surprise there was only one member of the conference present this time that was present in the conference session of 1877, showing what a dropping out by death there was during the space of 37 years. What a change time will make.

Conference being over, we visited some of the brethren and sisters in the vicinity of Waynesboro for a week or more. We next went with Bro. E. J. Berkey to the mountains, where he held a series of meetings. The church at this place is not large, but interesting. The members seem lively in the Christian service. The mountain life was cheering and amusing and instructive as well. The brethren were very sociable and hospitable. Their friendship will be remembered as long as I live. The chestnut season was nearly over, but we still found a few of them.

The mountains seem old and firm yet. "Before the mountains were brought forth, God was." In them as well as in all of God's creation we can see His mighty hand, yet men will tell us "there is no God." But the step from faith to infidelity is not taken by one bound, but little by little, "here a little and there a little," until all is given up.

From here we went back to Waynesboro, where we left Sister Fannie Heatwole who accompanied us on our mountain trip, and started down the valley after having visited a few friends in Waynesboro. I might mention here that we visited the Brandon Institute (a school of music) kept by my cousin Ephraim Hildebrand.

Our next stop was at Mt. Sidney, Va., where we visited brethren and sisters and relatives. There is a congregation of brethren here but very small, but there is still hope. We visited Weyer's Cave while here. It was quite interesting. It is said to be a mile long, consisting of different rooms, some 60 ft. high and some 90 ft. high with curtains and stalactites and stalagmites all formed by the constant dripping of lime water. Our guide told us that it took 1000 years to form a fraction of an inch. If that were true it would take many thousands of years to form one 20 or more feet long. I said nothing to contradict his statement, but when we got to the home of Bro. Jonas Blosser he told us that he had a stalactite growing in his cellar which had grown to the length of 4 inches inside of 35 years. The house is a stone house and was rebuilt 35 years ago. I was also told that there is a cistern near New Erection, Va., near Harrisonburg, Va., which has two stalactites in it 6 or 7 inches long; we don't know how long the cistern was built, but we are sure it was not built many thousands of years ago. So much for modern science "falsely so-called."

Having left the cave and Augusta Co., we went to Rockingham Co., where the most of my relatives on the Wenger side live (which was my mother's maiden name). We spent many happy days visiting in the neighborhood of Dayton, Harrisonburg, and Dale Enterprise. One of the things that helped to make it pleasant here was a Bible conference held at Weaver's Church by Bros. Geo. R. Brunk and E. J. Berkey.

I also took another mountain trip on the north side of the valley with Bro. Melvin Heatwole, a distance of 35 miles, which was pleasant on account of beautiful mountain sceneries, the pleasant meetings held, and the good company on the way. The mountain scenery on the Allegheny side of the valley is more beautiful than on the Blue Ridge side. Had better roads but more winding around the mountains to get up and down.

We made one more trip to the mountains to a place they call Bethany or Brier Branch where Bro. E. J. Berkey was holding meetings. In these mountains are some churches established outside of their home congregations, so we see that it pays to reach out to the lost to bring them into the fold. The Virginia brethren were engaged in mission work long before the churches in the north were, but still we have brethren who have gone back and say they don't believe in mission work.

One more feature of interest was the Old People's singing held each New Year's Day in the Weaver's Church. They sang out of the Harmonia Sacra. It was inspiring and instructive. From here we went to Broadway, visiting brethren, friends, and relatives. Here we took leave of Rockingham for Shenandoah Co., the birth-place of my father, Samuel Grabill. The relationship here being small we didn't stay long. The valley is 25 miles wide on an average. While we speak of it as a valley, it is very hilly, or seems so to me, being raised in a level country.

We next found ourselves at Alexdria, Va., on the Hayfield Farm, near the place where Bro. David Garber and four other families live. This Hayfield Mansion was built by a nephew of Geo. Washington (but will not be big enough for a school building if the school grows as it should.) Here they held an interesting Bible school of a month which was real interesting and instructive. The instructors were Bros. Daniel Kauffman, Geo. R. Brunk, and E. J. Berkey. The musical instructors were Bros. Elam Horst and Henry Keener. There is land for sale in this neighborhood at different prices. This is a good location for a school, as it is not close to or in a large town.

From here we went to Warwick Co., along the coast where Bro. Geo. R. Brunk lives. Here is a nice congregation of about 75 members, land for sale from $10.00 to $30 per acre, and still higher according to improvement. I don't see why people with small means and much pluck can not get a good home here. Of course there are brushes to clear and trees to get out of the way. They have a good market for everything they have to

sell. They have 4 preachers and 1 deacon, well-organized Sunday school, and young people's meeting. From here we went across the James River (6 miles wide here) to Norfolk. Here lives Pre. A. D. Wenger and has a fine congregation with 3 deacons. They have a good Sunday school and young people's meetings. Land is nearly the same as in Warwick with less brush and more cleared land. They too have a good market. We also took a trip to Cape Henry and Va. Beach. On the way we saw large fields of cabbage set out in the fall, ready to grow when it gets warm. We went up the Potomac River to Washington, D. C., where we spent a day looking at some of the Government buildings.

Our next stop was at Orrville, O., where we visited some of Sister Grabill's relatives and friends. Among them was her sister Clara Weaver and her aunt, Sarah Furror, and Uncle Jonathan Weaver and his son John. We attended a number of services at Orrville conducted by I. W. Royer, and also at the Martin Church, where Bro. J. E. Hartzler of Goshen, was holding meetings.

From Orrville we returned home and found all well. Many thanks to God for His kind protecting care over us while gone. Also many thanks to the kind friends and brethren and sisters who received us so hospitably and cared for our wants. We will find ourselves under many obligations to any who will stop to see us at Goshen when making a trip to Indiana or anywhere in the West. We will have many fond recollections of our trip to Virginia for the rest of our lives. We were gone a little over four months.

Goshen, Ind.

THE RICH

By P. Hostetler.

For the Gospel Herald.

Jesus said, "How hardly shall they that have riches enter into the kingdom of God." "Also, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This seems and is an impossibility with man, but He also said, "All things are possible with God." Paul writes to Timothy to charge them that are rich to be not high-minded and to be rich in good works and does not say to tell them they can't possibly be saved, and he also warns those who desire to be rich that such will be swallowed up in the temptations that will overtake them.

Now the question is, Who is rich, and why is it hard for such to enter the kingdom? Do you think if we were looking for a man who claimed to be rich we could find one, or would they all say, "I am not of that class?" "I don't claim to know just how much a man must possess in this world to be classed as rich, but my guess would be that when we have more possessions than we have any use for and are of those who add farm to farm and pull down barns to build larger and store up goods for many years and more than we need, we should be afraid we might be classed with the rich. I know that as a rule we should be more afraid of riches than we are and should love money less than we do. "The love of money is the root of all evil," and as a rule it is because of a love of possessions that we have them. If we were afraid of them instead of loving them we could easily find a right way of disposing of what we don't need. The widow was even commended of Jesus when she gave away all her possessions, the things she really needed.

First, We must become as little children and be poor in spirit before we can have the promise of life. It is hard for the rich to come down to such a low place or state, for Solomon well says, "The rich man is wise in his own conceit."

Second, Jesus commands, "Lay not up treasures upon the earth (such as thieves steal and moth eat) but lay up treasures in heaven." As the rich have treasures on earth, they must have been laying them up (as a rule) and have disobeyed one of God's commands.

Third. Jesus also said that "He that does not forsake all that he has can not be His disciple. In other words, our all must be on the altar and willingly used as God's Word directs. As a rule he that has much is not willing to give it all, but is more than likely to go away sorrowful and keep his possessions.

Fourth, John writes, "If any man have this world's goods and seeth his brother in need and shutteth his bowels of compassion from him, How dwelleth the love of God in him (or as the German says, How remaineth the love in him?)." One of the greatest commandments of the Bible is to love our neighbor as ourself, and this is hard enough for anybody, but almost impossible for the rich to keep and keep his riches too.

Fifth, the Bible says, "The race is not to the swift and the battle is not to the strong, but time and chance happeneth to them all." The rich man can scarcely believe this passage for he thinks he has been swift and strong and gained his riches by his own efforts and he forgets that the ability to lay up treasures is a gift from God and yet God forbids us to use this ability and lay these up for ourselves. So we can see that riches are even a hindrance to our believing all the Bible the same as obeying all. We read also that "He that tilleth his ground shall have plenty of bread" and if any has the ground to till and the needed tools, etc., but does not till it, he would be of the class that Paul writes of when he says, "If any will not work, neither shall he eat." I think that if any one having possessions he does not need for his own family, would use these to furnish ground, etc., or ways to those in need that they could have a chance to support themselves he would not be classed with those who have more riches than they can use.

Sixth, the way to heaven is so narrow that few will find it, and this gives us the thought that it takes a seeking and looking to find this way. We know that as a rule the more riches a man has the more he has to see after and the less time to keep his eyes on Jesus the way, and so the cares of life choke the Word or good seed as the thorns choke out the crops. Let us notice the narrative of the rich man and Lazarus. The rich man was not accused of any wicked deeds but only told to remember he had received his good things in this life and Lazarus evil things, which gives us the idea that the many good things of life caused him to be proud and selfish so he could not come down to humility and submission where God could save him, while the suffering of Lazarus tended to bring him down to such a dependence on God that He could help and save him. Should we not be afraid of having too many of the good things of this world?

I most heartily agree with Bro. Kauffman in his saying in an article some time ago one great need of our churches is a suffering ministry. A very rich man came to Jesus and asked Him what to do to be saved and Jesus told him to keep the commandments and he said he did keep them, then Jesus said he lacked one thing, or in other words there is one more thing he must do—sell what he had and give to the poor, but this was too much for him and he went away sorrowful. Jesus did not want to make him sorrowful, but wanted to help him so he could get to heaven. Whether we are rich or poor, God's Word has a rule and way mapped out for us that will take us to heaven, but if he disregard this rule we can't go into the kingdom any more than a camel can go through the eye of a needle. The apostle tells us to "lay aside every weight, and the sin which doth so easily beset us," to make our "calling and election sure," which means for us always to take the safest way and not look and long for the more easy and pleasant way. When we do this we are not liable to be too rich to get to heaven.

Shelbyville, Ill.

THE NEED AMONG MENNONITES IN EUROPE

By John Horsch.

For the Gospel Herald.

The Mennonite periodicals of Germany report that fugitives from the church in Galicia (Austrian Poland) have succeeded to escape and are now in the Palatinate (Pfalz) from whence their forefathers emigrated to Austria. They tell of terrible devastations by the Russian army and of great suffering prevailing in their home land.

In Russian Poland, in the vicinity of Warsaw, all Germans, although they may be Russian citizens, have been ordered to leave their homes for the interior of Russia. Whether and to what extent the Mennonites of those parts are affected by this decree has not yet been learned.

A number of Mennonites of South Russia have been arrested and transported to Siberia.

From Alsace-Lorraine Bishop Val. Pelsy wrote on Jan. 7 to the executive committee of the South German Mennonite Conference: "The need is greater than I had supposed. Supplies of food are mostly used up. Besides we had for four weeks numerous troops quartered here. Many a family has no income whatever. Crops and live stock are lost."

The said committee of the South German Mennonite Conference has published an appeal for the sufferers from the war which follows:

"Our brethren in Alsace-Lorraine, East Prussia and Galicia are suffering in consequence of the war. The fields are devastated, the dwellings demolished, the live stock destroyed. Many a family has been robbed of the necessary food and money and finds itself in the bitterest need. Aid is needed. 'He that hath pity upon the poor lendeth unto the Lord' (Prov. 19:17). 'Verily I say unto you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matt. 25:40)."

It will doubtless interest the readers of the Gospel Herald to learn that the General Treasurer of the Mennonite Mission Board, Bro. G. L. Bender, Elkhart, Ind., has been able to forward $200 to Bishop Pelsy to be used either in Alsace-Lorraine or in northeastern France, wherever the need may be most urging. This sum represents the gifts of a number of brethren and congregations. There may be others who are willing to lend a helping hand to those whose distress naturally appeals to us who are so much more favorably situated.

Scottdale, Pa.

A LIFE WITH CHRIST

By Jennie D. Ebersole.

For the Gospel Herald.

For to me to live is Christ, and to die is gain.—Phil. 1:21.

These words of Paul have been repeated by many earnest followers of Christ. Life in the flesh to Paul meant the intense joy of spreading the Gospel; death meant release not only from persecution but also from the continual warfare with the flesh, and rest with Christ.

This ought to be the sentiment of every believer, and I believe it cannot help to be, for there is no life like that of one who lives in favor with God. There are of course many instances where people live for self, enjoy the vanities of this life, but when sickness comes, and death seems staring in the face, they hastily summon a minister to prepare them for eternity. But there certainly can be no gain like the one who lives for Christ in His earthly life.

For Christ was sent into this world to be a pattern for us, according to God's plan. "He satisfies the demands of the mind and soul of man, both in the present and the future." We know if a man accepts Christ he becomes a better man every day. He is a blessing to his neighbors, and every one with whom he comes in contact. It has been said, "If people would give Jesus Christ one half as much thought as they do their 'isms' and unbelief they would, like Paul, be fully convinced that Jesus is the only way."

This was the secret of Paul's power with God. Contrast him with Thomas Paine, Voltaire, Dowie or Mrs. Eddy. Their power died with them, while Paul's words have been food for the believer throughout all ages. He recognized the truth which Christ Himself gave while yet on earth, "I am the way, the truth, and the life, no man cometh unto the Father but by me." After His conversion he lived and taught as though he were one with Christ, which is possible for us all according to I Cor. 1:9: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." Think of being in fellowship or partnership with the Son of God. A partner in a firm becomes joint owner in every transaction.

We could not be so sure of this but for that prayer of Christ's found in Jno. 17. When He says (20, 21) "Neither pray I for these alone, but for them also which believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." As Adam stood for his descendents, so Jesus stands for all who are in Him. As husband and wife are one, so is Jesus one with all those who are united to Him by faith. If we were considered apart from Christ we should be poor perishable souls, soon borne away to destruction. But as one with Him we are made partakers of His immortal life. So then, as Paul, let us go forward into the unknown future, linked eternally with Jesus. Let us not be ashamed to confess to the world that we are His followers. Let Christ and not man set our pattern for us, for "Who shall separate us from the love of God which is in Christ Jesus our Lord?" Then will also our one great purpose be "Christ shall be magnified in my body whether by life or death. For to me to live is Christ, and to die is gain."

"For me to live is Christ,
To die is endless gain;
For Him I gladly bear the cross,
And welcome grief and pain.

Faithful may I endure,
And hear my Savior say,
Thrice welcome home, beloved child,
Inherit endless day."

Souderton, Pa.

REPORT

Of Bible Conference Held at the Holdeman Church, Wakarusa, Ind., Jan. 18-22, 1915

For the Gospel Herald.

Instructors: J. M. Kreider, Palmyra, Mo., D. D. Miller, Middlebury, Ind.

Book Study, **Romans**; What the Bible Teaches Concerning **God, Christ, Holy Ghost, Angels, Satan, and Saints.**

Thoughts presented:

Paul under authority also has authority and with connection to that a great responsibility.

The vilest heathen man is without excuse.

Our judgment may be wrong, but God's judgment is always right.

No surer way to spiritual degeneracy than spiritual pride.

We cannot merit anything by what we have done. Salvation is a free gift.

A man must see himself a sinner before God and help him.

Principles never change, but methods do.

God never intended the angels to be worshiped. They guide the believers.

The God-given externals of Christian order and ordinance are sacred indeed, but the work of God upon the soul is greater than sacramentals performed by man.

Sec.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

—S. P. Hetrick.

"He had no tears for his own griefs
But sweat drops of blood for mine."

REPORT

Of Bible Conference and Gospel Service Held at East Lewistown Church, Mahoning County, Ohio, Feb. 15-21, 1915

For the Gospel Herald.

The following topics were considered: **Law and Grace, Signs of the Times, Duties of a True Christian; Second Coming of Christ; Idolatry of the Day; Worldly Amusements.**

God has blocked the road that leads to perdition and we must deliberately trample down conscience, the Bible, Holy Spirit, Gospel ministry, praying friends, cross on Calvary, and the love of God if we would go astray.

The meetings were conducted by J. E. Hartzler of Goshen, Ind.

The meetings were very profitable and well attended. Two young souls confessed their Savior. May God bless them.

W. M. Shank.

Married

Shank—Lapp.—Married at the home of the bride's parents, Bro. Harvey Shank and Sister Sadie Lapp, on Dec. 10, 1914, by Bro. D. G. Lapp. May God's blessing attend them along life's pathway.

Schwartzendruber—Jantzi.— On Dec. 17, 1914, at the Zorra Church, Ont., Bro. Jacob Schwartzendruber and Sister Sarah Jantzi, both of Tavistock, Ont., were joined in holy matrimony, Bro. M. Jantzi officiating.

Farnest—Hershberger.—On Jan. 28, 1915, Bro. Chris. Earnest and Sister Lucinda Hershberger both of East Fairview Church near Milford, Nebr., were united in holy matrimony, Bro. Peter Kennel officiating.

Roth—Lichty.—On Jan. 26, 1915, at the home of the bride's parents, Jos. F. Lichty, near Wellesley, Ont., Bro. Nich Roth, of Tavistock, Ont., and Sister Leah Lichty were joined in holy matrimony, Bro. D. H. Steinman officiating.

Sheeler—Good.—On Feb. 27, 1915, at the home of the officiating minister, Bro. Jacob Hunsberger, Parkersford, Pa., Bro. Paul M. Sheeler to Sister Katie Good, both of the Vincent congregation. The Lord bless and keep them through life.

Boese—Reschley.—On Feb. 11, 1915, Bro. Harris Boese and Sister Eva Reschley, both of Wayland, Ia., were united in marriage at the home of the officiating bishop, Bro. S. Gerig of Wayland, Ia. May God bless and keep them through life.

Hershberger—Ulrich.—On Feb. 23, 1915, Bro. A. P. Hershberger and Sister Mary Ulrich, both of East Fairview Church near Milford, Nebr., were united in marriage, Bro. Peter Kennel of Shickley, Nebr., officiating. May God abundantly bless them.

Schwartzendruber—Jantzi.—On Dec. 17, 1915, at the Baden A. M. Church, Ont., Bro. Amos Schwartzendruber and Sister Clara Jantzi were joined in holy matrimony, Bro. D. H. Steinman officiating. God bless and keep this union through life.

Obituary

Springer.—John Springer was born in Tomblaine, France, Dec. 6, 1838. He came to this country at the age of 23 and took up farming near Gridley, Ill. From there he moved to Seward Co., Nebr., in 1884, and lived there since. He was married to Ellen Kremer April 13, 1870. He was at the day of his death 76 y. 2 m. 13 d. old. He was a member of the East Fairview A. M. Church near Milford, Nebr., at which place funeral services were held, Bro. Will Schlegel preaching German and Bro. Milo Stutzman of Tofield, Alta., in English. Interment in adjoining cemetery.

Brubacher.—Jonas B. Brubacher died Feb. 7, 1915; aged 79 y. 2 m. 21 d. He was united in marriage to Magdalena Gingerich on Nov. 18, 1866. To this union were born 9 children, 2 having preceded him to the spirit world. He leaves to mourn his departure a widow, 7 children, 26 grandchildren, 3 great-grandchildren. He united with the Mennonite Church when young and was ordained in Brutus, Mich., as deacon in the Wisler Branch, in which capacity he labored faithfully till death. Funeral services at the Mayton Mennonite Church by John K. Lehman. Text, II Tim. 4:6-8. Remains were laid to rest in cemetery near by.

Stauffer.—Sister Anna, wife of Bro. Enos Stauffer, was born July 27, 1848; died Feb. 24, 1915; aged 66 y. 6 m. 27 d. She had been confined to her bed and helpless a little over 45 weeks, due to paralysis. She bore her sufferings patiently, but often expressed a desire to depart and be at rest. She leaves to mourn her husband, who tenderly waited on her the entire period of her sickness, which seemed rather to be a pleasure than a burden. One son (Martin B.), 3 daughters (Annie, Katie, and Lydia), all married, survive. Funeral conducted by the brethren, Aaron Sensenig and John Stauffer. Text, II Cor. 5:1. Buried at the Pike Meeting House, Lancaster Co., Pa.

Yoder.—Bessie Elizabeth, youngest daughter of D. F. and Barbara Yoder, was born in Ward Co., N. Dak., June 6, 1914; died of leakage of the heart Feb. 16, 1915; aged 8 m. 10 d. Funeral services on the 18th, at the house by Bro. I. S. Mast, and at the Fairview Mennonite Meeting House by Bro. Mast, assisted by Bro. D. Dierdorf. Text, Isa. 40:11.

"Another little lamb has gone
To dwell with Him above;
Another little darling babe
Is sheltered in the grave.
God needed one more angel child
Amidst His shining band,
And so He bent with loving smile
And clasped our Bessie's hand."

Yoder.—Daniel J. Yoder was born near Berlin, O., July 2, 1875; died on the home farm Feb. 7, 1915; aged 39 y. 7 m. 15 d. At the age of 10 years he became afflicted with spinal trouble which eventually made him an invalid for life, and he spent the last 21 years on his wheel-chair, becoming more helpless as years rolled on. The last two weeks of his life he suffered greatly, but without a murmur. In 1895 he confessed his Savior, was baptized and received into the Mennonite Church of Walnut Creek, Ohio. The funeral was held at the Brethren Church on Feb. 18, and interment was made in the family cemetery on the Hiram Yoder place. Funeral services were conducted by Moses A. and Calvin Mast. Text, Isa. 55:6-9.

Dettwiler.—Walter, infant son of Bro. Noah and Sister Mary Dettwiler, was born Jan. 8, 1915; died of croup Jan. 25, 1915; aged 17 days. His illness lasted two days. Bro. N. B. Stauffer of High River, Alta., assisted by Bro. Moses Schmidtt of Didsbury, Alta., preached a consoling sermon to the bereft. Interment at Reist, Alta.

"The little crib is empty now,
The little clothes laid by,
A mother's hope, a father's joy,
In death's cold arm doth lie.
Go, little pilgrim, to thy home,
On yonder blissful shore,
We miss thee here, but soon we'll come,
Where thou hast gone before."

Lapp.—Nathaniel Lapp was born at Freeport, Ill., Mar. 21, 1854; fell asleep at his daughter's home, Mrs. Chas. Stedman, of Moorefield, Nebr., Aug. 23, 1914; aged 60 y. 5 m. 2 d. Married to Henrietta A. Smith of Cherry Box, Mo., Feb. 19, 1874, where they resided until 1892, when they removed to Wallace, Nebr., where his present home is. To this union 6 children were born of which Edward Thomas died in infancy, 5 remain with the wife to mourn the loss of husband and father. One daughter could not be present at the funeral. He also leaves 1 sister and 2 brothers. He united with the M. E. Church in 1874 in which he held fellowship until 1907, when he and his wife united with the Mennonite Church of Roseland, Nebr. He bore his suffering with Christian fortitude. The service was conducted by Bro. D. G. Lapp of Roseland, Nebr. Text, Job 14:14.

Erb.—Daniel Erb was born Dec. 13, 1836, in Holmes Co., O.; died at his home near Hubbard, Oreg., Feb. 12, 1915; aged 78 y. 1 m. 29 d. Was married to Caroline Croyle of Johnstown, Pa., Jan., 1861. To this union were born 6 sons and 3 daughters, 3 sons and 1 daughter preceded him to the great beyond. A companion, 3 sons, 2 daughters, Levi, Jacob, Albert D., Amanda, and Susie, all of near Hubbard, Oreg., 9 grand-children and 1 great-grandchild, also 1 brother, Michael, of Charm, Ohio, besides many friends, remain to mourn his departure. In the spring of 1889 he with his family moved to Clackamas Co., Oreg., where he continually lived until his death.

In early life he united with the A. M. Church, in which faith he remained steadfast until the close of life's journey.

Funeral services conducted by Bro. E. Z. Yoder and Bishop A. P. Troyer Feb. 14, from Heb. 9:27. The remains laid to rest within the cemetery near by.

Buerge.—Catharine Buerge was born in Waterloo Co., Ont., July 29, 1855; died at her home in Jasper, Mo., Jan. 23, 1915; aged 59 y. 5 m. 25 d.

Catharine was the oldest daughter in a family of five girls and one boy. Being left motherless when quite young the duties and responsibilities of assisting her father in managing the household devolved upon her.

At the age of 14 she moved with the

(Continued on next page.)

Items and Comments

A severe snow-storm swept over the central end northern part of the United States the latter part of last week.

A practical joker at Pittston, Pa., told his sister over the phone that he had both legs clt off in an accident. Thinking him sincere she fainted, fell over and was fatally hurt in the fall. Lies are costly things.

An idea of the immense destructive power of modern fighting machines is evident from the report that on a recent occasion a British ship battering the Dardanelles threw a one-ton shell more than twenty miles.

A mine explosion near Thurmond, W. Va., March 2, 182 men were entombed, which resulted in the death of over 100 men. This is the second great mine explosion to occur in West Virginia during the past month.

The sixty-third Congress at Washington, D. C., adjourned March 4. It broke all records in the amount of business transacted. "The average congress, according to an inventory by the official reporter of debates, runs about 12,000 pages in the record, while sixty-third Congress approximates 32,000 pages."

The National Wholesale Liquor Dealers' Association has refused to answer the charges of the Kansas Legislature declaring that "the greater part of the information distributed by the liqour interests is fabrication." The methods used by the liquor interests resemble closely some of the methods used by "the father of lies."

Amanda Smith, famous as a colored woman evangelist, died in Sebring, Fla., March 5, in the 79th year of her age. She traveled extensively in America and Europe, extended her evangelistic labors to India and Africa, and was founder of an orphanage in Chicago for children of her race.

A Pan-American Conference, to which meeting representatives from all the nations in North, Central, and South America have been invited, has been called to meet in Washington, D. C., May 10, 1915. The avowed purpose of the meeting is to consider ways and means of conserving the interests of neutral nations in time of war.

In a recent decision by the Common Pleas Court at Cincinnati, Ohio, the million dollar insurance fund collected by the B. & O. R. R. was declared unconstitutional on the ground that the contributions by employes was compulsory. The case is to be carried to the U. S. Supreme Court. In case the decision of the lower court is sustained this money must be refunded to the employes.

A recent despatch from Petrograd (formerly St. Petersburg) to the American Press contained the following: "A quarter of a million Jews are with the Russian forces. This is the largest Jewish army ever gathered since the fall of Jerusalem."

It seems rather a coincidence that this war was declared on the day in the Hebrew calendar which commemorates the fall of Jerusalem and the destruction of the Temple.—Echoes.

(Continued from preceding page).

family to Reed City, Mich., where she grew to womanhood.

In 1884 the family moved to their present home 4 miles east of Jasper, Mo.

In 1898 Catharine was united in marriage with George Dinteman. Following her marriage she lived with her husband on the old Dinteman homestead, until about three years ago when they moved to their present home in Jasper.

She leaves to mourn her departure her husband, her aged father, 3 sisters, 1 brother, and many other relatives and friends.

Renno.—Bro. David Renno was born Apr. 21, 1846, in Leacock Twp., Pa.; died at his home in Gap, Pa., Feb. 10, 1915; aged 68 y. 9 m. 20 d. He was married to Sister Sarah Fritz (nee Wiker), Jan. 17, 1871, who died Sept. 5, 1891. To this union were born 2 sons and 1 daughter, 1 son dying when small. He was again married to Sister Rachel Mast (nee Swartzendruber) on May 27, 1902. He leaves to mourn his loss a sorrowing widow, 1 son (Ezra, of Morgantown, Pa.) and 1 daughter (Mary, wife of Jos. H. Blank of Gap, Pa.), 7 grandchildren, 3 sisters and 1 brother (who has been sick several weeks with lagrippe) and a large number of friends. He united with the A. M. Church in his young years and remained faithful to the end. He was sick only 9 days with pneumonia and remained conscious to the end and bore his sufferings without a murmur, but on the last night he wished to die and go to the other world, for he said there is nothing good here. He gave us much advice both spiritual and temporal. The last 15 years he was owner of the Gap Coach Works and gained a large circle of friends. Funeral Feb. 13 at Millwood Church. Interment in the graveyard adjoining. Services by Amos B. Stotlzfus in English (Text, Heb. 13:5), and in German by John J. Mast (Text, Rev. 14:13). Peace to his ashes.

Longenecker.—Nancy Longenecker, widow of the late John B. Longenecker, who served as deacon in the Mennonite Church for many years, died Feb. 22, at the home of Levi Kraybill of Mayton, Pa., where she had made her home for 14 years; aged 93 y. 10 m. 15 d. Grandmother Longenecker was sick with pneumonia only 8 days and during her sickness expressed her desire that the Lord's will be done. She was conscious till the end. It was the privilege of the writer to be at her bedside from the second to the last night of her life, and as we were endeavoring to wait on her and do all we could to ease her in her sufferings, she requested that we sing and pray for her. What pleasant memories linger in our minds when we can think of the departed as being "charmed by music last on earth, and greeted first in heaven." She has only gone to meet those gone before and we shall soon follow. She was a dear grandmother in the home. Her chair is vacant, and the sound of her footsteps is no longer heard. Yet we do not mourn as those who have no hope, the vacancy here has been filled over yonder.

She leaves 1 sister, 5 children, 39 grandchildren, and 59 great-grandchildren. The funeral was held Feb. 25 at Bossler's Church, Lancaster Co., Pa. Services were conducted by Bros. John Ebersole, Levi Ebersole, and Simon Garber. Text, II Tim. 4:6-8. Her remains were laid to rest in the adjoining cemetery.

A Granddaughter.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., D. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Meyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., M. Elizabeth Brown, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*-910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, J. F. Brunk, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

ANNOUNCEMENT

The annual meeting of the Eastern Mennonite Board of Missions and Charities will be held on Wednesday, March 24, at the East Chestnut St. Church, Lancaster, Pa. H. L. Herr, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 18, 1915 (Gospel Witness Established 1905) No. 51

EDITORIAL

"The rich and the poor meet together: the Lord is the maker of them all."

One of the greatest needs of the present time is young men and women who are willing to be missionaries at home. In every congregation there should be young people who show by a consistent, consecrated life that they have forsaken the work of sin and taken a definite, positive stand for God and godliness. They are needed to furnish bone and sinew to the Church and to help those younger than themselves into a higher life.

"Sacrifice day" is getting to be quite common in a number of ways. It is proposed that on this day people who are so inclined may set aside for charitable purposes the money they would otherwise spend for luxuries, such as cigars, neckties, expensive meats, pleasure trips, etc. It is a good thing, but we would suggest two things: (1) This should be a matter of conscience rather than of expediency. (2) Every day should be a sacrifice day. What the promotors of this plan urge for special days is taught in Scripture as a Christian rule of conduct every day of our lives.

Nonconformity.—It is not hard to get a testimony against conformitg to the world. The teaching of God's Word is so specific on this point (Rom. 12:1, 2; Jas. 4:4; I Jno. 2:15, 16) that no one who claims to believe the Bible attempts to withstand it. It is only when an effort is made to put these scriptures to practical use that any protests are heard. Practically all Christian professors are willing to acknowledge the doctrine so long as it does not interfere with their pet habits, but too many are not willing to acknowledge that there is anything in the Bible that restricts them from conforming to the fashions of the world, from forming business partnerships with unbelievers, or from taking pleasure in the vain amusements of this world. Not until we recognize these things as sin which must be repented of and forsaken before we can get right with God are we liable to rise to where God would like to see us on the nonconformity question.

Devotion to a Cause.—Before us lies a paper devoted to a cause with which we are by no means in sympathy. But there are some things about it that command our admiration. It is whole-hearted and unselfish in its efforts to promote the cause it espouses. It tells of others who are doing the same thing—making sacrifices without hope of personal reward, often working hard without pay and bearing their own expenses, that the cause they love may be advanced.

The thought impresses itself: Why are not more Christian professors equally zealous in defence of the cause of Christ? Are we not "bought with a price?" Do we not therefore belong to God? Is not the cause of Christ pre-eminently the most important cause in which men spend their lives? Are not the blessings of salvation greater than any others that can be named? Why then should we not be whole-souled, self-sacrificing, hard working, ready to die if need be that God may be glorified and the cause of Christ advanced? Why must Christian people first ask what there is in any enterprise for them before they take hold of it? "The children of this world are in their day wiser than the children of light."

Two Views of Billy Sunday.—A brother sends us two clippings showing up this remarkable man from two viewpoints. One holds him up as a prophet. the most remarkable preacher of his age. The other holds him up as a fraud, thoroughly anti-scriptural, a failure in every sense but that of entertaining crowds and gathering immense collections. The fact is, one holds him up too high, the other puts him down too low.

There are many things about Billy Sunday that are far from commendable. His disposition to magnify Billy Sunday; his coarse, vulgar expressions which at times approach the profane; his comic stage performances; his irreverent joking and calling it "prayer;" his compromising attitude which gives him a warm side toward everybody and everything that does not manifest any disposition to oppose him in his work—these are a few of the things about him that no one should imitate and all pious, God-fearing people should abhor.

On the other hand, he is eminently successful in cleaning up the lives of some people. The saloon element thoroughly hates him. His espousal of the orthodox ground on such questions as the divinity of Christ, the inspiration of the Bible, etc., has won for him the cordial hatred of the Unitarians. So while we can not endorse his methods and look with displeasure upon many things for which he stands, we believe that it is but right to give him credit for the good that there is about him.

Judged from a world standpoint he looms large as a reformer. Judged from a Gospel standpoint we see so many things about him and his methods that are decidedly irreverent and unscriptural that we can not join in the chorus of many who unite in sounding his praises. His meetings do not impress you as religious meetings in the highest and truest sense.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHAT WILL YOU DO WITHOUT HIM?

I could not do without Him!
Jesus is more to me
That all the richest, fairest gifts
Of earth could ever be;
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What He can do for you.

You need not do without Him,
For He is passing by;
He is waiting to be gracious—
Only waiting for your cry;
He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Savior?
Do you not want a friend?
One who will love you faithfully,
And love you to the end?

What will you do without Him
In the long and dreary day
Of trouble and perplexity,
When you do not know the way,
And no one else can help you,
And no one guides you right,
And hope comes not with morning
And rest comes not with night.

What will you do without Him
When death is drawing near,
Without His love—the only love
That casts out every fear—
When the shadow valley opens
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone!

What will you do without Him
When the great white throne is set,
And the Judge, who never can mistake,
And never will forget—
The Judge whom you have never here
As Friend and Savior sought —
Shall summon you to give account
Of word and deed and thought?

What will you do without Him
When He has shut the door,
And you are left outside because
You would not come before!
When it is no use knocking—
No use to stand and wait—
For the word of doom tolls thro' your heart
That terrible "Too late!"

You cannot do without Him!
There is no other name
By which you can be saved—
No way, no hope, no claim!
Without Him—everlasting loss
Of love and life and light!
Without Him—everlasting woe
And everlasting night.

But with Him—Oh, "with Jesus!"
Are any words so blest?
With Jesus—everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love;
With Jesus—perfect peace below
And perfect bliss above.

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace—
He has not shut the gate.
He calls you! Hush! He calls you!
He would not have you go
Another step without Him
Because He loves you so.

Why will you do without Him?
He calls, and calls again:
"Come unto Me! Come unto Me!"
Oh, shall He call in vain?
He wants to have you with Him—
Do you not want Him too?
You can not do without Him,
And He wants—even you!

—Selected.

SERMONETTE
II

By J. F. Bressler.

For the **Gospel Herald.**

No man liveth to himself, and no man dieth to himself.—Mark 10:35.

In some way every act of mine influences others to a greater or less degree. Even if I am too lazy to work and lie on my bed all day long I have my influence, for others will have to work harder because of my laziness to keep me from starving. And if, like the sluggard who putteth his hand in the dish but hasn't enough energy to put it to his mouth again, I die of malaise I have again influenced the community, but this time for good, for I have made my exit from a world in which I was nothing but a burden anyhow, and the people are relieved to that extent and can devote their energies to something more profitable.

Or, if I am so selfish that I have no regards for my fellows and bend every effort to self-gratification and exaltation, even then I **can not** live to myself, but every selfish act of mine hurts those whom I should live for and love.

"He who lives for self alone,
Lives for the meanest mortal known."

"Let no man seek his own, but every man his neighbor's good."

Everything is retroactive. Sin rebounds and hurts the sinner; good rebounds to the welfare of the doer. We receive in return "good measure, pressed down, and running over."

"We get back our mete as we measure.
We can not do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight."

"It is more blessed to give than to receive." Even if we were selfish it would be to our profit to be kind and merciful, helpful to our fellowman. "He that would have friends must show himself friendly." "So let me live in a house by the side of the road, where the race of men go by . . . . and be a friend to man."

But as Christ was actuated by love of others and came to help because He loved, even so I, if I would do my greatest good and receive my greatest rewards, must forget myself and my own best interests to help my fellows. "Seekest thou great things for thyself? Seek them not." But seek them for others. With the Master be willing to be homeless, friendless, despised, forsaken and slain if thereby you can lift up men to a higher ideal and a nobler conduct." "The blood of the martyrs has been the seed of the Church." No man ever did much good in the world without suffering the scorn of the world he tried to help; but while men scorn and slay, "rejoice and be exceeding glad, for great is your reward in heaven."

The mother sacrifices of her life and strength for her offspring and does it gladly because she loves. When the Master healed, power went out from Him; when he died, He gave life to the world.

If I love Him I'll do likewise. If He, the King of kings and Lord of lords, served those beneath Him and loved those that hated Him and sacrificed heaven and life itself for sinful men, should not we as God's under shepherds also sacrifice the joys and comforts of home, spend our time and strength to help and give our lives to bring the world back to a loving Father? Even the Son of Man "came not to be ministered unto, but to minister, and to give his life a ransom for many." Dare I do less?

Richfield, Pa.

THE BIBLE THE WORD OF GOD
Its Mission of Light

Born in the East, and clothed in oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the

hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but. to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again;" and comforted by that support he goes toward the lonely pass as one who climbs through darkness into light.—Henry Van Dyke, in Century Magazine.

THE NEW TESTAMENT

Why I Love It

By J. W. Shank.

For the Gospel Herald.

As the thoughts and words of a mature man are deeper and more perfect than those of a child, so are the thoughts of the New Testament richer and more perfect than those of the Old. Jesus came not to destroy the Old but to fulfil it. As the Son of God, He brought into the New Testament a more perfect Gospel of hope than any of the prophets had brought. Heb. 8:6.

To me the New Testament is a fuller expression of God's character than the Old. The Old is like the foundation of a house whose purpose and finish bespeaks a magnificent type of structure. The New is a completion of that structure, in perfect harmony and symmetry with the Old as its foundation. No more can the New Testament be torn from the Old than a house from its foundation. They must stand together.

But why do I love the New Testament especially? Why do I turn to it most frequently for comfort in my Christian life? The reason is easily given. It is because Jesus has become my interpreter of God and religion, because He is the central figure of the New Testament. I have learned to know Him, to love Him, and through Him to better understand the Bible as a whole.

During childhood I became more familiar with Old Testament stories than with any part of the New Testament, the reason for this being that I had more direct access to them. Later in life, opportunities came to learn more of the active life of Jesus. The result was an entirely new conception of God and His Word. I ceased to look upon the Bible as a book of mystery and marvel, and came to read it as a reality. The character of Jesus, so human and yet so divine, impressed itself upon me as no other Bible character had done. I came to understand His deeds of love as one understands the affectionate care of a mother. To express it simply, He seemed more near to me, and He seemed to draw with Him the God-spirit such as we find in all parts of the Bible.

I love the New Testament because all of it centers around Jesus and because it was He who opened my eyes to the greatness of God. First, I love the Gospels because they reveal Jesus whom I believe to be the divine Son of God. Also, I love the Acts of the Apostles, because there I can feel a strong sympathy with the men who first tried to witness for Jesus. Their difficulties and joys were so much like my own. Again, I love the Epistles because they give expression to the fundamentals of Christian living and growth. They seem to touch the Christian's relation to the Church, to the home, and to God at every angle. Lastly, I love the book of Revelation, because it brings comfort to the discouraged, hope for the hopeless, and power for the Christian's battles of life. The book is indeed a vision, but its aim is beautiful for its loftiness. Far above the sin and turmoil of life, the spirit of a Christian must rise if it would see God face to face.

Truly, Jesus has said, "Heaven and earth shall pass away, but my words shall not pass away." His message grows in beauty to the one who studies it. To us it seems as lofty and divine as it did to those who heard it two thousand years ago. The wisest of men have testified that the words of Jesus are beyond the capacity of the greatest of human thinkers.

It is the story of Jesus that finds a way into the human heart most easily. The simplest child can understand and catch the elemental traits of His character. The New Testament is the richest treasure house of God's message to men. Every Christian should feel it a great privilege to bring this message to those who have never heard.

La Junta, Colo.

LEPROSY

By Eli W. Weaver.

For the Gospel Herald.

This loathesome disease is recognized as a type of sin, a disease which can not be healed by man. We read of only one remedy for it, and that is the power of God. When this dread scourge develops on human beings it is very contagious and the victims are kept separate from other people. In the last stages they are compelled to go down into the tombs to await death which comes after the limbs rot off and often the eyes fall out and are otherwise badly disfigured. Oh! what a death with other victims all around awaiting the end. As we said, this is a visible type of S I N—a disease which every human being under the sun is infested with, unless they have been washed in the precious BLOOD of JESUS by faith. The only difference, dear friends, is this: In the case of leprosy you can see the horrible end in this life.

With sin you only reap the reward in the life to come beyond the grave, of which suffering there will be no end. This awful condition of misery and torment is the definition of the word DEATH in the Bible sense (which some people call extinction of being) forever banished from God and all that is good and holy, where the "worm dieth not, and the fire is not quenched."

But listen! our blessed God and Father has not intended that any son of man should go there, and has provided a way of escape. JESUS the beloved Son of God came into this world to save all and He loves you. I mean **Y O U**, dear reader, and will save you if you will only seek Him. He will surely find you and wash you white as snow and fit you for that glorious happy home in heaven where all is love, joy, peace and happiness forever. Amen.

Lancaster, Pa.

"Spiritual sight is worth more than natural sight. To those whose eyes are blinded by sin the Lord can give sight. We never really see Jesus in His beauty and loveliness, until the Holy Spirit opens our eyes."

VOICES FROM THE DEAD

Sel. by G. R. B.

No. 1.

Infallibility

If this book be not infallible, where shall be find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? The old silver is to be depreciated; but the German silver, which is put in its place, is to be taken at the value of gold. Striplings fresh from reading the last new novel correct the notions of the fathers, who were men of weight and character. Doctrines which produced the godliest generation that ever lived on the face of the earth are scouted as sheer folly.

But where shall infallibility be found: "The depth saith, It is not in me;" yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it. Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have, tomorrow morning, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word, or whether it is of dubious authority. It will be well for you to know whether it was written by the Isaiah, or whether it was by the second of the "Two Obadiahs." All possibility of certainty is transferred from the spiritual man to a class of persons whose scholarship is pretentious, but who do not even pretend to spirituality. We shall gradually be so bedoubted and becriticized, that only a few of the most profound will know what is Bible, and what is not, and they will dictate to all the rest of us. I have no more faith in their mercy than in their accuracy; they will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure, for we still believe that God revealeth Himself to babes rather than to the wise and prudent, and we are fully assured that our own old English Version of the Scriptures is sufficient for plain men for all purposes of life, salvation and godliness. We do not despise learning, but we will never say of culture or criticism, "These be thy gods, O Israel!"—Spurgeon.

"Every good citizen will pay his honest taxes. It is just as big a sin to steal from the state as from a neighbor."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126: 6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(Argentine Station)

"I will bless the Lord at all times; His praise shall continually be in my mouth."—Psa. 24:1.

We, at this time, have many reasons to praise God for His wonderful works to the children of men. We are made to realize more and more that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

On Feb. 28 Bro. Allen H. Erb of McPherson, Kans., began a series of meetings here, and continued for a number of evenings. Although we have had stormy weather and bad roads, we have had fairly good attendance. To this time there have been thirteen precious souls who have been made willing to step out on the Lord's side, some of the Sunday school children yet young in years, also some who have wasted the best part of their lives in sin. Truly, it gives us new strength and courage to see men and women turn from their wicked ways to serve our God. May the Lord abundantly bless and enlighten them. There are yet those who are laboring under conviction and we hope and pray they may come ere the meetings close.

Bro. Harry A. Diener and wife, who have been giving much appreciated service for some time left this morning (Mar. 11), for their new field of labor at Proctor, Mo. Our prayer is that the Lord may call forth more laborers into His great harvest field.

Pray for the work at this place.

Yours in the Master's service,

Alice Hershberger.

March 11, 1915.

Mennonite Old People's Home

(Marshallville, Ohio)

Dear Herald Readers, Greetings in Jesus' Name:—A few words from the Old People's Home.

It has been quite cool here for awhile with the exception of a few days.

Sister Shaw is away for a few days' visiting and resting, leaving us alone with the family, but we are getting along nicely as all that are able are doing glad service which makes it pleasant, even though we both have been having the grippe and are not able to do much.

Sarah Zook, the old lady that fell and broke her limb six weeks ago is improving slowly. Theo. Solly and others that have been quite feeble are about as usual.

We have enjoyed the work here and feel that the Lord has blessed us in caring for these aged ones, and often spoke of the time when we, perhaps would need some one to care for us. However, the time is here for others to take up the work. Bro. Enos F. Hartzler, a former superintendent, is taking charge about April 1st. All those writing to us after that time please address us at McPherson, Kans.

Thanking all who have helped to carry on this work and make it a success, by their means and prayers, we are, Yours in His glad service,

J. F. Brunk and wife.

March 13, 1915.

DHAMTARI MISSION NOTES

By Esther E. Lapp.

For the Gospel Herald.

During the months of December and January we have had great blessings in the Lord's work at this place.

On Dec. 13 W. H. Anderson and wife were with us. He is the General Secretary for the Mission to the lepers in India, and is on a tour of inspection. He preached at the Sunderganj Church in the morning, at the leper Church in the afternoon and at Balodgahan in the evening. Their visit was much appreciated.

Dec. 20 Bro. and Sister Whistler of the Pentecostal Mission at Raj Nan dgaon, C. P., were with us. He also gave us some very good sermons.

Christmas exercises were held at all the stations with the usual large attendance. If there is one day in the year that our Christians thoroughly enjoy it is Christmas day.

Sunday, Dec. 27, we were privileged to hold our first Sunday School Conference at the Sundarganj Church. Bro. A. C. Brunk was chosen moderator and Sister Fannie Hershey chorister. The speakers were chosen from among the missionaries and Indian brethren. A number of interesting subjects were discussed relative to Sunday school work and a number said they had received a new inspiration to do better Sunday school work. It was rather a mystery to some just what a Sunday School Conference would be like, with the result that many came to SEE what would be done; but we believe the Sunday School Conference will prove to be as great a help to the Church as the Church conference has been.

On Dec. 28 our annual Jalsa or Bible conference began at Sunderganj. Nearly all the Christians from the various stations and out stations had come in for the occasion, and the attendance and interest were marked from the beginning. The weather was ideal. Two large mango trees afforded ample shade, and a thick layer of straw on the ground furnished comfortable seats.

The evening meetings and sunrise prayer meetings were held in the church. Many prayers had been offered for the meetings and many came longing for a real blessing. The general subject chosen for discussion was The Spirit Filled Life. Bro. Grainger from a neighboring mission was with us and spoke in the afternoon and evening meetings, while Dr. Eash took the morning meetings. Aside from these meetings there were also held prayer meetings and sectional meetings led by various workers. The Spirit's power was manifest in every meeting but in the most marked degree in the evening meetings, when a wave of conviction swept over the congregation as we have never before witnessed and many were led to confess hidden and open sins with the result that they received peace in their hearts that had long been burdened with sin. The change of expression and conduct was so marked in some that even comment was made by heathen people. The meetings often extended late into the night. There was much genuine weeping and repentance accompanied with earnest and simultaneous prayer where the whole congregation would cry to God. Prayer was answered, blessings were experienced that were new, and we believe will be lasting. Many of the workers and lay members received a new burden for souls and a new vision for work. EVERY CHRISTIAN A WORKER FOR GOD, was a message that clung to the hearts of the hearers. They were precious days and such as will never be forgotten. The missionaries were much encouraged and received a new stimulus to go on in the work. When we see the great blessings the Lord is giving the work here at this place, even though at times the burdens are heavy, we feel it a great privilege to have a share in the work. We ask you who know the worth of prayer to join in prayer with us that the burden that has come to the Indian Church may mean many souls saved from idolatry to a life in Christ.

During the meetings two young men were baptized. One had been ready for sometime but was waiting for his wife to come also, but she would not. The young man is a sawyer in our shop, and hearing the Word read he received a desire to learn to read for himself. A Christian neighbor taught him and after reading and studying for himself he was thoroughly convinced that the Christian life was what he wanted. He received much opposition in his own home and his heathen friends and relatives did everything to persuade him not to make the change, but he remained firm and is now very happy in his Christian life and is very anxious that his wife should come too. Pray for her. The other young man was brought in as a result of Bro. M. C. Lapp telling a recent convert to prove his sincerity and bring another one to Christ.

On Sunday, Jan. 10, fourteen were added to the Church at Sundarganj. Seven were baptized and seven were reclaimed. Also at the same time a young couple were married.

During the month of January two village schools were opened. Workers were also placed at three new out stations. The doors all around us are open to us as never before. It is a great encouragement to us to see these young people so gladly take up this line of work. The people in the districts around us are saying, "What has happened to the Dhamtari mission, they are opening up so many new places?" We are glad for this testimony from heathen people. Many are seeing that there is a power in the Christian Church that is not in their own religion.

Many of the missionaries that were detained at home on account of the war are now coming to India. The Bombay Guardian, a Christian weekly, announces the arrival of forty-one Methodist, Presbyterian, and other missionaries, at Bombay a short time ago. Last week nine missionaries of the Christian Mission arrived, nearly all of them being located in the Central Provinces.

We certainly hope our Bro. and Sister Shank are on the way by this time also. We are anxiously awaiting their coming as there is much work they will be able to do. The industrial shop has developed to the extent that it needs the full time of a trained man.

We will be very glad when the missionaries on furlough and numbers of new missionaries will come to again fill up the depleted ranks, that the work and institutions already begun may not suffer, and that we may enter the many open doors that are open to us on every hand. We feel that the church here has entered upon a new era and if the Church at home now can supply the needed funds and workers to spread out over our district and stand by our young evangelists we will see great results and many will be won for Christ. We feel confident of this for two special reasons. First, there is a spirit of inquiry, sincere inquiry, among practically every class of people of the district among the high and low, the educated and uneducated. Many have lost faith in their idols and have ceased to worship them. Many are watching the development of the Christian activities and are being convinced. Second, We are getting a force of our own trained workers that will be able to carry on a great work if they are given leaders. But to work our field properly several new evangelistic stations should be opened. We have the workers; and **brethren** and **sisters**, they are looking to you to supply the funds and leaders. WILL YOU DO IT? or will this fruit that seems almost in our hands ready to pluck be given to others? The Lord grant there may be a response in workers and funds that we may all have a part in bringing these dear people to CHRIST.

Dhamtari, C. P., India,
Jan. 5, 1915.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it consistent for nonconformed Christians to use flowers upon the caskets or bodies of their dead at funerals? J. B. M.

There is so much hypocritical display manifested on so many occasions when flowers are used to decorate the dead that even people who have no conscientious scruples on this question are disgusted with it. Display on any occasion is wrong, and at funerals is doubly abominable. Better strew your flowers upon the living. Kind deeds and words are the best flowers you can use.

We sometimes hear people talk about what a fearfully responsible thing it is to stand between God and man, meaning the ministry. Dear people, there never was but one man who was able to stand between God and man—and that was Christ.—C. Good.

We may help others by comforting them with the same comfort which has been a healing balm to ourselves. We need wisdom to dispense this blessing. —C. H. Wetherbe.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

HISTORY TELLS THE STORY

By Clayton F. Derstine.

For the Gospel Herald.

In recent visits of several homes I found framed up the last will and testament of a departed brother in the faith. He made one will disposing of his earthly goods, but what arrested my attention was the one on the wall, which in my estimation was worth more to those children than the whole world. My meditations were about the thousands of young pepole lost to the Church. My conclusion was there were too few of the second wills made by parents. Inquiring into the state of the eight children of that brother, I found them all in good spiritual condition, serving the God of their father. It is food for careful meditation.

"To My Children—

"By the same God that blessed Abraham, Isaac, and Jacob, I also bless you, my children, with all manner of spiritual blessings in heavenly places in Christ Jesus, that you may from your youth learn to know the Lord and fear and obey Him all your life. This is the most special request that I make to God that you may be eternally saved. And that the name of the Lord may be praised through you, unto whose name be praise and glory now and forever. Amen.

"'Seek first the kingdom of God.' 'Watch ye, stand fast in the faith, quit you like men, be strong.' 'Let all things be done with charity. I have no greater joy than to hear that my children walk in truth.

"'Godliness with contentment is great gain.' 'Having then food and raiment let us therewith be content.' 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.' 'Casting all your care upon him, for he careth for you.' 'Be sober, be vigilant; because your adversary goeth about as a roaring lion, seeking whom he may devour.' So be steadfast in the faith, watch and pray without ceasing.

"I wrote this for you because I love you. Heaven is my object, wishing you all to meet me there. Y. H."

With such an assurance in the faith, a parting benediction like the above will produce fruit. Truly of him it can be said, "He being dead, yet speaketh." "Blessed are the dead that die in the Lord, and their works shall follow them." Praise His name forever.

Altoona, Pa.

DEAL TENDERLY WITH TOUCHY PEOPLE

It is necessary to deal tenderly with touchy people. They are much to be pitied. Probably there is some explanation for their touchiness. It may be due to ill-health. There are times when the even-tempered people surprise one by a sudden burst of ill-temper. Well, the bear has got a sore head, and a sore head does make us touchy. Chronic ill-health sometimes makes people irritable and moody. Or the cause of touchiness may be in straitened circumstances. Many of us know very little about the real circumstances of our neighbors. Poverty tends to make people sensitive, especially when the poverty is not known to others, or when it has followed affluence. Therefore it becomes all Christians to show their regard for even touchy folk, by trying to soothe them instead of irritating them, by endeavoring to allow for their known eccentricities instead of always provoking them.

But touchiness is a fault, and touchy people ought to examine themselves with a view to discovering the cause of their fault, and, if possible, correcting it. As usual, the correction is supplied in the Word of God. One passage is of special value to touchy people, and may well be considered by them. Here it is:

"Put on the whole armor of God." The whole armor—the complete panoply. Touchiness may be described as having too many undefended places. The touchy person has not covered up all the vlunerable parts of his nature. Too many sensitive spots have been left uncovered. The result is that these exposed places are always being "touched" by some paining finger. The fiery darts of the evil one find ever so many weak spots in the armor, and there is a burning sensation every few minutes as the hot hiss is followed by a prick in the exposed flesh. The wiles of the devil beguile the warrior who has unguarded hours. Lured by the plotting but vigilant enemy of souls, the soldier of Christ puts off some of his armor for a siesta; and that is when he is touched. He is without some of his armor; there are exposed places in his nature. Before Christian left the palace Beautiful, its gentle hostess "harnessed him from head to foot with what is of proof." One explanation of touchiness is that we are not harnessed from head to foot with what is of proof. We do not take to us the whole armor of God. We put on the breastplate of righteousness, but not the helmet of salvation. We grip the sword of the Word, but not the shield of faith. We fasten about us the girdle of truth, but not the preparedness of the gospel of peace. And the pain is felt in the unarmed spots.—The Home Messenger.

POWER IN A WORD OF ENCOURAGEMENT

By Lydia S. Sensenig.

For the Gospel Herald.

We often hear and read about words of encouragement. But did we ever realize or experience the power there is in a word of encouragement?

Discouragement may come our way, and without encouragement there will form in front of the discouraged one a high mountain which may seem immovable, while a word of encouragement given, weeks or months before coming, like a flash of light between that discouraged one and that high mountain, may remove that mountain of discouragement, letting the heavenly sunlight upon that encouraged one. We truly believe such a one can say, "There is power in a word of encouragement."

It is what we as a young people, and older ones as well, need along our way.

It is what Joshua, that great leader of the children of Israel, needed when he took Moses' place. Moses speaking unto the children of Israel said, "But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him, for he shall cause Isreal to inherit it" (Deut. 1:28).

The words of encouragement which are so often given to us by our ministering brethren help us so much, for which we feel thankful. We may give a word of encouragement and may never know how much good it has done.

Encouragement from our friends is not the only place where we can find it. In the Holy Book, which we love so much, we can find encouragement from beginning to end. In feeding upon its pastures daily, we can not help but be encouraged thereby. Therein we will find three hundred and sixty-five fear nots, and many others too numerous to mention.

Let us not stumble here and think it is not necessary for us to give a word of encouragement, if they can be found in that blessed Word, but let us be free in giving them to those round about us. Let us give a word of encouragement whenever, wherever and to whoever we can. There is power in a word of encouragement.

New Holland, Pa.

Sunday School

For the Gospel Herald.

Lesson for Mar. 28, 1915.—REVIEW

GOD'S MERCIES TO DISOBEDIENT ISRAEL

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Introductory.—The lessons of the past quarter begin with the advent of the judges and end with the installation of the kingdom of Israel. Many who began this series of lessons with the remark that they knew less about the book of Judges than about any other part of the Bible have seen a richness in this part of God's Word that they have never known before.

The Judges.—There were fifteen of these judges, including Eli and Samuel. Their mission was to deliver Israel from the hand of the oppressor. Some of these are just barely mentioned as deliverers, while others were quite as prominent as rulers as they were as deliverers. Among the more prominent ones we might mention are Othniel, Jephtha, Deborah, Samson, Gideon, Eli, and Samuel. It is in this period that we have repeated object-lessons showing us that so long as people trust in the Lord and obey His Word it is well with them, but that disaster follows when the ways of the Lord are forsaken. God's promise, "I will never leave thee nor forsake thee," is for those who keep up their part of the covenant and take heed that they forsake not the Lord.

Biographical.—These lessons are rich in instruction because of the life sketches they present. Among the more prominent characters considered are the following:

Deborah and Barak.—The former is noted as the only woman judge in Israel. Her bravery and faithfulness exceeded that of Barak. Together they delivered Israel from the hand of Sisera.

Gideon.—He was a man who was mighty in valor, cautious in what he undertook, wanting to be sure that he was on the right side. With a band of three hundred Israelites he overcame the hosts of Midianites. His signal victory was one of the most thrilling events recorded in Old Testament history. It teaches us the power of God and the blessings accompanying the faithful.

Samson.—Noted for his great strength, exceeding all other men in this respect. He stands out in history as a living example of the folly of abusing God-given blessings. Though blessed with extraordinary strength, his overconfidence and unscriptural alliance with heathen wives led him into temptation. He was shorn of strength, and ended his life in prison. Notwithstanding this, he was quite successful in discomfiting the enemy and at his death three thousand Philistines died with him.

Ruth.—One of the most beautiful characters in the Bible. A Moabitess by birth, she espoused the religion of Naomi, her mother-in-law, married Boaz, a near kinsman of her first husband, became the great-grandmother of David, and stands prominent in history as an ancestor of our blessed Lord.

Eli.—He was a priest and judge in Israel. Himself a good man, he missed it in the bringing up of his sons. Where he should have restrained them in their wickedness he simply reproved them mildly, and he ended his life in sadness because of defeat brought on by the waywardness of his sons. Though unsuccessful in the bringing up of his sons, he is considered a good man. He was instrumental in giving Samuel the training in early youth which did much in the way of developing him into the useful man that he was. His life is at once an inspiration to others to use their talents to the glory of God and a warning to all good men to keep their eyes open to the importance of bringing up their children "in the nurture and admonition of the Lord."

Samuel.—He was the last and best among the judges. Being a child of prayer and "loaned to the Lord" from his birth, we are not surprised at him growing up to be a power for good. He gave the affairs of his people his personal attention, and the nation prospered greatly during his judgeship. Although he did so much for his people, they showed their ingratitude by calling for a king. This request he granted reluctantly at the direction of the Lord, and Saul was chosen first king. His life stands out among the brightest of records, and he died at a ripe old age as one of the greatest benefactors of his nation.

Saul.—He was the first of the kings of Israel, and reigned forty years. He was of a modest, retiring disposition at the start, but gradually developed qualities which led to his final ruin. His life will be continued in the first few lessons of the next quarter.—K.

Jesus was prepared by prayer for every crisis in His life. He secured strength to fulfil his mission through communion with His heavenly Father. He came forth from the prayer in Gethsemane strong to bear all that wicked men could inflict upon Him. Time spent in prayer is not wasted. In prayer we receive power to lead victorious lives.—Sel.

Our Young People

THE RISEN LORD.—Rev. 1

Topic for April 4

MOTTO

"He ever liveth."

THE STUDY HOUR

I. **Our Topic.**—The fact of a risen Lord is the basis of all our hope in the Gospel. The Gospel story would be simply a beautiful story without power or hope were it not that the Savior lives and is seated with the Father on the throne. The trial and persecutions, the troubles and sorrows of the Christian life would have no healing balm. We would be "of all men most miserable," were it not that we have a representative Man who has triumphed over death and has become the heir to the throne of God. It is beautiful to know His life on earth, in its perfection of kindness and truth. The fact of His death would mean only a disappointed pang of sorrow were it not true that He lives again. But to know Him as the risen Lord is the most important knowledge that ever came to man. We can inherit nothing higher than ourselves unless we can claim kinship with one who holds something higher. In the man Christ Jesus we become heirs to the incorruptible glory, because as a man He died for our redemption and as God in man He rose to the highest realms, and becomes an intercessor for all who accept the grace He bought for us. **He** lives. Oh, He **lives!** He lives **forever** as the Son of Man! Note it again, **"The Son of Man."**

II. **Our Text—Rev. 1.**—Here John saw Jesus Christ in His exalted position. He sees Him as the partner of Divine things, bestowing grace and peace upon humanity in union with the Father and the Holy Spirit. (1:4, 5.) He sees Him as King of kings coming to earth again to complete the work He began (V. 7). He sees Him, not in the weakness of flesh and blood limited by earthly limitations, but in a glorious body, talking in a voice of triumph, "I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death" (V. 18). John hears messages of Him as the head of Church and the judge of all the earth ready to carry into effect the great plans of God for man in the future.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Resurrection.**
2. Preparing to Go Wherever Jesus Is.

For Young People.—

1. Seeking the Things of Our Master on High.
2. What Our Lord Works for the World in this Age,
3. What Will He do with Those Who Reject Him?
4. The Hope of Glory.

For Older People.—

1. Evidences of the Resurrection.
2. The Official Station of Jesus Christ.
3. The Ambassadors of Christ.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 18, 1915

Field Notes

Bro. Clayton F. Derstine of Altoona, Pa., spent Sunday, March 14, with the brotherhood at Lancaster, Pa.

Bro. Abram Metzler of Martinsburg, Pa., filled the regular appointments at Rockton, Pa., over Sunday, March 14.

Bro. J. S. Shoemaker of Freeport, Ill., was at the Gospel Mission in Chicago a few days last week giving Bible lessons.

Bro. J. A. Ressler of this office, accompanied by Bro. C. L. Shank, worshiped with the Masontown Mennonite Church last Sunday.

The semi-annual ministerial meeting in Juniata Co., Pa., is to meet at Lauver's Church Mar. 20. Such meetings are very helpful in promoting the cause of Christ and the Church.

The brethren, E. D. Hess and H. F. Reist went to Altoona, Pa., last Saturday to assist in the arrangement of the program for the Sunday School Conference of the Southwestern Pennsylvania District.

Names Wanted.—We are in receipt of two letters, one from Dale Enterprise, Va., dated Mar. 10, the other from Millersville, Pa., dated Mar. 11, each enclosing one dollar to renew their subscription to the Gospel Herald, but neither one signing any name. We will be glad to credit them as soon as we learn their names.

Change of Superintendents.—As seen in the correspondence from the Mennonite Old People's Home near Marshallville, Ohio, Bro. J. F. Brunk relinquishes his place as superintendent of the Home and Bro. E. F. Hartzler steps into his old place, having once served in that capacity, while Bro. Brunk also steps into his old place, going back to his former home community in Kansas. The Lord bless both brethren and their faithful companions wherever they go.

Correspondence

Hubbard, Oreg.

Since the writer is getting up in years and is much troubled with rheumatism, and since Bro. Hilty's death in Idaho that charge was given to the Hubbard district, I felt the need of help, so I brought the matter before our conference last fall to have a bishop ordained in the Hopewell congregation and it was unanimously granted. So while Bro. N. E. Roth of Alberta, Canada, and Bro. I. S. Mast of Minot, N. Dak., were with us on the 18th day of October, 1914, votes were taken in the Hopewell congregation and Bro. S. G. Shetler received all the votes cast but two. As the two votes were for two different brethren no lot was cast. But as Bro. Shetler had not yet fully decided to stay in Oregon longer than spring the bishops present concluded to postpone the ordination. So by the united effort and prayers of God's people and appeal of conference in the following resolution Bro. Shetler finally consented to remain longer in this western field:

"Resolved, that we as a conference express our sincere thanks and appreciation, by a rising vote to Bro. S. G. Shetler and family, for the sacrifices they have made in leaving their eastern home while in our midst to help us in this great work of the Lord, and whereas we see the need of more workers in this western field, be it therefore Resolved, that as a conference earnestly invite them to continue their labors with us."

So the members of the Hopewell congregation requested that the ordination should be finished. Votes were taken to go ahead with ordination. Eighty-eight voted, Bro. Shetler's family not voting. The ordination took place on Feb. 28, 1915. Bishops J. D. Mishler and J. P. Bontrager officiated. While Bro. Shetler made no promises as to any definite time when he returns to Oregon after a visit through the East this summer, we feel thankful to God that he has consented to be used longer in this great field in the far west.

I also will state that we had a week's evening meetings conducted by Bros. Shetler and Bontrager, and we had two confessions.

March 6, 1915. J. D. Mishler.

Reist, Alta.

(Clear Water congregation)

Dear Readers of the Gospel Herald, Greeting:—I will with the help of God send a silent message to the brethren and sisters in our fellow-churches. While as yet we have no minister in our flock, we are very thankful that we can enjoy the privilege of having a minister in our midst at least one Sunday in each month. I must say in behalf of the church that we have again been richly admonished and encouraged by the sermons preached by Bro. John K. Lehman of Mayton, Alta. We believe that much seed has been sown and we hope it has fallen on good ground where it will in due course of time bring forth good fruit. We realize that there are yet many in our community that are not living a life for Jesus but continuing in sin, and that unless they change their course and live for God they are doomed to end in everlasting perdition.

In this silent message I take the privilege of asking all brethren and sisters in our fellow churches, when they approach the throne of grace, to remember us. We feel the need of prayers of the brethren and sisters that we at this place who are professing godliness may at all times let the true light shine. We have every reason to believe that the life of the professing Christian of today is being read more than the Bible. May God bless Bro. Lehman and family in their

new home when they get it established in Hubbard, Oreg., and may the Mayton congregation accept our sympathy as Bro. Lehman leaves there. They also will be left without a minister, but I trust there are still enough faithful members there who will continue to put forth every effort and pray to God that He might lead them and that much good may be done in the Sabbath school.

Wishing to all God's richest blessings, I remain, as ever,

Noah L. Dettwiler.

March 6, 1915.

Bainbridge, Pa.

(Good's congregation.)

Dear Herald Readers, Greeting:—A few lines may be of interest to some of our readers. Our regular services were held today. Our aged brother, John Landis, spoke from Matt. 16, referring to the signs of the times and other lines as well earnestly exhorting us to "redeem the time, knowing that the days are evil."

Our Sunday school was also re-organized for the coming season as follows: Supts., Bros. Reuben Good and Martin Z. Miller; Secy.-Treas., Martin Ebersole.

There is one applicant for membership at this place—the one precious soul who accepted Christ during the meetings conducted here by Bro. N. H. Mack. We still hope and pray that the seed sown then and since may bear much fruit that others may come, and that His kingdom may be increased not only in numbers but also in spirit and power. Pray for the work at this place. Anna Z. Miller.

March 7, 1915.

Lansdale, Pa.

(Plain congregation.)

Greetings in Jesus' Name:—Since the regular correspondent of this place is not living at her home here at present, I will in my weakness write a little of the work done here as it is progressing.

On Sunday, Feb. 7, Bro. Jacob Moyer of Souderton preached for us, using as a text, Luke 12:8.

It was the first time he delivered a sermon here.

On Sunday, Feb. 21, Bro. Menno Souder of Franconia preached for us, basing his remarks upon "If God be for us, who can be against us?" it also being the first time he preached for us here. The young brethren preached practical sermons. It is our duty to pray for each other, especially for these young brethren who were called to the ministry in their young years and are so willing to declare the Word of God. May God bless them.

There are six applicants for membership at this church. We pray that many more may consider the cost. Ezek. 18:21, 22.

On Dec. 27 a class of 13 were baptized. They were all young people. It was a day of rejoicing. We were made to think of Joshua when he said, "As for me and my house, we will serve the Lord."

Our Bible study meeting is held every Sunday evening at the different homes. The work is instructive and is progressing. Bro. J. C. Rittenhouse leads the meeting this month.

We have an evergreen Sunday school for which we are very thankful.

Yours for the Master's cause,

Mary A. B. Clemmer.

March 8, 1915.

Archbold, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—Since we are home from our trip through the northwest and south we appreciate to hear or read the correspondences in the Gospel Herald from those churches and homes we had the opportunity to visit. Brethren, just keep on writing; we appreciate to hear from you through the Gospel Herald. Wishing you all God's richest blessings in the good work of the Lord, I remain, yours,

March 8, 1915. P. H. Ziegler.

Wayland, Iowa

Baptismal services were held at the Sugar Creek Church near Wayland, Iowa, on Mar. 7, at which time 9 precious souls were baptized. The Lord bless and keep them faithful unto the end. Cor.

March 8, 1915.

Fairview, Mich.

Dear Herald Readers, Greeting:—We are sorry to say that our Sunday school and church services were closed last Sunday on account of scarlet fever, but we think we can have meetings again soon, as we know of no new cases.

Bro. E. A. Bontrager is holding meetings at Lewistown.

Bro. G. L. Bender of Elkhart, Ind., arrived here today on special business.

Pray for us and the work here at this place. Mary Zook.

March 9, 1915.

Lewistown, Mich.

Dear Herald Readers:—I am at present holding meetings at Lewistown, Mich. I left my home on Mar. 1 and came here to hold meetings. Meetings are well attended and with good attention. Four came out on the Lord's side already, and more are thinking seriously. Expect to close the meeting next Sunday evening, Mar. 14. Pray for the work at this place. E. A. Bontrager.

March 10, 1915.

Lancaster, Pa.

(Mellinger's congregation)

Greeting to all Herald Readers:—We were blessed with a spiritual awakening of souls. Bro. I. B. Good has been laboring with us for over two weeks. Our brother did not shun to declare the whole counsel of God. He can leave this place free from the blood of all men. Eight precious young souls confessed their Savior before the meetings, and 54 during the meetings; total, 62. The Spirit truly was working. Several of this number are from neighboring districts. Now as the meetings are closed I trust we shall not become cold or lukewarm, for we as older brethren and sisters have a great responsibility resting upon us. One of our brethren remarked that when we plant a young plant it needs nourishment and support, and that it is the same way with these young lambs who have made a start in the Christian life. They need our support and our prayers, that they may hold out faithful and be the means to win others to Christ. May God bless our brother, or brethren, as they go from place to place. On Saturday, Mar. 27, these precious souls will be received into the Church fellowship by water baptism, the Lord willing. Sunday, March 28, we will commemorate the suffering and death of our Lord and Savior Jesus Christ. As often as we do this we do show the Lord's death till He come.

Yours in Christ,

Hettie Buckwalter.

March 12, 1915.

Elizabethtown, Pa.

Program for Sunday School Workers' Meeting to be held Mar. 25, 1915, at 7:15:

Lesson for April 4, Bro. Simon Landis.

Lesson for April 11, Bro. David Landis.

Lesson for April 18, Bro. John Seifert.

Lesson for April 25, Bro. Abram Lutz.

The meetings held at this place by Bro. Sanford Landis closed Feb. 21 with ten confessions, and we believe many others felt they were in need of a Savior to guide them through life, but were not quite willing to accept Him yet. Our prayer is that they may soon realize that without His assistance they are unable to accomplish anything and may not wait for another series of meetings as that time may never come. Cor.

March 13, 1915.

Miscellaneous

LABOR IS LIFE

Sel. by Lydia Harman.

Labor it life! 'Tis the still water aileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! The flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens.
Play the sweet keys, wouldst thou keep them in tune.

Labor is is rest from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin promptings that ever entreat us;
Rest from world-sirens that lure us to ill.
Work, and pure slumbers shall wait on thy pillow;
Work, thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Woe's weeping willow;
Work with a stout heart and resolute will!

—Frances S. Osgood.

SOME THINGS I HAVE BEEN THINKING ABOUT

By T. K. Hershey.

For the Gospel Herald.

VI The Work of a Resolution Committee.

Because of the responsibility placed upon those who are chosen to frame resolutions the following question was sent out for consideration:

"How should a resolution committee perform its work? Should resolutions be framed according to the sentiment expressed, or can they be framed according to the committee's own conviction? Is it advisable for a member of the resolution committee to move the adoption of his own resolution?"

The replies are as follows:

1. "Resolutions can be safely planned as the discussion proceeds. In the resolution the practical points presented should be recognized, adding original thoughts that may arise in the minds of the resolutions committee.

"It is as much a breach of good faith or propriety for a resolution committee member to move the adoption of his own resolution as it is to nominate himself for some position in the conference."

2. "It will be more satisfactory to all if the resolution grows out of the discussion. If no one suggests thoughts which the committee thinks should go in, let one of them present them first as this will then prepare the audience and the conference members for the resolution when read, besides it will better insure its passage. The proper way would be for the one who reads the resolution to move its adoption, as soon as he has finished reading it. However, modesty (whether true or false) prevents that."

3. "Sentiments given should be expressed in the resolution. If a member of the committee has a thought let him present it first. I would much prefer that some other member out side of the committee move its adoption."

4. "Resolutions should be framed according to God's Word and not according to notions only. If sentiments then, are according to the Word then frame it according to the sentiments.

"By no means should a resolution committee member move its adoption. Let another investigate your or my work. Thus a motion from the audience proves it good or other wise. and not myself."

5. "Properly speaking, a resolution committee should frame a resolution according to the general sentiment of the brethren. The speakers may not always express this, besides to wait until the discussions are through would take too long. This I am aware is a debatable question, and am anxious to hear what others have to say on it. I see no reason if we have strong men on the resolutions committee, why they could not frame the resolution and then discuss it."

I have given what five of the leading church conference workers have to say on this subject. As the thought of the others were about the same this will suffice to give the sentiment of their discussion.

One of the dangers some seemed to see in a member of a resolution committee moving the adoption of his own work was that it gave opportunity of "railroading" a question through conference. On this point I would like to give what I witnessed at one of our conferences in the past.

A question was up for consideration. One of the brethren that happened to be on the resolution committee in his own mind strongly opposed the question. While the brother who opened the discussion favored the adoption of the affirmative side of the question and talked on it in the affirmative with much earnestness and zeal, the resolution committee brother fearing that others may also favor the affirmative side (at least it looked that way) as soon as the brother was through called to the moderator to read his resolution, which was on the negative side of the question, and at once moved its adoption. Of course the resolution was discussed, but because of its nature, only the negative side of the question received attention. The brother who opened the question did not have as much influence in the church as the resolution committee member, consequently the resolution was adopted, and all done in less than twenty minutes. This in my mind is what we call railroading. By railroading we mean putting my wishes or desires through conferences without giving everybody an equal chance to discuss them.

Another thing some referred to was having resolutions prepared before hand; i. e., individuals have ideas on certain questions and when placed on the resolutions committee, frame the resolution long before the question is discussed. By this method resolutions are not drawn up according to the sentiment of the brotherhood, but according to a notion an individual brother or brethren may have for or against the question.

Since the representatives of the seventeen conferences have expressed themselves (and we take it for granted that they were expressing the sentiments of the conference they represented) that resolutions be drawn up according to the sentiment expressed, and if not expressed to be so done before embodying it in the resolution, let us ever adopt this plan. If any have been guilty of railroading, let us ask God to forgive, and work as a servant desiring that others (though according to parlimentary law this is allowable) move the adoption of our work rather than ourselves. Read first paragraph again, for this came from one of our strongest bishops in the Church.

La Junta, Colo.

THE YOUNG CHRISTIAN OF TODAY

By Verda Zook.

For the Gospel Herald.

My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit

which is the word of God.—Eph. 6:10-17.

Each grace has its own function in the practical Christian life. All are essential in the beginning, but some possess more importance than others. The absence of some leaves the character rugged and marred, and the absence of others leaves it an empty shell.

The structure will collapse if they are not developed. Each one imparts its own characteristics, distinguishing one individual from another.

A man is known by his most prominent trait. It is through this that he leaves his impressions, insignificant and important as it may be, upon the human race. No man's structure is complete or perfect. Though he may have all the graces in his character, he is apt to be overdeveloped in some and deficient in others. Besides the danger of becoming over-developed there is also the danger of neglecting our deficiencies. Abraham surpassed all others in faith, but his conduct in Egypt proves that he lacked in courage. Solomon excelled all others in his pursuit and acquisition of wisdom, but how woefully he lacked in temperance. Similar deficiencies mar the symmetry of young Christian characters today.

A great man is like a great mountain. You cannot appreciate it by standing at its base, but looking back through the centuries, we can to a greater advantage trace their influence on history, and are better enabled to guage the blessings emanating from their lives. There is a tendency in man to compare himself with others. If we guage ourselves with the representative men and our work with their work, though imperfect the standard may be, we soon discover our infirmities. We regret our lack of faith, courage, knowledge and other virtues. Then there is one, even Jesus Christ, in whose character all the graces are imbedded, blending beautifully and harmoniously into the ideal man. He has them developed to the highest degree, forming the perfect measure of manhood. Men are so inclined to guage themselves with some human standard, frequently seeking thereby to justify their infirmities by the weakness of others. Gauging ourselves with Jesus Christ the perfect measure, what is the stature of our character? Have you been perfecting yourself, weaving into the fabric of your character all the graces till you have "come in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ?" Having attained unto this stature we shall remain steadfast, not swayed to and fro by every wind of doctrine, as Peter says, "ye shall never fall."

Here is accorded unto us a wonderful privilege. God has redeemed us in whose flesh dwelleth no good thing, forgiven our sins, justified us through faith in His Son, adopted us as His children, made us heirs of God, joint heirs with Christ; but "it doth not yet appear what we shall be, for we know that when he shall appear, we shall be like him; for we shall see him as he is." A wretched, polluted sinner, transformed into the very image of Jesus Christ the Son of God! The result is clearly stated. For if these things be in you and abound they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

That is the law of success in Christian service. If we have these graces we shall bear fruit. That is natural and inevitable, others will be blessed by our life. Humanity will be better because we have lived. Such a character imbued with the Holy Spirit is the most tremendous force on earth. It will inaugurate movements that will continue till the end of time and the full results of which shall be revealed only in another world. It will strike chords that will vibrate through eternity. The more we do while we are young the more we will grow in knowledge and grace. If we neglect our duty precious souls may be lost that should have been saved. Keep your heart with all diligence. Turn away your eyes from vanity and shut your ears to sin. Take care the treasury of your heart is not filled up with evil things. Fill your heart with all goodness. Be sure that if the Word of Christ dwell in you richly it will, without fail flow from your heart and fill your tongue.

"Fill all your life with purest love,
And join you to the Church above."

Goshen, Ind.

WHICH IS MOST IMPORTANT—THE HEALING OF THE BODY OR THE SOUL?

By John Schrock.

For the Gospel Herald.

While in the St. Francis Hospital at Wichita, Kans., where my wife has undergone an operation, I was thinking how people are concerned and caring for the natural body, in these hospitals. They have a foreman by whom the whole institute is governed; here are the surgeons with their sharp instruments and tools to cut and to pry into these unseemly growths, etc. In many cases the knife has to be used if the body is to be kept alive. After the surgeon has done his work with the help of the nurses the patient is left in the best trained nurses' care to use healing oils, ointments, etc., for the healing of the body. They do all in their power to heal them.

No patient is brought to the hospital to be operated upon except there be a disease or defect of some kind on him, which sooner or later is liable to cause pain, trouble, or death. These patients are first thoroughly examined to see what condition they are in.

As we noticed what is done for the natural body we wondered, What are we doing in the spiritual hospital (the Church) for the spiritual body? Are we not often trying to overcome these plagues and evils of our selves or according to our own fancy without considering the case with the great Ruler or Head (Christ) of the institution (Church) who is willing to help the faithful in all good things? We try to bandage and bind evil with little effect, because the evil comes from the heart, and are generally made known by the tongue, which is an unruly evil, which no man can tame. Give up all self and let the Ruler (Jesus) of the Institute (Church) bind a thing by the Word, and it will be secure. The sick, the cripple, etc., are as a rule not able of their own strength or power to come to the institute as they need help outside of their own strength. In the natural there has to be a sacrifice made to get here, and sometimes we have to carry them there; in the spiritual, sacrifice of self and the Word of God is their power, who can be applied to their benefit and need by the work of missionaries, evangelists, bishops, ministers—in fact all of us can and should have a part in this work. First, the patient for this institute (Church) must be thoroughly examined and instructed. Here is where I fear we come short of our duty often in instructing the applicants of the rules and commands of the Great Physician of this institute. Now, if they are willing and have life enough to bear the cutting of the instrument that is sharper than any two-edged sword, then the operation will be begun to cut away fibroids, tumors, ulcers, cancers, appendicitis, gall stones—that is, self-esteem, high-mindedness, filthy communication out of the mouth, malice, wrath, strife, hardness of heart. "If we confess our sins, he will cleanse us from all unrighteousness" (I Jno. 1:9). Now if we are cleansed indeed we become workers of the institute and nurses for those that are sick and afflicted.

The nurses of St. Francis Hospital have vowed to give their whole life for the good of human beings, and are

not ashamed to wear uniform dress, which is very different from the fashion of the world, so that we can all see where they belong. If we are really born of God and cleansed from all filthiness, then we have godly minds and are separated from the world and have no desire to follow after the fashions of the world, because that is not the God nature, and how can we that have not the God nature claim to be God's children or born of God? Is it not the case that too often when members are overtaken in evils (sin) that they are neglected till their life is almost exhausted? Then we begin to try to restore them again, when there is not much hope left. A few days ago a patient was so near dead they said if they operate on him he will die, and if they leave him alone he will die. The Institute cared for him as long as he lived, but when really dead they had him removed. How long do we carry along those that are really concerned and caring for those that are living half dead (spiritually)? or do we pass by on the other side? If they die in their sins will the overseers who neglected them have to give an account of their soul for not caring for them? Sins of omission are as bad as sins of commission. At this hospital anyone can see the helplessness of man in this world. Praise the Lord, for He does all things well.

Wichita, Kans.

LAUGHTER

By David Burkholder.

For the Gospel Herald.

> Woe unto you that laugh, for ye shall mourn and weep.—Luke 6:25.

Laughing is one of the many evils in the world which the Bible condemns and which is practiced by a good many indifferent Christian professors whose spiritual life seems to be at a low ebb. It is something that is not mentioned in the Bible until Abraham's days. He is the first man who is said to have laughed (Gen. 17:17) and his wife the first woman. (Gen. 18:13).

Whether the people during those twenty-one centuries knew nothing about laughing or whether the sacred historian simply had no occasion to mention it, is something unknown to us. Some one who is in the habit of laughing much may from this incident take the advantage of justifying himself and say, "Abraham was a good man. He believed God and it was imputed unto him for righteousness. If it was right for him to laugh why should it be considered wrong for me? especially when the Bible teaches us that God laughs (Psa. 2:4; 37:13; Prov. 1:26)." Well, we can not for a moment imagine that God laughs—makes a noise and exhibits the features similar to sinful men, but rather manifests a righteous derision or contempt towards sinners who reject Him and despise His counsel. Also with regard to Abraham we do not believe it was a laugh of mirth or merriment but rather an expression of derision at the idea of having a son born to them in their old age, which he looked at as an impossibility, similar to that of the Jews laughing to scorn Christ when He said, "The damsel is not dead but sleepeth." See Neh. 2:19; Matt. 5:40, and Psa. 22:7. We see there laughters, mirth, or merriment, but rather of scorn and mockery. For instance, "The leviathan laughs at the shaking of the spear" (Job 41:29). He looks at it with scorn.

We now come to a kind of laughter which is of a different nature which Webster defines as "convulsive merriment, an expression of mirth peculiar to man, consisting in a peculiar noise and configuration of features, with a shaking of the sides and an expulsion of breath." This is the kind which the Bible so severely condemns—as well as all foolish talking, joking, jesting and profane and vain babbling, corrupt communication, telling filthy and smutty stories, which as a rule excites the laughter—they go together. Excessive laughter is altogether uncalled for and unbecoming for Christian people. The Old Testament abounds with strong denunciations against it. The wise man says, "It is mad." If this is the case it certainly is of no benefit but to the contrary an injury to the cause of Christ, and for this reason we ought to shun it. Solomon also asks this question, "Mirth what doeth it?" No man knows how much evil it has done, but it is doubtful whether it has even done any good to any person's soul.

In another proverb from the same author we find this: "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." But have we ever heard of any human heart that was made better by laughter? We will notice only one more passage from Solomon: "Even in laughter the heart is made sad, and the end of mirth is heaviness" (Prov. 14:13). Let us notice the result is a guilty conscience. Like a certain minister I once heard. In his sermon he lamented his condition, that he could not control his tongue. Often through the day he was guilty of foolish talking, laughing, and jesting. Then in the evening when he lay down to sleep he could not rest because of that guilty conscience. Dear reader, will you pardon me if I quote a few appropriate proverbs from Jesus Sirach? Of course this book is not considered "canonical Scripture" or Bible, and some of it is more law than Gospel, yet after all we must confess that it contains profitable truths and if all the people in this world who are not Christians, and all the Christian professors who have a form of godliness and deny the power thereof, would live up to his teaching there would be a mighty change in this world. This is what he has to say about laughter: "A fool lifteth up his voice with laughter, but a wise man scarcely smiles a little" (21:20). Again, "A man's attire and excessive laughter and gait showeth what he is" (19:30). I think these passages need no comment. They are words fitly spoken "like apples of gold in pictures of silver." When we come to the New Testament for evidence to substantiate this fact we have this solemn declaration: "Woe unto you that laugh now, for ye shall mourn and weep," from Him in whose lips is no guile, who "spake as never man spake," which is a truth which can not be gainsaid, but will stand forever. And it is confirmed by Christ's recognized apostle where he says, "Let your laughter be turned into mourning and your joy into heaviness" (Jas. 4:9). And let us do this before it is too late. Some people think a person can not enjoy himself without laughing, but this is a sad mistake. Well, perhaps a sinner cannot, but a child of God certainly can. "If any man is merry let him sing psalms." We do not find that Christ or any of His apostles laughed. But they were made the laughing stock and were laughed to scorn by the world. Nevertheless they rejoice in tribulation, when they suffered persecution and imprisonment for the sake of Christ. I am sad to say, and yet it is too true, that some ministers who claim to be embassadors for Christ and whose solemn duty it is to convert sinners from the error of their ways, would be better qualified for clowns because they entertain the people with humorous anecdotes and foolish, comical stories which excite laughter and confusion in the audience.

Some people claim that laughter at the table while eating meals is very commendable and profitable in aiding the digestion of the food and giving strength to the physical body. Perhaps this is true, but here is the question: What effect will it have on the soul? The soul is worth more than the body and consequently we ought to look after its welfare first, and not be satisfied with a fat healthy body and a lean, diseased soul. Better not laugh "now" and then mourn and weep in eternity. It is all right for Christian people at meal times to

thank God and ask Him to bless the food and then it ought to be eaten to the glory of God. Foolish talking and laughing ought to be shunned while eating. "Let our conversation as becometh the gospel of Christ" (Phil. 1:27). Laughing is not commended at all.

It is not a Christian grace.

It is not a fruit of the Spirit.

We are not commanded to add it to our faith. We can not say, "It behaveth not itself unseemly." It is not profitable in all things like godliness.

The best and easiest way to get rid of this evil habit is to get into the life that is hid with Christ in God.

Nappanee, Ind.

"IN GOD WE TRUST"

By Enos D. Godshall.

For the Gospel Herald.

This is an inscription on our coin and is carried in the pocket of every citizen of the United States—by the President, governors, judges, and magistrates; by ministers, church members and children. Yes, it is handled by robbers, drunkards, and murderers. We dare say by over 90,000,000 of people in the union. What a joy it would be if every one could in reality say from the truth of his or her heart "In God we trust."

Let us take notice of the word "We." It does not say "I" but **We,** meaning all a union, A united people. The atheist who says, "There is no God," cannot deny it when he hands out a quarter dollar or even a Lincoln penny. The saloon keeper and the gambler who does not attend church services on the sabbath day, do handle the very **name** of a holy and righteous God, in exchange for intoxicant liquors, cigars, cigarettes, and on games, "In God we trust."

"Wars and rumors of wars." Why is it? Why is it that our government officials were so considerate, so slow, so patient, with Mexico? Because for these very words, "In God we trust."

I feel assured that as long as our nation will allow these words to rest on our coins and with faith and full confidence in God, and His over-ruling power, and stand as a united people, ever serving Him in Spirit and in truth, we need not fear.

We may worship God and yet not serve Him. Let us serve God then worship Him. Like Samuel of old, who said to the children of Israel, "'I will pray for you unto the Lord' (I Sam. 7:5). They all obeyed Samuel and through his prayers God drove back the enemy. Then Samuel planted a stone, and could well say, "hitherto hath the Lord helped us."

Sad indeed, when we look to the foreign nations, claiming to be a religious people, civilized nations, and yet slaughtering multitudes of people!

Who will be charged for the loss? "It is a fearful thing to fall into the hands of the living God" unprepared.

Souderton, Pa.

INDIFFERENT

By I. G. Musser.

For the Gospel Herald.

Where there is indifference there is a lack of unity, unbelief, coldness, loving this world more than God, forgetting to pray. In most cases, where churches go down in membership there is a cause. If they all work for the Master, have one object in view, namely, the Lord Jesus Christ, and have self set aside, it can not be otherwise than the cause must prosper. Indifference causes lack of church-going, coldness, talking about the preacher in place of praying for him.

About twenty-five years ago my wife and I were in a neighboring Mennonite Church, and we stayed for dinner at a brother's house. They had three daughters, members of the Church At the dinner table they began to tell what they had seen in church, on different persons, men and women. One is now a minister in our beloved Church. I did not want to interfere, just wanted to hear what they had to say, but I am positive that they knew not what the text was because their attention was taken up by other things, indifference, lack of true love to God, coldness. Perhaps they were not converted, just belonged to the Mennonite Church. Certainly we differ in some of these minor things, but if it comes to the fundamental point there is nothing to differ working for one cause, namely for the Lord Jesus Christ. In union there is strength. There is a hymn that I like to sing. "Working for the Master," etc.

Gossiping about our brother or our neighbor is indifferent, lack of love, forgetting ourselves. Let us have patience with each other, see our own faults, not forgetting that we are also human and have our shortcomings. But this wonderful **I** or **self** is such a big fellow. If that one can be gotten aside all is well, but if that I stays and does not move there is surely trouble ahead.

Terre Hill, Pa.

Let us do our duty, and pray that we may do our duty here, now, today—not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of otherwhere, but in the realities of now.—F. W. Farrar.

A FEW THOUGHTS FROM I SAMUEL

By E. E. Zuercher.

For the Gospel Herald.

1. If we trust the Lord He will so arrange our natural affairs, as to bring profit to our spiritual welfare. (2:3-10.)

2. Every honest person and every one well thinking and well schooled in wisdom and mind will have faith enough in his Lord to venture out on His promises. (3:7, 10.)

3. Parents, let us learn the importance of teaching the children when young to serve the Lord. If all parents were as much concerned about the spiritual welfare of their children as they are about their future life in twenty or thirty years, there would be less lamenting over lost children. By this we mean there are often many things taught with regard to moral and educational affairs and not one thing with respect to the eternal welfare of their souls, which children will learn as readily as the affairs of this life. (Notice 2:1, and 2:26.)

4. It is an easy matter to do like other people do, or follow the tide of the world and all its follies. (3:5.) Men can do as they please but they must suffer the penalty. (12:1, 9 Read also Eccl. 11:9.)

5. There is no gain in being self-willed, or in doing things our own way, though we may think the Lord is a hard and unreasonable master. (15:1-23.) To follow Christ means to bear the cross.

6. Sometimes those who are in charge of affairs in the Church or Sunday school become pitifully impatient, and run ahead of the Lord's time (13:9) with the result of loss of the blessing intended for them of God, then wonder what is wrong. Some one else gets the blessing. (13:14.)

7. If we are doing what God wants us to do, and leave alone those things not intended for us to tamper with, and go in the name of the Lord, not compromising with the world or yoking with unbelievers, there would be more victory over Satan and his powers. Defeat on the part of God's people means compromise with the world or, asking something God does not see fit for us. If David could slay a giant of war in his boyhood, why do Christian professors not overcome the evils of this world in the name of the Lord? Is God's power failing? To stand with God always means victory and power. Let us strive for unity and the power which is of God. God bless every effort to this end.

Webb Summit, Ohio.

TRUE, UNFAILING HELP AND COMFORT

By Alice Marner.

For the Gospel Herald.

In the fulfillment of the blessed promises of our God, "I will never leave thee nor forsake thee," "I will not leave you comfortless, I will come to you," is found true, never-failing help and comfort.

But in whom are these blessed promises fulfilled? Who is finding comfort in the Lord? The Christian? Yes. all who faithfully, obediently, keep looking unto Him whose wisdom, power, and love are as wide and as deep as eternity itself; who is never failing and never-changing, understanding all things, are these promises fulfilled. These are finding comfort in Him who is able to reach any and all circumstances, and creating a joy that sorrow cannot efface. And not alone are these promises fulfilled in life, but also in death.

Not only will the Christian be able, when passing through the valley of death to say in the words of David, "I will fear no evil, for thou art with me," but he will also find in death an awakening into the Higher Realms of Christ Jesus, an awakening into that joy that is endless, perfect, unmixed with sorrow.

How comforting to all concerned. In whatever condition the Christian is found, we find him a rejoicing Christian.

Yet we also realize that this is a world of sadness and cares, and that even the Christian may find his moments of seeming despair. But God lifts him out of these, enabling him to press on under the most trying difficulties, and to behold the brighter, better day.

Dear Christian, whatever your circumstances and conditions, whatever you may be called upon to undergo, rest assured that you will be called to undergo a calvary experience, crying out, "My God, my God, why hast thou forsaken me?" No, the Master has passed through all that for you; and though you may not always hear His "Peace, be still" as waves beat high and fierce, yet faith in His promise, "I will never leave thee nor forsake thee," will prove unto you more than true, persuading you even as Paul was persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Wellman, Iowa.

DECENCY IN DRESS

By Edith Williams.

For the Gospel Herald.

What is meant by decency in dress? It is modest apparel, as taught in I Tim. 2:9, 10, in a way that becometh women professing godliness. But the question was asked, "Where ought a pure-minded person to stand in regard to indecency in dress? So far away from it that we will never indulge in it. Our hearts are sad to see God's professing children become so feeble-minded as to indulge in the indecency of dress till you can scarcely tell them from the world. I Tim. 2:9 tells us, "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair or costly array, or gold." There are so many ways we can indulge in the dress of the world, such as low necked dresses, short sleeves, tight skirts, and loud colors. You speak to some of our young people about these colors, they will say, "I am young yet, I am not going to put off these modest colors." Another is thin fabrics, such as is so common among our people that it exposes the undergarments and the human form. Where do we stand in regard to indecency in dress? Clothes will not save anyone, that is true, but if our hearts are clothed with humility our bodies will give evidence of the humility of the heart. If our hearts are made sad to see the small portion of the world in sin, how must God's big heart of love feel to see the whole world steeped in wickedness? It seems to me I can hear the men say, "I am so glad that teaching does not mean me." Can we conceive for a minute a man dressed like this, such as is common on the streets of the cities, a coat of bright colors, plaid and in the queer cuts, hat and caps of like manner, high heels, ties and gold tie-pin, and ring? How far have you gone astray? God is talking to the whole human family, both men and women. He wants a peculiar people, not the outward adorning such as I Pet. 3:3 condemns, but let the hidden man of the heart be an ornament of a meek and quiet spirit. God has said we should be a separate people from the world and "Be not conformed to this world, but be ye transformed by the renewing of your mind." "If ye know these things, happy are ye if ye do them."

Versailles, Mo.

The most important thing in this world is to accept the invitation to the gospel feast. All who would appear in the presence of the King must wear the garment of righteousness, which is prepared for all who will accept it.—Sel.

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Report for January and February, 1915

For the Gospel Herald.

Belgian Relief Fund		
Deep Run S. S.	$ 12.20	
S. S. Risser	1.00	
A Bro., Rohrerstown	10.00	$ 23.20
Columbia Mission		
New Danville Cong.	30.00	
Byerland Church and S. S.	15.00	45.00
Support of Colporter (India)		
A Bro.		30.00
Children's Home, Millersville		
New Danville Cong.	36.46	
River Corner Cong.	17.70	
Byerland Cong. and S. S.	15.00	69.16
General Mission (Eastern)		
A Bro., Rohrerstown	20.00	
Clear Spring Cong.	6.64	26.64
General Mission (Western)		
Brethren in Md.		12.00
India Mission		
Hanover B. M.	14.00	
Hershey's S. S.	19.71	
Habecker's Cong. and S. S.	30.00	
E. Chestnut St. S. S., Lanc.	20.00	
E. Chestnut St. Cong., Lanc.	4.00	
Kate Souders	1.00	
Salunga S. S.	12.47	
New Danville Cong.	75.00	
Bowmansville Mis'n Friends	36.27	
Old Road S. S.	25.00	
Masonville Cong.	24.00	
Landis Valley Cong. & S. S.	81.69	
Lancaster Quarterly Mission Meeting	13.00	
J. S. Eby	10.00	
Maple Grove B. M.	5.00	
Paradise S. S.	38.30	
Girls' Class Mt. Joy S. S., Pa.	1.00	
Matthew 6:1	19.24	
A Bro., Rohrerstown	15.00	
Byerland Church & S. S.	30.00	474.68
Children's Fund, India Mission		
Paul and Silas Graybill		1.40
Automobile Maintenance, India Mission Collected by M. A. Moore		
A Bro.	25.00	
A. N. Wolf	10.00	
S. B. Nissley	10.00	
M. A. Moore	10.00	
Mrs. J. C. Brubaker	5.00	
J. B. Nissley	5.00	
S. H. Musselman	5.00	
H. H. Snavely	5.00	
Harry Cassel	2.00	
M. L. Swarr	1.00	78.00
Sister Hershey, India (Personal)		
Susie C. Hess' S. S. Class		7.00
Lancaster, Pa., Mission		
New Danville Cong.	30.00	
Mt. Joy Y. P. B. M.	5.00	35.00
Philadelphia Mission		
New Danville Cong.	30.00	
Byerland Church & S. S.	20.00	50.00
South American Pledges		
N. S. Snyder	5.00	
Christian Neff	7.00	

G. Parke Book	5.00	
Simon P. Hess	10.00	
Joseph K. Charles	5.00	
Ira E. Rohrer	5.00	
P. S. Newcomer	5.00	
Isaac H. Rohrer	10.00	
O. H. Shenk and Mary Hostetler	25.00	
Lizzie B. Herr	25.00	102.00

Welsh Mountain Mission

New Danville Cong.	3.50	
Slate Hill Quarterly Meeting	3.24	
Byerland Chudch & S. S.	5.56	12.30
Total		$966.38

Gratefully acknowledged,
Eli G. Reist.

REPORT

Of the Old People's Home, Lancaster, Pa.

For the Gospel Herald.

(January and February, 1915)

Donations.—Eatables, clothing, etc., were contributed by the following: Sunday Dietrich, P. N. Kraybill, Mrs. Isaac Miller, Christian L. Herr, Sister D. S. Metzler. The following sisters helped to quilt a day: Lillie Kauffman, Mary B. Hottenstein, Fanny E. Sahm, Susan B. Dietrich.

Cash:—Amanda Buckwalter, $1.00; Amos C. Fridy, 2.00; Amanda S. Forry, .50; Isaac H. Brubaker, 1.00; Leander Groff, 1.00; Lillian Musser, 1.00; Daniel H. Good, 1.00; Laura H. Good, 1.00; Amos Hershey, 1.00; Frank L. Pierce, 1.00.

Services: Jan. 10. Regular services were conducted today by Bro. Amos W. Myer and Bro. Amos G. Kauffman. Bro. Kauffman read Jno. 14:1-15 and Bro. Myer took the first three verses of the same chapter for his text.

Jan. 24. Regular services were conducted today by Bros. D. H. Mosemann, J. C. Habecker, and David Weaver. Bro. Habecker read Psa. 37, and Bro. Mosemann took Rom. 8:31 for his text.

Feb. 7. Regular services were conducted today by Bro. I. H. Brubaker. He read Matt. 5:1-16. Text, Jas. 2:5.

Feb. 10. Today we held the funeral service over the remains of Sister Jane Nissley who died Feb. 6, conducted by Bros. Isaac H. Brubaker and Aaron Wenger. Text, Phil. 1:21.

Feb. 21. Regular services were conducted by Bros. John Lefever and Ben Hess. Bro. Hess read Rom. 8:1-28 and Bro. Lefever took for a text Rom. 8:23.

The Home is blessed with good health at present. A few have colds but none very sick. We had only one death thus far this year—Sister Nissley, aged 88 y. 3 m. 27 d. She was an inmate at the home since 1911. She was blind naturally but we believe she was seeing spiritually. My prayer is that we all may so live that when the times comes that we may behold the beautiful things over yonder.

Gratefully acknowledged,
T. E. Moyer, Supt.

Married

Moyer—Kulp.—On Feb. 27, 1915, at the home of he officiating bishop, Bro. Warren G. Bean, Bro. Moses L. Moyer of Springtown, Pa., and Sister Carrie S. Kulp of Creamery, Pa., were united in the holy bonds of matrimony. May God's rich and abundant blessing go with them through life.

Eberly—Frantz.—On Feb. 25, 1915, Bro. Milton S. Eberly and Sister Mamie Frantz, both of near Durlach, Pa., were united in holy matrimony at the residence of the officiating bishop, Bro. Noah L. Landis, Neffsville, Pa. May God bless and direct them through life's pathway.

Hartzler—Beachey.—Bro. Harvey Hartzler and Sister Emma Beachey were united in the holy bonds of matrimony at the A. M. Church near Allensville, Pa., Feb. 14, Bro. Eli H. Kanagy officiating. We wish them God's richest blessing.

Weaver—Blosser.—On Mar. 4, 1915, at the home of the bride's parents, Bro. and Sister Eli Blosser, Bro. Clarence Weaver and Sister Lizzie Blosser of North Lima, O., were pnited in the holy bonds of matrimony, Bro. A. J. Steiner officiating. May God's blessing be with them.

Grout—Schrock.—On Mar. 4, 1915, at the home of the officiating bishop, Bro. S. C. Yoder, near Kalona, Ia., Bro. Amos Grout and Sister Carrie Schrock were united in matrimony. May the Lord bless them in their journey through life.

Obituary

Hoover.—Harold Earnest, infant son of Bertie and Ella Hoover, died Feb. 25, 1915; aged 1 m. 7 d. Funeral 28th, conducted by Moses Hoover. May God give them this hope and consolation that the parents can go to the child. Buried in the Mennonite Cemetery near Selkirk, Ont.

Schlonager.—Anna, daughter of John Graber, was born at Sterling, O., Dec. 19, 1877; died Jan. 27, 1915; aged 37 y. 1 m. 8 d. She was married to Samuel Schlonager June 8, 1899. She leaves to mourn her departure the husband, 2 daughters, father, mother, 3 brothers, and 1 sister. She was a member of the Amish Mennonite Church. Funeral services were conducted by D. Z. Yoder, assisted by the home ministers; Sommers, Leichty, and Miller. Texts, I Tim. 2:15. German Matt. 24:44.

Witmer.—Martha, wife of Daniel S. Witmer, died Feb. 15, 1915; aged 83 y. 4 m. 11 d. She was sick 13 weeks. She was longing to go to rest where there will be no more sorrow and pain. She is survived by 1 brother near Smithburg, Md. Services at Reiff's Church near Maugansville, Md., by Bros. George Keener, Christian Strite, David Lesher, and David Garber. Interment in the cemetery adjoining.

McLaughlin.—Thomas J. McLaughlin died at the home of his son-in-law, Oscar Martin, at Guilford Springs, Franklin Co., Pa., Feb. 26, of bronchial trouble; aged 76 y. 1 m. 14 d. Bro. McLaughlin is survived by his companion and 3 children, Sister Myrtle Martin of Guilford Springs and Amos and Lizzie at home. Also several brothers and sisters survive him. He was buried at the Chambersburg Church. Services conducted by the home ministers from Num. 23:10.

Stalter.—Edward Jacob Stalter was born Aug. 13, 1904; departed this life Feb. 27, 1915, at his home near Meadows, Ill.; aged 10 y. 6 m. 14 d. He leaves to mourn his early departure his parents, 4 sisters, aged grandparents, many relatives and friends. Edward was the only son of Henry and Mary Stalter, who will not only be missed in the home but also in the Sunday school class and church. Funeral services were conducted by the brethren, Geo. H. Summer, Daniel Orendorff, and D. W. Slagel.

Good.—Henry Good died at his home in Farmersville, Pa., Feb. 28, 1915, after an illness of 5 days from pneumonia; aged 64 y. 4 m. 13 d. He leaves to mourn his departure 1 son (Ira), 2 daughters (Mrs. John Kreider and Mary at home), 1 brother, and 2 sisters. His wife and 1 daughter preceded him to the spirit world. Funeral services were held Mar. 9 at Groffdale Church by Bros. Benjamin Weaver and Noah Mack. Remains were laid to rest in the adjoining cemetery.

"Waiting for the Master,
Who will rise and bid us come
To the glory of His presence,
To the gladness of His home.
They are watching at the portals,
They are waiting at the door,
Only waiting for our coming,
All the loved ones gone before."

King.—Raleigh Ray, son of Jona and Mollie King, was born in Cass Co., Mo., Sept. 3, 1908; died Mar. 1, 1915; aged 6 y. 5 m. 28 d. The son with his little sister was sitting on an iron well top cleaning his shoes, when somehow he removed the lid and fell into the well and was drowned before help could be procured. The child was in the water nearly half an hour before he was taken out. The well was about 12 feet deep and was half full of water. He leaves to mourn his early departure a sorrowing father and mother, 1 brother, 2 sisters and a host of friends. His grandfather, Abe King, of West Liberty, Ohio, was also present at the funeral, which was held at the Sycamore Grove Church, Cass Co., Mo., Mar. 3. Services by the home ministers. Text, Psa. 90:5, 6, chosen by the parents. May God comfort the bereaved ones in this sad hour. Remains laid to rest in the Clear Fork Cemetery.

Hoover.—Anna R., widow of the late Jacob G. Hoover, passed away at the home of Ezra Rittenhouse, Vineland, Ont., Feb. 26, 1915; aged 74 y. 11 m. 26 d. Owing to the sickness of her son, Anson, at the home of her son-in-law, David G. Fretz, she was taken to the above home during her earlier sickness. She regained srength for a while, but on account of the weakened condition of her heart was unable to recover. On the same day and at about the same hour of her son's funeral services at Locust Hill, she passed away to be with her loved ones whom she longed so much to see. Her faith and trust in the Lord led us to believe that they are now in each other's presence with the Lord. She was comforted by her love for Christ, and resigned to His will in all things. Services at the home of her son-in-law on the 27th, by S. F. Coffman. Text, II Cor. 5:9, 10. Buried at Markham, Ont., on the 28th. Services by L. J. Burkholder and Leonard Hoover.

Hoover.—Sylvester Anson, son of Jacob G. and Anna R. Hoover, was born in Ontario Co., Ont., July 20, 1873. He was converted in the Methodist Church at Locust Hill and for the last 20 years has been an earnest Christian seeking to do the will of God and entering into the spirit of service with his whole soul. He enjoyed his Christian life and fellowship to the full. He was married to Anna Reesor Sept. 13, 1900. She with her son and daughter sur-

(Continued on next page.)

Items and Comments

Perry Co., Pa., has recently been placed on the dry list, making the ninth county in the state to banish saloon.

The Colorado legislature has recently passed a bill defining treason and fixing its penalty at life imprisonment or death. The proposed law is aimed principally at striking miners.

The **Mittag Zeitung** of Berlin publishes a list of steamships belonging to the allies sunk since the beginning of the European war. According to this statement Germany has sunk 111 ships belonging to the enemy.

The rapid rise of the automobile industry is seen in the report that during the last year there were 680,000 automobiles manufactured and sold in the United States. At this rate of increase the country ought to be supplied in a few years.

Lincoln Beachy, the daring aviator who holds the world's record for death-defying air-stunts, while displaying his skill before 50,000 people at the Panama Exposition at San Francisco, fell 3000 ft. to his death into the "Golden Gate." This, however, is not the "golden gate" we read about in Revelation, nor is his glory as an aviator the kind of glory which one meets when he enters the New Jerusalem.

Affairs in Mexico have again reached a crisis. The rival chieftains, Carranza and Zapata, have each been guilty of what the United States deems a breach of good faith, and intervention is once more considered probable. A number of U. S. warships have been sent to the shores of Mexico. This is one of the many incidents of the present which reminds us of the familiar prophecy, "Wars and rumors of war."

During the past few months we have heard much about men being out of employment and the consequent suffering it has brought to their families. According to the testimony of some, this is not an unmixed evil. Men say that it does not cost nearly so much to live as they have thought. If the unemployment of thousands means the teaching of economy a valuable lesson has been learned. It is not the necessaries but the luxuries of life that keeps men poor.

The war in Europe failed to develop any decisive moves or events during the past week. The most interesting developments have been in southeastern Europe, where the allied ships have been battering away at the forts in the Dardanelles. A demand has been made upon the Turks for the surrender of Smyrna, Asia Minor, with a threat of bombarding the place in case the demand is refused. Aside from the gruesome specter of war, this place and event have an interest for Christian people because of Bible references and because of the possibility of the Turks being driven out of Bible lands entirely.

"We are building day by day,
As the moments glide away,
A temple which the world may not see.
Every victory won by grace
Will be sure to find a place
In our building for eternity."

(Continued from preceding page).

vive. He lived successively at Markham and Berlin, Ont., and after his sickness a year ago, moved to Vineland, Ont., where he passed away Feb. 24, 1915. Services were conducted Feb. 25 at the home of his brother-in-law, David G. Fretz, at whose home he resided, by ——— Chambers and S. F. Coffman. Text, Phil. 3:7-11. The remains were taken to Locust Hill, Ont., for interment, at which place funeral services were conducted by ——— Chambers, assisted by L. J. Burkholder. Text, Psa. 116: 15.

Herner.—Benjamin, son of Samuel and Mary Herner, was born in Waterloo Co., Ont., Nov. 2, 1845; died Mar. 3, 1915; aged 69 y. 4 m. 1 d. He was united in marriage to Lydia Horning of Shambaugh, Ia., Mar. 24, 1891. She preceded him to the spirit world Mar. 3, 1902.

On Mar. 4, 1905, he was united in marriage to Sarah Beutler of Wakarusa, Ind. To this union was born 1 son, Edwin.

He united with the Mennonite Church in the prime of life and remained true to his faith until death. He was an earnest worker in Sunday school, serving as superintendent for many years. He was a member of the local mission board for the state of Illinois and approved of the aggressive work of the Church along the line of missions.

He served the public in the capacity of school teacher in Livingstone Co. for 28 years. His last term was taught in 1899. Since then the greater part of his time was spent on the farm.

The deceased met death through an accident caused by a loaded wagon passing over his body sustaining injuries that caused his sudden and unexpected death.

He leaves to mourn his loss a heart broken wife, 1 son, Edwin, 2 sisters, Mrs. Veronica Skinner of Cullom, Ill., and Mrs. Esther Finnelson of Basset, Neb., 2 brothers, David of Pendes, Neb., and John of Cullom, Ill.

The Church has lost a faithful member, the neighborhood a worthy friend, the family a loving husband and a devoted father, and the cause of truth and right a most faithful advocate.

The funeral services were held at the Cullom Mennonite Church on Mar. 6, 1915, conducted by Bro. A. H. Leaman of the Chicago Mission. Interment in Sullivan Center Cemetery.

"We miss thee, father, dear,
From your old familiar place,
We do not hear your footsteps
Nor see your smiling face."

WOULD YOU LIKE TO KNOW?

Number I

There is a leak in the Mennonite Church. Would you like to know about it? There is a great war in Europe. Would you like to know what are the aims of the warring nations? Are you a farmer? If so, would you be interested in the question of the importance of clovers? Would you like to read a letter from a missionary in Africa to a fellow missionary who is in America on furlough? Would you like to know something about the management of a Sunday school library? Would you be interested in the experiences of a missionary to Turkey who has returned since the war began? Would you like to know something about the problems of the Young People's Meeting work? Are you interested in the principal events in the history of the world today?

If you would like to know something about these things (as well as others which we will mention next week) you can get information in the April number of the Christian Monitor, which we expect to mail next week.

New subscriptions, 75 cents; to ministers 50 cents.

CHRISTIAN MONITOR,
Scottdale, Pa.

"What art thou doing? anything for God?
Is life with thee for labor or for play?
In God's great vineyard, or on folly's road,
Spendst thou the fleeting hours of life's short day?"

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3687
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	9402
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	936
Virginia	2d Fri. in Oct.	1546
Southwestern Pa.	4th Thurs. in Aug.	1406
Ontario	4th Thurs. in May	1603
Eastern, A. M.	Last of May	4229
Ohio	4th Thurs. in May	1447
Indiana-Michigan	2nd Thurs. in Oct.	1520
Ind.-Mich., A. M.	1st Thurs. in June	1634
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	681
Western, A. M.	Last of Sept.	4025
Kansas-Nebraska	1st Fri. in Sept.	1062
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	226
India	Spring	535

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GOSPEL HERALD

"In the defense and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. VII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 25, 1915 (Gospel Witness Established 1905) No. 52

EDITORIAL

"Be ye therefore perfect, even as your Father in heaven is perfect."

"Blessed are the peacemakers: for they shall be called the children of God."

Now is the time to observe the great contrast between Samuel, who lived for the glory of God and the good of his people, and Saul, whose highest aim seems to have been to maintain his own reputation.

On another page Bro. George R. Brunk has some interesting things to say on "Echoes from the Past." His description of the little bird and her brood that were saved from the tramp of the buffalo is not only touching but it illustrates forcefully the power of a faithful and loving mother. Other illustrations are equally instructive.

Bro. G. J. Lapp's article on the effect of the European war upon the work of our missions in India is both timely and instructive. It is literally true in this war, as in many other instances of human wickedness, that God causes "the wrath of men to praise him." The man of God who looks for opportunity to do good finds it true in his life that "all things work together for good to them that love God." Let us not cease our prayers that this cruel war may speedily be brought to a close.

"Where do you stand on the war question?" writes an inquirer from Los Angeles, Calif., who sends us a tract in which the two prominent features are opposition to war and an appeal to laboring men calculated to make them feel like taking vengeance upon capitalists. In answer to the inquiry we will say that we are not only against war but against everything that is calculated to stir up the war blood. Let us have peace—the peace of God in the soul, the love of God shed abroad in our hearts by the Holy Ghost, peaceable utterances on the tongue, kindly actions toward fellow men, a disposition to suffer wrong rather than to inflict violence upon others. Whether the instrument of warfare be the gun, the sword, the fist, the pen, or the tongue, it would never be used to the hurt of fellowmen if the heart were filled with that love which God intends should rule in the lives of men.

Gospel Herald, Volume VII.—With this number of the Gospel Herald we close its seventh volume. The table of contents reveals the usual wide variety of subjects considered during the year. Almost every subject of interest to people has received consideration; some briefly, some at greater length.

We have a number of reasons to be grateful. In the first place we wish to thank you all for your kindly interest and prayers in our behalf. We have been well supplied with articles, our only regret being that we had not the room to publish them all. As we are approaching the time of the year when the contributions will not come in quite so freely, we hope to publish a number of the articles now awaiting room for publication. In the meantime we hope that you will continue to favor us with live messages and timely discussions on live subjects.

Another reason to be grateful is the fact that we have at last reached the desired list of 10,000 subscribers. Since the merging of the Gospel Witness with the Herald of Truth there has been a steady growth in our subscription list. We have no definite number to give now as to our desired goal, but we hope to see the list continue to grow, at the same time we shall endeavor to do our best to keep the paper growing in interest and usefulness to our family of readers. To this end we invite your co-operation and your prayers.

The Eternal Security Question again.—On another page we print a well written article on "Christian Assurance." Some time ago we printed a number of articles showing the possibility of a child of God falling away and being finally lost. Many are interested in hearing what the advocates of eternal security have to say for their side, and we gladly give room for the article under consideration. It is a clear and concise presentation of that side of the question.

We speak of "sides." Really, the "sides" are not as marked as they appear. Dismissing from consideration the ground occupied by extremists, practically all Christian believers subscribe to the following:

1. God is able to "save to the uttermost them that believe."

2. So long as man is faithful to God there is no power in earth or hell that can take him away from God.

3. God will "not suffer us to be tempted above that we are able" to bear. If we fall, it is because we are "drawn away of our own lusts and enticed."

4. "If any man sin, we have an advocate with the Father."

5. We should never fail to emphasize the keeping power of God and should always assure people of God's faithfulness and readiness and power to carry out His part of the covenant with man.

So far we say amen to one another's thoughts. There remains one question, however, concerning which there is some difference of opinion: "Is it possible for a child of God to fall away, lose his inheritance, and be finally lost?"

"Yes," say some.

"No," say others, "because such an one will not forsake the Lord."

"What saith the Scriptures?"

Ezekiel (3:20) recognizes the possibility of a righteous man falling, and dying in his sins.

Christ says that every branch (disciple) that fails to abide in Him "is cast forth as a branch" (Jno. 15:2-6).

Paul, in this natural life, confessed that he once had life, "but when the commandment came, sin revived, and I died" (Rom. 7:9); that he kept his body under lest he "become a castaway" (I Cor. 9:27); and that it is impossible for those once in a high, undoubted state of grace to be renewed to "repentance" (Heb. 6:4-6; 10:26).

James likewise leaves his testimony along similar lines. Jas. 1:12-24.

Everlasting life is promised unto him "that endureth to the end" (Matt. 10:22).

Do scriptures conflict? No; we know of none that can not be harmonized with the teaching of those already referred to. Here are a few more facts which should not be forgotten:

1. The assurance given the believer in grace is the same as that given Israel in Canaan—conditioned upon man's faithfulness.

2. God never forces the human will.

3. The power of choice is not taken away at conversion.

4. God nowhere promises that He will save with an everlasting salvation any one who wilfully apostatizes from the Christian faith, but warns all people that "the soul that sinneth it shall die."

Referring to the article in question, it is our humble opinion that some of the conclusions arrived at were formed without due recognition of the above facts. The average reader will have some difficulty in harmonizing the statement that a child of God will never go out into sin with the other reference to "sinning believers." However, we are glad that the writer emphasizes the power of God to save and to keep all who come to Him by faith and abide in His love. As the saving grace of God is limited by man's willingness to be saved, so the keeping grace of God is limited to man's willingness to abide in Him.

"The gifts and calling of God are without repentance."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

AN UP TO DATE CHRISTIAN

By Oscar Burkholder.

For the **Gospel Herald.**

In this day of many religions, both false and true, and of keen competition among them for followers, we hear this cry from many sides, "You must be up-to-date if you expect to interest the people." Now, there are many other cries and slogans that Protestant denominations are using in order to stimulate the interest in Christianity, but among all of them this one seems to be the most destructive. It is the slogan invented and adopted by the world, and the very moment that Christianity partakes of the same spirit that moves the world to be up-to-date, that moment marks the beginning of the total surrender of Christianity to the world.

"My kingdom is not of this world," Christ said. Why, then, should we as Christians present the ridiculous spectacle to the world of trying to follow Christ and imitate the world at the same time. Yet that is what professors of Christianity are doing who obey the command of the world to be up-to-date. There is a way of being up-to-date in religion that is very commendable, and we wish that all Christians were up-to-date in that way.

We ought to be acquainted with every doctrine and principle that the Bible teaches; that is, we ought to be Biblically up-to-date. It isn't at all likely that we'll ever fully understand every doctrine and every principle, but we can at least strive to that end.

We ought to be up-to-date in knowledge of God-pleasing methods of extending Christ's kingdom. We ought to know how to pray earnestly, how to answer when approached concerning our faith, and how to win others for our Master. If we are Sunday school teachers we ought to educate ourselves thoroughly in the art of imparting unto others the knowledge we ourselves have obtained. If we are ministers, deacons, or occupy any other position in the Church, let us have up-to-the-minute information and methods, so that we can make a success of our station in life. But let this information be sound and these methods be Biblical.

If we are up-to-date according to the foregoing, how much stronger we are to help build up a strong spiritual Church. But if we adopt the world's version of being up-to-date, as so many churches and individuals already have, we are participants in building a great social structure which must inevitably crumble to dust.

Instead of being up-to-date in our bodily appearance, let us be up-to-date in the inward man of the heart. "Man looketh upon the outward appearance, but the Lord looketh upon the heart."

Instead of being up-to-date in the pleasures of the world, let us be numbered with those that have a living faith, who are enjoying real, live, present experiences of joy in Christ's service.

Instead of being up-to-date in the world-wide spirit of benevolence—such as endowing libraries and colleges, and supporting world peace tribunals, etc.—let us give, as God prospers us, our means to those institutions that direct their energies towards the saving of the lost.

In fact, let us not be up-to-date, as the world would have us to be, but let us be up-to-date as Christ would have us to be, and then only can we feel that we are separated from the world, a peculiar people, heeding Paul's injunction, "Be not conformed to this world."

Breslau, Ont.

VOICES FROM THE DEAD

No. 2.

Sel. by G. R. B.

"As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like Confederacies in Evil. Before the face of God we fear that they wear no other aspect. To our inmost heart this is a sad truth from which we cannot break away.

It is our solemn conviction that where there can be no real spiritual communion there should be no pretence of fellowship. **Fellowship with known and vital error is participation in sin.** Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship.

During the past month many have put to us the anxious question, **"What shall we do?"** To these we have had no answer to give except that each one must act for himself after seeking direction of the Lord. In our own case we intimated our course of action in last month's paper. We retire at once and distinctly from the Baptist Union."—Spurgeon.

SERMONETTE
III. Prov. 13:10

By John F. Bressler.

For the Gospel Herald.

"Only by pride cometh contention." Ever since the fall of man there has been contention between man and man, tribe and tribe, nation and nation, race and race, and race and God. "Man's inhumanity to man has made countless thousands mourn." This contention has disrupted homes, divided nations, turned this beautiful world into a shambles, and has made man God-defying and rebellious, all because in the human heart is lodged a poison called pride.

All sin, whether wilful or committed in weakness, is due to pride. Either too proud to obey or too proud to ask God for help to do. The drunkard's pride landed and keeps him in the gutter. He prided himself on his ability to withstand Jersey lightning, said he could drink or leave it alone, and, when mastered by his appetite is too proud to ask God's help to overcome.

All poverty is born of pride. When pride entered Eden, thorns and thistles began to flourish. When pride and envy slew Abel, the earth ceased to yield her strength. Because of pride the world wasn't big enough to hold even four people, but one was killed. But even with the curse upon the material earth it would still produce sufficient for all if wisely used. But pride and wisdom are antonyms, and where one is the other is not found.

Pride builds the mansions of the rich and the castles of the great, but compels the weaker to live in hovels. Pride wastes millions on dress, yet leaves many poorly clad; on foodstuffs, yet multitudes are starving. If what people uselessly spend for display, for stimulants, for narcotics, and on luxuries were devoted to helping mankind poverty would cease from the earth.

But contention—it is a dreadful word. It spells hate, envy, MURDER, WAR. It comes into the home, and love is slain; into the church, and envy, strife, and debate expel goodwill, concord, and harmony; into the world, and men fly at each other's throats with the rage of fiends. "Only by pride cometh contention;" and contention never cometh alone, for in its company are nearly all the woes that human flesh is heir to. But pride and contention have their opposites. They are wisdom and good will. The antonym of pride is wisdom, which is just another way of saying that proud people do not have much sense.

If families used common sense they would know it were far better to yield to each other than to get at loggerheads, but pride blinds them.

If church members were wise they would bear one another's burdens and so fulfill the law of Christ, but when they covet and defraud, the Spirit is grieved and turns away, and the glory departs from Israel. Over many a church door the recording angel has written "Ichabod," but the members can't see it. They still go by the name they had when God was with them. Pride has blinded them. If nations used common sense there were no need to resort to the arbitrament of war, but rather than have a toe tramped on, they will fight until they are trampled under foot as the mire of the streets.

If men were wise, they would not use their incomes selfishly. If women were wise they would not dress just in order to make a more sensational and consequently more ridiculous appearance than their rivals in the social world.

If business men and laborers were wise there would be neither class nor caste, consequently no class war.

If educated men were wise they would not be puffed up, and boast of their superiority over the common herd.

The truly humble are the truly great. Whether strong or rich or gifted they feel that they are but stewards of the manifold grace of God, and when they have done their utmost to help mankind and glorify God, they say, "We are but unprofitable servants, we have done only what it was our duty to do." God be praised if we can say as much.

Keep pride out of the home and love dwells there; out of the church, and the spirit of wisdom and love will direct and bless; out of the world, and men will beat their swords into plowshares and their spears into pruning hooks; out of the life, and men will again have fellowship with God.

"Only by pride cometh contention; but with the well advised is wisdom."

Richfield, Pa.

CHRISTIAN ASSURANCE

By O. R. Palmer.

For the Gospel Herald.

First of all, does God teach a doctrine of Christian assurance in His Word? If so, do the passages teaching it outweigh scriptural teaching which seems to be against this doctrine, and are these passages which seem to be against it open to other clear and reasonable interpretation?

I think we all agree that the sinner is lost apart from Christ. Do we also agree that when the sinner turns to God and receives Jesus Christ as his personal Savior, he is given the right to become **a child of God?**

"As many as **received him** to them gave he power to become the **sons** of God, even to them that believe on his name" (Jno. 1:12).

If this be true, the believer is brought into **a new relationship.** He is not merely a servant, he is now a **child of God.** "Old things have passed away and all things have become new" (II Cor. 5:17-21). Being born of the Holy Spirit (Jno. 3:1-7) he becomes a son of God (I Jno. 3:1, 2), his sins are forgiven, and he is made a partaker of the **Divine life,** which is **eternal.** It is not merely a change of character, a life principle apart from the Holy Spirit, but the Holy Spirit **Himself** quickening and indwelling the believer, imparting to him the same life which the Father gave the Son and which is spoken of in the Word of God as "eternal."

"Beloved **now** are we the **sons of God"** (I Jno. 3:2).

"He that believeth on the Son of God **hath everlasting life,** and he that believeth not the Son shall not **see life** but the wrath of God abideth on him" (Jno. 3:36).

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have **everlasting life"** (Jno. 3:16).

That this is **a present possession** is shown by the following: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me **hath** everlasting life, and **shall not come into condemnation,** but **is passed from death unto life"** (Jno. 5:24). The word "condemnation" in the Greek being the same as "judgment," it shows that the man has passed out from judgment for sin. The judgment having been visited up-

(Continued on page 834)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126: 6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(Home Mission)

God has been pouring out His blessing upon us in various ways. The thing uppermost in our mind is, "How can we do more for Him?" We are overcrowded for room in our Sunday school and also in some of our weekly services. At a recent meeting of the Local Board it was decided that it would be impossible to arrange our present building for our work and steps are being taken for the location of lots near the present place, upon which a new building is to be erected. Friends in the various country congregations are urging us to move forward. This we will do after much prayer, counsel, and farsightedness. We ask our friends to join us in prayer for the advancement of a new building and for the extension of the kingdom of God.

Yours in Jesus,
March 15, 1915. A. H. Leaman.

Greeting in the Savior's Name:—We are very grateful to our Master for His continued blessings. A very impressive service was held at this place Sunday evening, March 15. Eleven precious souls sealed their vow by water baptism and one reclaimed. Among the number were two girls twelve years old and one brother, eighty-three.

Bro. J. S. Shoemaker being called home to officiate at a funeral, Bro. A. H. Leaman conducted the service. We feel there are others who are counting the cost. The service was largely attended, the hall was crowded. We ask an interest in your prayers.

In His name,
March 16, 1915. Mamie E. Good.

Columbia, Pa.

(274 S. 4th St.)

Dear Herald Readers, Greeting:—Never before have we felt more encouraged and more thankful and realized the goodness and mercy of our kind heavenly Father than at this time. Bro. J. F. Bressler of Richfield, Pa., with our home ministers, H. H. Haverstick, J. C. Habecker, and John K. Charles, conducted a series of meetings here from Feb. 13 to the 28th, in which time there were 20 confessions.

At no time previous to this were meetings so well attended at this place, and never before was the Sunday school so well attended as it is this year, there being an average attendance of more than 120. This was due largely to kind brethren, sisters, and friends who contributed to the work, who make garments and send shoes, papers, etc., for the needy, and who are praying for the Master's cause.

We again wish to thank the various sewing circles who remember the work with garments and other useful things, and also to thank the New Danville congregation for $30.00 received about Feb. 2 through Bro. E. G. Reist, treasurer of the Eastern Mennonite Board of Missions and Charities, and the Byerland congregation for $15.00 received about March 4 through Bro. Reist.

March 17, 1915. C. B. Byer.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers, Greetings in Jesus' Name:—A few lines from this place may be of interest. On Feb. 25 Bro. Brenneman of Canton, O., began a ten days series of meetings. The meetings have been a means of much spiritual blessing to those who attended. Twenty-two souls also confessed and desire to live for Christ. The task is before us to get them into the Church. One young woman was given a good beating by her husband and mother-in-law for confessing Christ. Satan is very busy already trying to overthrow the work and we ask that all readers who know the worth of prayer will hold these souls up to God that they may go through with the Lord, all the way.

Yours in His service,
The Workers.

Chicago, Ill.

(Mennonite Rescue Mission, 3404 S. Oakley Ave.)

In I Sam. 7:3 we read: "If ye do return unto the Lord with all your hearts, then put away," etc. These are the words of Samuel, the servant of the Lord to Israel which had fallen into sin and become tributary to their enemies. When they were obedient, the Lord gave them a wonderful victory.

Recently I visited a man who was sick bodily as well as spiritually. I attempted to point out to him the results of sin and he admitted with tears that he made both himself and his family unhappy. He desired to be freed from sin which had the mastery over him. I told him that his own strength was not sufficient to win the victory, but that Jesus can and will give victory. We knelt down to pray; he also prayed for deliverance. It seems that many do not advance beyond that. They do not take Jesus as their personal Savior. Their own power of will fails them and they are not willing to fully submit to the Savior.

On Feb. 23 we had a Sunday school meeting at our mission. We were greatly encouraged and rejoiced to have so many mission workers with us. The report is sent herewith. (This report will be printed later.—Ed.)

We are quite busy. The sisters, Eva Enns and Katie Ratzlaff, are out visiting and helping in house work in families where there is sickness. Sister Wiens met for prayer with a person who had come under spiritualist influences. Pray for the work of the Lord.

A. F. and K. Wiens.
March 18, 1915.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

The Lord certainly is good to His people everywhere, including Fort Wayne.

On March 14 a class of 22 converts were received into church fellowship here. On the same day the new church house was dedicated. Bro. A. H. Leaman of Chicago had charge of the dedication services. The Brethren, C. Z. Yoder, D. D. Miller, J. S. Shoemaker, J. K. Bixler, J. S. Hartzled, and G. L. Bender, as well as a few others, were with us on this occasion. It was a joyful time we spent in praise and worship to God for giving us so much more room for Sunday school and church services. We feel now as though we could reach out and accomplish so much more for our Lord and Master.

The children have their own Sunday school in the basement, more effective work can be done with them in this way.

The following are the services for each week:

Sunday

10.00 A. M., Sunday School.
11.00 A. M., Preaching.
6.00 P. M., Meeting for Boys and Girls under 15 years of age.
6.45 P. M., Young People's Meeting.
7.30 P. M., Preaching.

Tuesday

4.30 P. M., Meeting for Christian Boys.
7.30 P. M., Bible Class.

Thursday

4.30 P. M., Meeting for Christian Girls.
7.30 P. M., Prayer Meeting.

At present part of the afternoons are spent in giving Bible lessons in various homes.

Pray for us that the work may continue to prosper.

The Workers.
March 19, 1915.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Spring, which revives nature and gladdens the human heart, is rapidly approaching. On these pleasant, sunshiny days the little ones (of whom we have 84) are literally swarming over the hill, gleefully watching for the first evidences of nature's reviving green, and listening to the music of the long absent birds which are again gladdening their hearts.

If it were not for the fact that the workers are destined to look upon the work, both in the institution and on the farm of 33 acres without a sufficient force of help in sight to do anything like justice to the work, they too might enjoy these lovely scenes with much greater satisfaction. But we are all grateful for the health and strength we are permitted to enjoy, and shall aim to exert ourselves to the limit of our strength and continue to pray that the Lord of the harvest will send us the needed help.

We are obliged to shut our doors against all but the most urgent cases that come up for admittance into the Home, for various reasons, one of them being to save work. We shall be satisfied to submit to the leadings of the Lord. He has been better to us than we deserved, and has never failed us yet. Pray for more workers.

West Liberty, Ohio.

EFFECT OF THE WAR ON OUR WORK IN INDIA

By G. J. Lapp.

For the Gospel Herald.

Soon after the war broke out in Europe we became aware that it would be very difficult for the Board to get money to us. But through the kindness of the Standard Oil Company they are able to send sufficient at least for our immediate needs. When the financial outlook was dark we laid the matter before God in prayer. The Indian Church and workers volunteered to temporally forego a part of their living wage in order that none of the mission work be stopped. There seemed to be a general drawing nearer to God and deeper meditation on God's Word. Prayer seemed to be more fervent and the burden for lost souls became greater. Interest in things spiritual grew and the spirit of evangelism among the Indian brethren and sisters led them to take the initiative in helping to develop the evangelistic interests of the work. As a result of this, even though we do have too few missionaries on the field, by the aid of the native workers we have been able to open sub-stations in the district where two families are placed in each and schools where the Government has not as yet opened. Wherever we have been led to ask for land or for the privilege of erecting houses our requests have been granted.

Some of the best educated people, such as masters and Government officials, are enquiring about Christ and His teachings. Persons from great distances come to us for teaching from the Gospel. We were afraid that the people about us would think that the terrible carnage of human life among so-called Christian nations was a product of Christianity, but such is not the case. Among the Mohammendans there was a coldness, but it was due to political reasons. All classes seem to be able to disassociate the marshalling of armed forces and the onward progress of the cause of the Prince of Peace. They realize that taking life by the sword is unChristian regardless of the nations involved, and that true Christianity can only manifest its true light when the servants of Christ are engaged in bringing messages of peace and good will to men. The war has led many thinking people to study, and now, instead of searching and weighing professing Christians (which is rather a matter of speculation, sometimes) they are searching for Christ in the Scriptures and in everyday life.

During the holidays we enjoyed a rich spiritual feast in the annual Bible meetings which were held out in a mango grove near our Sundarganj buildings. There an average of five hundred sat on the straw every day for five days and listened to teachings from the Word on the general subject of the Spirit-filled Life. Several slogans which became watch-words for the week were, "Walk in the Spirit," and "Every Christian a Worker." Our Christian brethren and sisters who make their own living at plying different trades took off the whole week and attended all the meetings. Prayers were constantly offered for the infilling of the Spirit. There was searching of the Word and it became more of a living reality to them and to us. We believe that this condition is a sample of the general feeling throughout the Church in India.

On account of the commercial interests being paralyzed the jungle products, such as shallac and Harra (a coloring product), could not be sold at all. Last week we made a trip to Sihawa district and on the way we met many carts loaded with these products and learned that exporting has been begun on a small scale. The foodstuffs which we have to purchase at Bombay or Calcutta and have sent to us have gone up in price. Flour has advanced but rice and other country foodstuffs remain normal. Flax seed is very cheap as there is no foreign demand for it. Field peas and lentils are somewhat higher in price than they were because the Government exports them for feed for horses used at the front.

While we are compelled to live for the moment only and do not know what the immediate future may bring forth financially, yet we know the Church at home is standing by and if possible will see that we are sufficiently supported to keep the work going. We know too that God who has so abundantly blessed us in the past has not forsaken us and that He will provide. We have realized rich spiritual blessings during these most trying times. We do not murmur but we press on harder than ever and want to step into every open door while the opportunities present themselves. During the last few months the work has been extended farther than in any previous given time in the history of the Mission. The harvest is fast ripening. Our prayer is that the Board and the Church send out all new workers and old ones as fast as possible in order to meet the demands of the fast growing work.

Being hopeful for the future we beg an interest in your prayers and a substantial share of your material gifts for the work of God in India.

Dhamtari, C. P., India.

THE GOSPEL TO SINNERS

Sel. by Frank Lawver.

The mission of the Gospel to sinners, as we find it in Acts 26, was to open their eyes and to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified.

This is what Christ has done for every Christian. He has adorned them with the gift of grace and adopted them as children. He has given them the Word as their advocate in heaven and opened their eyes to see by His grace. Finally, He calls them home to Himself, where they may see the angels and saints, clothed with the beauty of Christ Himself.

"The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years
And all that life is love."

Sugar Creek, Ohio.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

FLOWERS NOW

Sel. by Lina Haueter.

What care I for the pure white rose,
Placed in my cold, stiff hand?
What care I for the words of praise
When I can't understand?
I care not for the flowers heaped
In wreaths upon my mound;
I cannot scent their fragrance sweet,
When I'm beneath the ground.

What good will deeds of honor do,
Above my lifeless form,
When I have anchored in the veil,
Safe sheltered from the storm?
Oh give to me my roses now!
Kind words of love I crave
Wait not till death has touched my brow,
And I am in the grave.

Beyond the lonely silent tomb,
I hope to find sweet rest;
Speak now the words with comfort fraught
And calm my troubled breast;
Wait not till death has borne me hence,
Alas! 'twill be too late;
For I'll not need your songs of praise.
When once beyond the gate.

ECHOES FROM THE PAST

By Geo. R. Brunk.

For the Gospel Herald.

Speak to the earth and it shall teach thee.—Job 12:8.

We who were children of the wild and unbroken prairie will always cherish thoughts of its teachings that cannot be fully framed into words.

As the heaving and apparently limitless ocean is suggestive of the great eternity, so the rolling prairies with unnumbered ages of constant change of heat and cold, light and shadow, calm and storm, is a fitting emblem of earthly life and human history.

The wandering tribes of wild men in constant war with the elements and with their own race were objects of Christian pity, but not more so than our so-called civilized millions who, in spite of their enlightenment and superior privileges are continually at war with the principles of religion and right.

When we traveled through the Indian country when their blood was still hot with hate and vengeance against the encroachments of the white man, and slept in the open prairie by the trail along which they passed to and fro all night from their war dances, we were not in more danger then than we are now from the hosts of hostile influences of our polished age that make it almost impossible for the millions to preserve their souls alive.

We have been faint and weary on the sun-scorched prairie searching for water after our supply had failed, and saw the mirage, as we had read of it in books, appearing like great lakes ahead, now shifting to right and left but never reached. We gathered about a filthy, stagnant pool in some unknown ravine, and taking water that peeped through mud we strained it through a cloth and tried but could not drink it. We traveled on until we found a living spring by the wayside bubbling up from the almost level ground fed by some far off reservoir of the mountains, typical of the eternal truth of Christ bubbling up through the Scriptures for every soul in the wilderness of sin who refuses longer to follow the pleasing mirage of religious error and refuses to drink the green stagnant water from the ditch of sin.

Again what storms have raged about us and how has the face of nature been lacerated by the terrible whiplash of the sky whose terrible work and desolation a man can scarcely believe from the lips of his truest friend, but speaking to such as have ears to hear and hearts to understand of the terrible day when the incomprehensible but righteous judgments of God shall fall upon the earth and grind the enemies of God to powder.

There also were the gentle showers, the cheering sunlight and the balmy breeze that called forth the innumerable wild flowers in endless variety throughout the season uncared for and unplanted except by the hand of God and speak to us of His goodness and His love.

Then the prairie birds so far from anywhere, one could not help pitying them and especially when their lonesome cries were heard and their defenselessness was considered.

Building their nests in the grass, what scanty chance to rear their brood in view of storm and fire and hoof of wandering herds.

When settlements increased the wild buffaloes made their final gathering much as do our migratory birds in fall, and passing through our country in a herd estimated to have been 30 miles in length they cut the prairies into dust and drank dry the running streams, departing never to return.

Once it was noticed after a great herd of cattle had passed and cut the grass to pieces with their sharp hoofs that a tall bunch was left behind untouched. Upon being investigated it was found to contain a prairie snipe with her brood. As the herd advanced, her love being stronger than her fear, she stood up in her nest over her young and waved her wings in the tall grass; the cattle perhaps fearing a rattle snake turned aside to right and left until all the herd was passed and the brood unhurt.

There are many homes in circumstances and environments that makes it apparently impossible to save the children for God and heaven but let no one sit down in despair. At one time in our home it appeared almost certain that we would all be trampled down under the feet of popular error, but by the unchangeable love and devotion of a good mother's heart who waved over us unceasingly the wings of love and prayer, not one was lost while others were crushed on every side.

Upon the mother, we believe, more than any other one thing under the Gospel depends the salvation of the child. How many mothers help their children away from God while the fact is even hid from their eyes.

The wild grass sometimes would be as high as a horse and his rider and when it was dead and brown each year great fires would sweep the plains—they would come like a storm from beyond the horizon and passing by would go no one know how far. When I was a child such a fire swept our valley. In after years I met a man who confessed that he had kindled it for sport and getting beyond his control it blackened and destroyed in regions far and wide. From such a fire there was no escape in flight, but if the traveler could kindle a fire in advance in a way that would enable him to take his stand on ground already burned over he was safe, although it should race with the speed of a horse and flame and smoke would roll to the clouds it could not touch him.

The world is grown up high with sin that must some time come into judgment. Jesus Christ on Calvary was judged for men. By and by the fires of God's great judgment shall encircle the world in a general conflagration and none shall escape destruction except those who stand with Christ on Calvary. They and they alone have adequate protection. Although the heavens be rolled together like a scroll and the earth be melted with fervent heat, the smell of fire will not be upon the garments of such as are faithful servants of Jesus Christ.

Denbigh, Va.

When in doubt as to whether a certain action is right or wrong, do not try to compromise by doing it in a half-hearted way. Leave doubtful things alone.—Sel.

Sunday School

For the Gospel Herald.

Lesson for April 4, 1915.—I Sam. 15: 10-23

SAUL REJECTED BY THE LORD

Golden Text.—Behold, to obey is better than sacrifice.—I Sam. 15:22.

Introductory.—The weakness of Saul, noticed in the lesson of two weeks ago, had led him into open rebellion against the Lord. Saul started in very small in his own eyes, but the taste of power had touched his vanity and this connected with his lack of patience proved his undoing. Saul was a man of many noble qualities, but he was unfortunate in having a few weak spots which eventually leavened his whole being. A study of his character and life is profitable for the many lessons of warning which it conveys to us.

Saul's Splendid Victory.—A great battle is going on. With Amalek on one side and Israel on the other, the fate of one nation is hanging in the balance. But the issue is not in doubt, for the Lord is on the side of Israel. Amalek is completely routed with a terrible slaughter, and King Agag taken prisoner.

Disobedience.—But the effect of victory is more than over-balanced by Saul's disobedience to God. The command of the Lord had been to "utterly destroy" the Amalekites. Instead, the people kept the best of the flocks, and King Agag was kept as a trophy of victory. A great sacrifice was being planned, which if carried out would have glorified Saul more than God. It was a case of partial obedience. Like all cases of partial obedience, Saul obeyed God as it suited him, the rest of it was according to his own liking no matter what the Lord had to say about it. The Bible recognizes no difference between partial and total disobedience. To disobey God in the smallest of things proves that there is a rebellious heart, and no rebel can find favor with God.

Samuel Aroused.—The word of the Lord came to Samuel telling what Saul had done. The faithfulness of this old prophet was again illustrated by the fact that "he cried unto the Lord all night." Early the next morning he arose to find Saul. Pressing on to Gilgal he found the king and immediately took him to task for his disobedience.

Saul's Hypocrisy. — When Saul espied Samuel he said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." "What meaneth then this bleating of the sheep in mine ears?" said Samuel. "and the lowing of the oxen which I hear?" Saul now knew that he could not deceive Samuel, so he began at once to make excuses. How like the Sauls of the present time. They usually sing the same song—at first they flatter and try to deceive the faithful by telling of their own loyalty to God and the Church in keeping the commandments. When they see that they have failed on that point they try to excuse themselves for disobeying in the "little things" on the ground that the great things that they have done are so meritorious that no one should ask of or expect them to do these little things. Being checked up in this course they absolutely refuse to listen or obey the Lord. Such has been the course of many a Saul—ancient, mediaeval, and modern.

Did you take notice that when Saul referred to the keeping of the commandments it was "I" that did it? and that when it comes to the disobedience part it was "the people" who were to blame? What Saul ought to have done was to humble himself, confess his sin, and come before God for pardon. But this was the very thing that He was resolved **not** to do. When driven to it he was willing to confess that he had sinned, but asked of Samuel not to have him humbled in the presence of the people. He craved God's favor, but was not willing to meet the conditions upon which he might have the favor of the Almighty. There was plenty of pretence, but an absolute stubbornness in refusing to submit himself to God. He had rejected God, there was nothing else left but for the Lord to reject him.

No Substitute for Obedience.—Hear the words of Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee." There is no substitute for obedience. Sacrifice is all right—provided it is the sacrifice of obedience. Mighty works are all right, provided they are done in the name and strength of the Lord, and in conformity to His will. God has declared that love for Him is made evident in the keeping of His commandments (Jno. 15:14), that obedience is the test of a knowledge of Him (I Jno. 2: 4), that the keeping of His commandments is "the whole duty of man" (Eccl. 12:13). It is not for man to set aside the will of God and set up his own feeble judgment in its place. Saul's disobedience may seem a small thing in the eyes of some, since he had in the name and power of the Lord won such a wonderful victory; but before he was through with it he was guilty of hypocrisy, of lying, of arrant pride, of absolute rebellion. If we surrender all to God He is satisfied with the results of our efforts. Nothing short of this will satisfy Him.—K.

Our Young People

OUR SOCIAL GATHERINGS.—Col. 3:1-17; Eccl. 11:9; I Cor. 10:31.

Topic for April 11

MOTTO

"Do all to the glory of God."

THE STUDY HOUR

I. **The Purpose of Our Topic.**—God did not intend that we should be hermits or else He would have placed each man in a little world by himself. The Scripture states God's opinion of man's need when He said, "It is not good that the man should be alone; I will make him an help meet for him." This provision of God in its heaven-ordained purpose is a great blessing. Man has also used God's greatest provisions of blessing as a curse. Society is no exception to the perversions man has made of God's best gifts. To come more directly to the topic in hand, we want to get before us such ideals as our Creator had in mind for us in our social gatherings and to use our influence against all gatherings whose ruling motives hold up wrong ideals. To do this rightly we must look through the eyes anointed with spiritual eye salve (Rev. 3:18), in order to behold things as they truly are. Too often, even Christian professors are guided in conduct by social customs that are provided by those who have viewed the problems of society with perverted eyes that look only on the "earthly," "sensual," and "devilish" and call everything good.

PERSONAL THOUGHT

As a part of society, I have a calling to Christian sociability. May the standards of the Christ life among men and women be my earnest endeavor.

SUGGESTIVE ASSIGNMENTS

For Children. —

1. Text word, **Purity.**
2. Keeping Good Company.

For Young People.—

1. True and False Standards in Society.
2. Where May a Christian Assemble?
3. Promoting the Cause of True Sociability.

For Older People.—

1. Providing for the Social Needs.
2. Teaching Abstinence for Safety, Rather than Risk Moral Leprosy.

SUGGESTED READING

A Talk with Church Members, Pages 40-46.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 25, 1915

Field Notes

An all day meeting has been announced for June 8, to be held at the Rohrerstown Mennonite Church, Lancaster Co., Pa. Fuller notice later.

Christian Monitor.—Those looking for an announcement concerning the Christian Monitor will bear with us for not printing it this week. That long table of contents crowded it out. It will appear next week, the Lord willing.

Bro. J. F. Swartzendruber of Wellman, Iowa, editor of "Herold der Wahrheit," has lately been unfortunate by falling into the power of an infuriated bull. He escaped with a few broken ribs and some serious bruises. We are glad to know that he is improving, and hope soon to hear of his complete recovery.

Bro. J. N. Durr of Martinsburg, Pa., was a pleasant caller at the Publishing House one day last week. He was on his way to Masontown, Pa., his former home.

Baptismal services are announced for Mar. 28, to be held at Oak Grove Church near Orrville, Ohio; also communion services at the same place April 25, and at Pleasant Hill Church April 18.

Bro. D. D. Kauffman and wife of Creston, Mont., are making arrangements to lend a helping hand to the brotherhood in Canada, to remain there as long as the Lord sees fit to use them there.

Bro. Amos Stoltzfus, district evangelist in Eastern A. M. Conference, visited the congregation at Oyster Point, Va., March 13-17. The believers were strengthened and one soul made the good confession.—H.

Mission Board Meeting.—Arrangements have been made to hold the next annual meeting of the Mennonite Board of Missions and Charities with the Pennsylvania congregation near Newton, Kans. Fuller notice later.

Bro. Cris. Musselman, formerly of Scottdale, Pa., but more recently of Berne, Ind., returned to Scottdale last week, accompanied by his bride, and received the congratulations of his many friends. They expect to remain here for a season, while Bro. M. sets the type for the new German Martyr's Mirror.

In our last week's issue we noted the change in superintendents at the Old People's Home near Marshallville, Ohio. Bro. J. F. Brunk writes us that since that letter was sent in Bro. Hartzler found himself unable to accept the place and Bro. P. R. Lantz has been appointed to become the superintendent. Bro. and Sister Brunk expect to leave for Kansas after the communion service at Crown Hill, April 4.

Correspondence

Versailles, Mo.

Greetings in Jesus' Name:—A few lines from Versailles may be of interest. We have many reasons to rejoice, and praise God for His continued love and mercy extended unto us. On March 11 Bro. Harry Deiner and wife came to Versailles enroute to their new field of labor at Proctor, Mo., and making the church at Mt. Zion a short visit. The brother preached a very helpful sermon on the 12th. Theme, "Ideals." He based on Eph. 4:13. We heartily welcome them, and pray God's blessing upon their labors of love in the Proctor field. The work of the Church at Mt. Zion is going on as usual. The interest in Sunday school good, and Y. P. M. fair. Think the attendance will increase when the weather conditions change. The roads have been very bad. A few more spring like days will change them very much. We pray God's blessings upon the Lord's work everywhere, and crave an interest in your prayers for the church at Mt. Zion. In His name,

March 14, 1915. Maggie Driver.

Alanson, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—People here are all well, for which we praise the Lord. We feel grateful to God for the refreshing times we are permitted to enjoy. We have had no church services since December, but they will start again on Easter Sunday. There are three members to be taken into Church this spring. Let us pray that they may be shining lights before the world. May we be faithful and true till we will meet our blessed Savior in the air and so be ever with the Lord.

March 15, 1915. Mary Sauder.

Waynesboro, Va.

(Hildebrand congregation)

Dear Herald Readers, Greeting:—On Sunday, March 14, we re-organized our Sunday school for the coming summer, as follows: Supts., Bros. R. S. Burkholder, A. B. Weaver; Sec.-Treas., Bro. Earnest Craig; Chor., Bro. J. L. Hildebrand. May they be faithful to their calling. The Lord willing, we expect to begin our Sunday school the first Sunday in April.

Bro. Etter Heatwole was with us last Sunday, and preached a very helpful sermon from Rev. 21:7. Pray for the work at this place.

March 15, 1915. M. F. W.

Lewistown, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—The meetings held here by Bro. Eli Bontrager of Fairview closed Sunday evening, March 14, with five confessions. We believe they will make their church home with us, which will make a body of eleven members here.

There are plenty of lost souls here to gather into the fold. We have good attendance and without a shepherd. We have a Sunday school here with

about 60 in attendance. We are in much need of a shepherd.

Land can be had here for $10.00 per acre and up.

We have a church house that is open for services at any or all times.

Any minister going to Fairview or Sunnyside by way of Lewistown would be welcome here, and we would gladly drive him over to either place.

We ask an interest in the prayers of the brotherhood.

Bro. and Sister F. C. Tracy.

March 15, 1915.

Berlin, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—We are thankful to our Lord for the special blessings we are permitted to enjoy from time to time at this place.

On Sunday, March 7, our congregation was addressed by Jesse Gibson of Toronto, Ont., general secretary of the Upper Canada Bible Society, which is a branch of the British and Foreign Bible Society established in 1804 and is doing a worldwide work. The speaker gave an interesting talk on the work the society is doing and presented the present day needs. An offering was taken to help the work along.

On Sunday, March 14, Bro. J. E. Hartzler of Goshen, Ind., came into our midst quite unexpectedly and preached an impressive sermon from Matt. 5:13: "Ye are the salt of the earth."

In the afternoon Bro. Hartzler accompanied Bro. U. K. Weber to the Baden Mission where they filled an appointment. In the evening an appointment was made for Bro. Hartzler at the Waterloo Mennonite Church. Cor.

March 15, 1915.

Waterloo, Ont.

Dear Herald Readers, Greeting:—Sunday, March 14, was a day long to be remembered. In the forenoon one precious soul, who had intended to be baptized several weeks ago, with a number of others, but could not on account of sickness, was now received through water baptism, Bro. Jonas Snider officiating. In the evening of the same day Bro. J. E. Hartzler was with us, basing his message on I Kings 2:2: "Be thou strong therefore, and shew thyself a man," showing the necessity of God's people to be courageous, and of living a pure and useful life.

May God's blessing attend the message is our prayer. Cor.

March 16, 1915.

New Holland, Pa.

(Groffdale congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We reorganized our Sunday school the beginning of this quarter. We have a large enrollment, but the average attendance is not what we desire it to be. The lessons of this quarter and the next are full of interest. A close Bible student will profit by studying these Bible characters. Several of the nineteen who made the good confession at the meetings recently held at New Holland, will be received at this place in the near future.

We had our council meeting March 14. All expressed peace and a desire to commune. This congregation also promised as one body to support the ministry in defending the principle of nonconformity. Let us shake off the dust of worldliness in every form that our lives may be consistent with our profession. Bro. Mack is laboring with the Sporting Hill congregation near Manheim at present. May the many who are turning to Christ in the various fields of labor find peace and joy to their souls.

March 19, 1915. W. H. Benner.

Kokomo, Ind.

Greetings in Jesus' blessed Name:—We have many reasons to be thankful to our heavenly Father for the great love and mercies that He permits us to enjoy—the beautiful winter weather that we had so far, and the good health that we have had all along. We even had no funeral in our church since May 31, 1914.

On Feb. 21 we had baptismal services at which time 15 precious souls were added to the Church. At present we have the privilege of attending singing. Bro. Walter Yoder of Goshen, Ind., is with us instructing a class at our church. G. W. North.

FROM S. CALIFORNIA

By Aldus Brackbill.

For the Gospel Herald.

Owing to the war in Europe there will be a very few tourists going over there this season. So they look for many to come out here with the state fair at San Diego and the International fair at San Francisco. They expect many visitors from all parts of the world to visit the Pacific coast.

While we have heard very much about both places we have no desire to go to either one, as it is not the place for us to go.

We believe that in size and equipment and grandeur, as well as in amusement, this fair will eclipse any world's fair they have ever had. We are told the amusement feature alone costs $10,000,000.

The night before the opening day the Southern Pacific road sent a special train from here with three engines. It was equipped with all that would go to make up a palace on wheels, even a car to dance in. We are told that the guests on that train represented $6,000,000,000. We believe this fair will be the play ground of all nations. May we ask the question, What will the harvest be?

If any of God's people may have a desire to come out here to this healthful climate, they may be well paid for their trouble; but simply to come to see the fair, I sincerely believe, they could use that money to a far better purpose. We are living in an age much like Rome when the only show worth while was a man fighting a wild beast. It is popular today for society women to have a baby lion for a pet.

We are living in perilous times. I am told that they say that an earthquake can not throw these fair buildings down. Surely that is defying God. This seems to be the center of the commercial, religious, and social realms on the Pacific coast. The trolley car system is the best we have seen this side of New York City. The automobile demonstrates more fully Nah. 2:3, 4 than any place yet.

There has beeu much talk about a mission at this place, but in my opinion it would be much better to have an organized church and Sunday school. Each member of the Church could be a missionary by his life and example. I am more than persuaded that we can do more by exemplary lives than by much preaching. In some places it requires a missionary of more than the average intelligence, but in this place all one needs to know is to to be able to teach these foreigners our language, and in order to do that one must show them a kindness . We have had the privilege to talk to Chinamen and Hindus from India and to address Japanese; so that one's life can be used in more ways than simply in the pulpit. We have been surprised how many we have met here who have been looked up to as being master minds in the affairs of this age.

We have also met a number of our people who just came through and while others came and remained the greater part of the winter, and it seems the opinion of them all that there should be a church located here somewhere. It seems like our people have a desire to come here, and it is likely that more will come as the years go by.

Pasadena, Calif.

DOCTRINAL

(Continued from page 827)

on Jesus, he is now delivered (Rom. 8:1). Jesus, having been made sin for us, when we receive Him, we pass from death into life.

Jesus expressly states: "And this is the will of him that sent me, that **everyone** which seeth the Son, and believeth on him, **may have everlasting life,** and I will raise him up at the last day" (Jno. 6:40).

And He states in the preceding verse, "This is the Father's will which hath sent me, that of **all** that he hath given me, I should lose **nothing** but should raise it up again at the last day." If these words, "everlasting life," "every one," "all," "nothing," do not mean what they say, what do they mean?

Again, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10:27-29).

Our Lord plainly declared that they already **have everlasting life.** He says that of "all" that had been given to Him, He should lose "nothing." Does this not carry us back at once to the fundamental truth that if men are lost they were not given to the Son by the Father? For no man can come to the Son except the Father draw him.

The teaching that men can be saved and then lost again belittles the work of Jesus Christ at Calvary. Our Lord died "once for all," and His offering procured **eternal redemption.** Heb. 9:12. He is now seated at the right hand of God, having perfected forever those who are sanctified. Heb. 10:10-14. Moses was commanded to **smite the rock** for water **once,** after that he was told to **speak** to the rock. He disobeyed and **smote it twice,** and he was kept from entering the promised land by reason of this disobedience. Who thinks that Moses was **lost?** Did he not appear on the Mount of Transfiguration? His punishment was on **earth.** He had broken the type, for the rock was to be smitten but once. The offering of Christ can only be "once." To come to the cross to be saved again after we have once been there would make of none effect **the finished work of Christ,** and be like Moses striking the rock twice, when he had been told to **speak** to it after **it had been smitten.**

It is in effect saying that the work at Calvary did not secure **"eternal redemption"** and is not a finished work.

It is also a total misunderstanding of the present work of Christ as **Mediator** at the right hand of God. He mediates now in the presence of God for sinning believers who have lost **fellowship with** God but not **relationship.** I Jno. 2:1.

The believer who has received the Lord Jesus does not go on in a life of sin. To do this is an evidence that the man is not saved. I Jno. 3:8. He is saved, however, **by grace** and not **by works.** Eph. 2:8,9; Tit. 3:5. Because of this very grace he is taught that he is now dead to sin and must live no longer therein. Rom. 6:1,2. True faith is of the heart, and **"with the heart** man **believeth** unto **righteousness"** (Rom. 10:8-10).

We are taught in the Word of God that the sheep of Christ have two marks on them. One is on the ear, for they **hear His voice;** the other is on the foot, for they **follow Him.** Jno. 10:27.

If a man goes on in a life of sin, is not this a plain indication that he has never been born again and does not belong to God? "He that committeth sin is of the devil."

This does not mean that a man cannot sin after he has been saved. It means that if he is going on in a **life of sin** he is not a child of God. God has made provision for us if we sin after being saved. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). In the Gospel of John we learn of our relationship in Christ—in the epistle of John we learn how we can maintain fellowship with Him. At the beginning of the second chapter (I Jno.) we are addressed as "children." How can we be children unless we are born into the family? And if born into the family, God does not deal with His children as with unbelievers; nor does He deal with us as servants, for servants may be discharged for carelessness. Children are disciplined, chastened, receive rewards, or suffer loss, but are not turned out of the family. Look carefully at the teaching:

"My little children, these things write I unto you, that ye **sin not,** and if **any man sin,** we have **an advocate** with **the Father,** Jesus Christ the righteous." The Holy Spirit says we have an advocate with the **Father.** Why does He not say with God? Because, while our fellowship is gone because of sin, our relationship is not cut off. He is "Father" still. What is there in the New Testament from beginning to end which tells us that if a person is saved and then lost, he can get eternal life over again? His fellowship with God and his reward may be lost, but his relationship with God must hold or he is lost forever.

One who has once been a true believer—and only true believers can be saved—can never be an unbeliever. Ask a man who has believed, but has fallen into sin, whether Christ is the Son of God, and whether He died for sinners and see what he will say. The man is a sinful believer out of fellowship with God, and because he is God's child, He will surely chasten him that he may "not be condemned with the world" (I Cor. 11:27-32). A Christian may be saved "as by fire" (I Cor. 5:1-5).

There is a wide difference between human and divine forgiveness. Human forgiveness means **remission** of **penalty.** Divine forgiveness follows the **execution** of the **penalty.** Lev. 4:35; Heb. 9:22. The **believer's penalty** has been **met.** If now he sins, fellowship is broken, but he is restored again on **confession.** (I Cor. 1:9). He does not go back to the cross to be saved again. He has an advocate at the right hand of God who **reconciled him to God** through His **death,** but who **saves him through His life.** Rom. 5:9.

When Jesus came into the world He passed by angels and took upon Himself the seed of Abraham, then took the place of fallen man, dying in his stead, being **made sin** for him. In receiving Him we have not only forgiveness of sins, but also the very righteousness of God imputed unto us. II Cor. 5:21. If we can be saved and then lost He only brought us to the place which Adam had before the fall. Had Jesus been an angel and made us equal with the angels we might have fallen still, for angels have sinned and been cast out; but in His salvation the Son of God came down to take us back to God and to make us partakers of His own **Divine** nature, giving us eternal life and making us secure in Himself. If our safety and assurance depended upon ourselves we might fail and be cut off at any moment.

Lot's wife and Saul are sometimes mentioned as examples of those who were saved and afterwards were lost. We have no scriptural evidence that either one was ever "born again." True, Saul was a "new man" and prophesied, but the Spirit that used wicked Balaam and the dumb ass to utter divine truth could and did use Saul to accomplish His purposes.

Paul (I Cor. 9:27) is often referred to as lacking divine assurance in that he feared he might himself be a castaway after having preached to others. Paul never expressed the slightest fear as to his salvation and the assurance of it. I Tim. 2:12; Rom. 8:35-39; Phil. 1:6. In I Cor. 9:27 he is speaking not of salvation which is the gift of God, but of a crown as a reward for faithful service.

In Heb. 6:4-6 Paul writes of being enlightened, tasting of the Word of God, and entering into the light and

privilege of the Holy Spirit, are not men doing the same in this dispensation of grace, and yet when they come to the knowledge of the truth and how they may be saved they turn away from it and are lost. Did not the spies turn back at Kadesh Barnea after seeing the promised land?

We may receive "the knowledge of the truth and yet not accept Jesus as Savior and if we willfully turn to a life of sin what hope is left us. Heb. 10:26-29.

Notice we know there are things which may be said on both sides of the question. We feel that the Scripture as a whole clearly asserts the present salvation and security of the believer in Jesus and that the passages which seem to be against it are susceptible of other plain and scriptural interpretation.

Philadelphia, Pa.

Married

Culp—Zook.—On March 7, 1915, at the bride's home near Fairview, Mich., occurred the marriage of Bro. Dewayne Culp to Sister Martha Zook, Bro. Menno Eash officiating.

Birky—Shantze.—On Feb. 11, 1915, Bro. Jonas Birky and Sister Lizzie Shantze, both of the Plumcreek Church near Beemer, Nebr., were united in marriage, Bro. J. D. Birky officiating. We wish them God's blessings.

Musselman—Sprunger.—On Thursday, March 18, 1915, at the home of the bride, Berne, Ind., Bro. C. H. Musselman to Sister Edna F. Sprunger, Bro. B. B. King of Fort Wayne, Ind., officiating. May God bless them through life.

Weaver—Blosser.—Bro. Clarence Weaver and Sister Lizzie Blosser were married at the home of the bride's parents, Bro. Eli Blosser's, near North Lima, Ohio, on Thursday, March 4, Bro. A. J. Steiner officiating. We wish them a useful and happy life.

Ott—Erb.—On March 10, 1915, Bro. Lorenzo A. Ott and Sister Catharine Erb, both of the Holt Co., Nebr., congregation, were married t the home of the bride's parents, Bro. Jacob and Sister Fannie Erb, Bro. J. D. Birkey of Beember, Nebr., officiating. May God abundantly bless them.

Egli—Nitzsche.—On March 11, 1915, at the home of the bride's parents, Beemer, Nebr., Bro. William Egli of Manson, Iowa, and Sister Anna Nitzsche of Beemer, Nebr., were united in marriage, Bro. J. D. Birky officiating. May God bless and keep them through life.

Obituary

Nissley.—Diphtheria caused the death of Ritta Grace, daughter of Bro. Norman and Sister Maggie Nissley, born Feb. 28, 1911; died March 6, 1915; aged 2 y. 9 d.

"We loved her, oh! so much,
For soon she slept and died."

Grandmother.

Sharp.—Sister Magdalena Sharp of Reedsville, Pa., was born Aug. 3, 1827; died March 2, 1915; aged 87 y. 6 m. 29 d. She had been confined to her house for over three years, though not bedfast all that time. She longed to go home and be at rest.

"A precious one from us is gone,
A voice we loved is stilled;"

Yet we need not mourn as those who have no hope.

Ebersole.—Ira A. Ebersole was born near Chambersburg, Pa., May 20, 1891; died at the Franklin County Home Mar. 14, 1915; aged 23 y. 9 m. 24 d. He was the oldest of the family and is survived by 3 brothers and 1 sister. His parents both died about 9 years ago. Funeral services were held at the Chambersburg Church March 16th, conducted by D. E. Kuhns and W. W. Hege. Interment in the adjoining cemetery.

Hostetler.—Sarah Hostetler (Stutzman) was born Sept. 17, 1836; died March 3, 1915; aged 78 y. 5 m. 16 d. She was united in marriage to John Hostetler, Dec. 24, 1858. To this union were born 3 sons, 7 daughters, and 22 grandchildren. Husband, 3 children, and 7 grandchildren preceded her to the spirit world. She leaves to mourn their loss her husband, 3 sons, 4 daughters and 15 grandchildren. She united with the A. M. Church at 21, and was a faithful member until death.

Cripe.—Katie Martin was born Dec. 30, 1892; died Feb. 19, 1915; aged 22 y. 1 m. 19 d.; was converted and received into Church by water baptism Dec. 1, 1907. She lived a consistent Christian life, so we need not mourn as those having no hope.

She was married to Timothy Cripe Dec. 10, 1914, living in matrimony about 10 weeks, and leaving to mourn her early departure a sorrowing husband, father and mother, an aged grandmother, and three brothers. She was buried at the A. M. graveyard near Hopedale, Ill. Sermons by Daniel Nafziger, Samuel Gerber and John C. Birkey. Rest in Peace.

Miller.—Sister Katie Miller was born in Johnson Co., Iowa, Sept. 24, 1856; died March 7, 1915; aged 58 y. 5 m. 13 d. She leaves to mourn her departure one brother (Samuel of Unionville, Mo.), two sisters (Lucy Ann Miller and Nancy Gingerich), and a host of friends and relatives. Early in life she united with the Amish Mennonite Church, of which she was a faithful member until death. Funeral services were held at East Union Church near Kalona, Iowa, conducted by J. S. Yoder in German and D. J. Fisher and S. C. Yoder in English.

Campbell.—Anna Weaver was born in Lancaster Co., Pa., July 10, 1831; died Jan. 23, 1915; aged 83 y. 6 m. 13 d. She was married to Robert Campbell in 1849, and to this union were born 10 children, 2 of which survive: Mrs. Maria Resor and Mrs. Clara Hoover with whom she made her home for more than 20 years, when her presense will be sadly missed. She had 16 grand children and 13 great-grandchildren.

About 18 years ago she gave her heart to God and jointed the Mennonite Church. She anxiously awaited the Master's call and fell asleep confidently trusting His promises.

Funeral conducted from the home of her daughter, and burial in Wadsworth Cemetery, N. A. Lind officiating.

Eash.—Moses D. Eash was born in Somerset Co., Pa., April 2, 1828; died Mar. 10, 1915; aged 86 y. 11 m. 8 d. He was united in marriage with Polly Wingard, Jan. 5, 1851. To this union were born 12 children, 4 of whom are dead. He is survived by 8 children, 31 grandchildren, 39 great-grandchildren, and 1 great-great-grandchild. He was a faithful member of the Amish Mennonite Church for more than 60 years. Funeral at the Kaufman Mennonite Church by L. A. Blough in German and by E. J. Berkey in German. Buried in the Wingard Cemetery, Cambria Co., Pa.

Bricker.—Sister Maria L. Bricker of near Chambersburg, Pa., was born April 3, 1879. She united with the Mennonite Church at 17, and was a faithful member until death. She had been in ill health for a number of years. About two weeks age she went to the Chambersburg Hospital and underwent an operation which at first seemed a success but afterwards resulted in her death. She died March 9, 1915; aged 35 y. 11 m. 6 d. She is survived by her father (Pre. Henry Bricker), 2 sisters (Anna and Amanda, at home), and a brother (Samuel, of near Pleasant Hall), her mother having been called home 16 years ago. Services at the Strasburg M. H., conducted by the brethren, J. S. Burkholder and Joseph H. Martin. Buried in adjoining cemetery.

Blough.—Benjamin Samuel Blough was born in Somerset Co., Pa., Aug. 28, 1839; died Mar. 8, 1915; aged 75 y. 6 m. 10 d. He was married to Rachel Berkey in August, 1865. To this union were born 9 children, 7 of whom survive. He is also survived by 5 grandchildren. His wife died Nov. 4, 1882, leaving on him the care of the children. Bro. Blough was a faithful member of the Mennonite Church from his youth. He was the last survivor of the family of Bishop Samuel Blough who died about 38 years ago. Bro. Blough left a bright hope to the children and friends. Shortly before he died he spoke of those of his friends who had gone before, and then calling those who were living gave them good-bye and then fell peacefully asleep. Funeral services were conducted at the Blough Church, Somerset Co., Pa., on the 10th by L. A. Blough and E. J. Blough. Interment in the family graveyard on the farm he was living.

Buzzard.—Clara Etta Dausman was born May 10, 1880, in Elkhart Co., Ind.; died March 9 ,1915; aged 34 y. 9 m. 29 d. She united with the Mennonite Church at the age of 15 and it seemed to be one of her special purposes to live up to her profession. She was united in marriage with John F. Buzzard Aug. 27, 1898. To this union were born 4 sons and 4 daughters; Mearl, Lela, Carl, Wayne, Gladys, Harold, and Clara Etta. One infant daughter preceded her to the home above. She also leaves her father and 1 sister (Mrs. Frank Shrock) to mourn her departure. She was blessed with unusual health and her sudden death was a great shock to her family, friends and neighbors. She will be greatly missed in the home, the Sunday school and the Church. Funeral services were held at the Yellow Creek Church on March 12 by J. W. Christophel and J. S. Hartzler where an immense crowd of people had gathered in respect to her and sympathy with the bereaved family.

Miller.—Jacob T., son of Tobias and Barbara Miller, was born in Holmes Co.,

O., April 22, 1841; died Mar. 14, 1915, at his home in Topeka, Ind.; aged 73 y. 10 m. 22 d. He united with the Mennonite Church in his younger years and was an earnest Christian until death. He was married to Lydia Wenger Nov. 27, 1870, who died April 9, 1874. Three children were born to this union. On Mar. 4, 1883, he was married to Rachel Byler, to which union one child was born. Wife, 3 children, 3 brothers, and 4 sisters preceded him to the spirit world. He was a faithful husband, a loving father, a kind friend and neighbor. He leaves to mourn their loss his wife, 1 daughter (Mrs. Alvin Yoder of Goshen, Ind.), one foster daughter (Clara), one granddaughter (Ella), four brothers (Moses, Christian, and John of Holmes Co., O., and David of Boulder, Colo.), besides many other relatives and friends. Funeral services at the Maple Grove Church on the 16th, by J. S. Hartzler. Text, Rev. 22:4.

Beachy.—Elizabeth (Geitzel), wife of Jacob Beachy, was born in Maryland, Dec. 6, 1865; died March 3, 1915; aged 49 y. 2 m. 27 d. She leaves to mourn her sudden departure her husband, 6 daughters, 5 grandchildren, mother, 4 sisters, 2 brothers, and many friends. Only her immediate family were permitted to be at the burial, her disease being scarlet fever, which developed into black diphtheria. No funeral sermon was preached. She was laid away in the Fairview, Mich., Cemetery. She was a member of the Mennonite Church always loved to be at public services when health permitted. She was sick about nine days. Little did we think that she would be called away so soon. A nurse and the members of the family did all they could to attend to her wants, but God called her to a place where sufferings are unknown. Two married daughters were at home, and Bessie, wife of Lore Yoder, who was very low with the disease when her mother died, is better again. One daughter in Ohio could not be present on account of sickness. May God comfort the bereaved husband and family.

"Weep not that her toils are over,
Weep not that her race is run;
God grant that we may rest as calmly
When our work, like hers, is done."

Lentz.—Elizabeth Anger was born in Bavaria, Germany, on Sept. 10, 1835; died at her home in Dakota, Ill., Mar. 12, 1915; aged 79 y. 6 m. 2 d. She emigrated with her parents to America in 1853, coming to Galena, Ill., where she resided until 1857, in which year she was married to Martin Lapp, taking up their residence near Freeport, Ill. Her husband died 4 years later. In 1863 she was married to Jacob Lentz who survives her.

She leaves to mourn her departure her husband who is 93 years old; 1 sister, 8 children, 2 of her first husband and 6 of the second, 15 grandchildren, and 3 great-grandchildren.

She was a faithful and devoted member of the Mennonite Church for many years. Her place in the Church services were seldom vacant. She was greatly attached to her Savior, her Bible, and her Church. She was a faithful wife, a loving mother, and devoted Christian.

Funeral services were conducted by S. E. Graybill and J. S. Shoemaker, Mar. 14, at the Mennonite Church near Freeport, Ill. Text, II Tim. 4:7, 8. Many friends and relatives were assembled to pay the last tribute of respect to one who had won their confidence and affection.

Myers.—Catherine Myers was born Aug. 19, 1849. In February, 1873, she was married to William H. Derstine. This union was blessed with 3 sons and 2 daughters. Bro. Derstine died in 1898. On Dec. 5, 1904, she was married to William F. Myers. She united with the Mennonite Church in early years, living out the doctrines as held by the Church. She attended services faithfully as long as health permitted. She had been afflicted with diabetes for some time, but was bedfast only a week. She loved to have brethren and sisters visit her, and asked to have them sing and pray with her. Just a few days before her death she joined her friends in singing "Some Sweet Day," and "When My Life Work is Ended." She died Feb. 16, 1915, aged 65 y. 5 m. 28 d. Funeral at the home near Souderton, Pa., and at the Rockhill Church, by H. B. Rosenberger, A. O. Histand, Mahlon Sauder, and William Landis. Text, Jno. 16:33. Her husband, 2 sisters, and 5 children survive. While we sadly miss her here, we believe that our loss is her eternal gain.

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best.
Goodnight!"

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